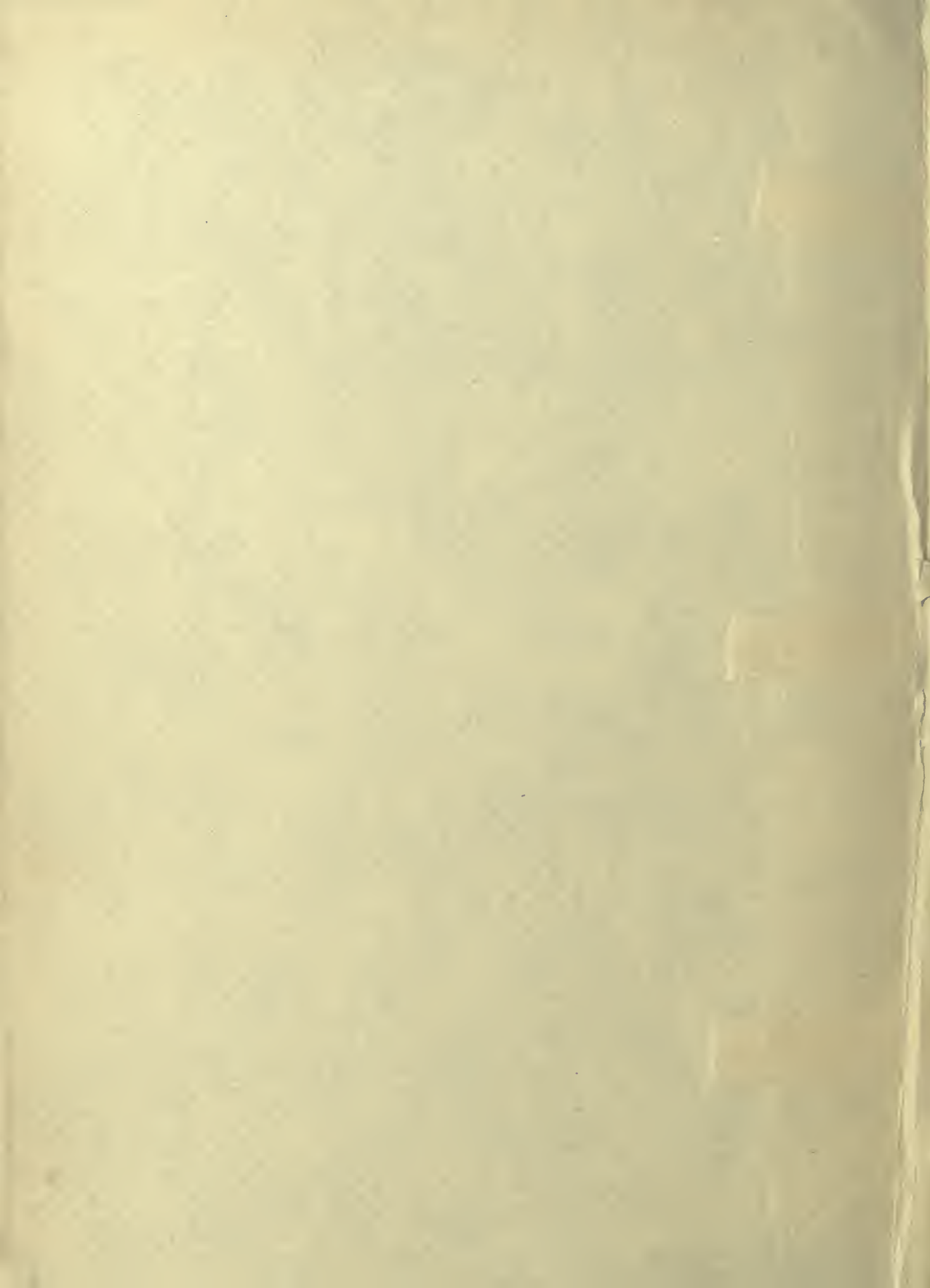


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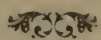
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THE ANTIQUARY.



VOL. XLII.





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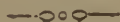
THE ANTIQUARY:

*A MAGAZINE DEVOTED TO THE STUDY
OF THE PAST.*



"I love everything that's old; old friends, old times, old manners, old books, old wine."

GOLDSMITH, *She Stoops to Conquer*, Act i., sc. 1.



VOL. XLII.

JANUARY—DECEMBER, 1906.

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The Antiquary.



JANUARY, 1906.

Notes of the Month.

THE *Times* of November 16 contained an interesting account of the work upon the foundations of the new Campanile at Venice. There was a great controversy before the work began as to whether the old foundations should be retained. It was allowed that they were not broad enough—indeed, they only extended 4 feet beyond the spring of the Campanile; and it is supposed that they were not originally intended to bear the Campanile. The only question, therefore, was whether they should be incorporated in the new work or altogether removed. It was finally decided to incorporate them, since it was feared that there would be some danger in meddling with them, as the sand underneath the bed of clay upon which Venice is built is apt to break through the clay if the clay is disturbed. This danger was held to overbalance the difficulty of joining the new foundations on to the old. The foundation area has been enlarged by 240 square metres; into this area 3,076 piles of larch wood were driven, and the piles were all in their places by October 8, 1904. On these piles it was necessary to place a platform, and the question arose how the platform was to be bonded to the old platform, both being made of oak beams. It was found that the new platform must be superimposed on to the old, and then it became necessary to cut into the old foundations to a depth of 8 feet all round. Thus, there are now only 206 cubic metres of the old foundations left. On the

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new platform thus constructed massive blocks of Istrian stone in eleven courses have been placed, and the blocks are bonded into the old foundations to a depth of 6 feet 6 inches. As a matter of fact, the new tower will rest almost entirely upon new foundation and a new platform. The cost of the work so far has been £4,600, and the cost of the foundations altogether will not probably be more than £8,000.



An interesting discovery has been made as the result of the structural and excavation work which is being carried out by Lord Raglan at Castle Rushden, in the Isle of Man. The castle is considered one of the noblest and most perfect tenth-century buildings in the kingdom. On December 2 the foundations of a minting-house were discovered. The sunk fireplace is almost perfect, and portions of the crucibles, with a large quantity of copper dross, were found alongside. There were also a large number of Derby coins, and from this it is conjectured that here were minted the coins which the Derbys made currency when Kings of Man. Other discoveries include the foundations of extensive barracks, which stood against the great glacis wall, an extension of the great dungeon on a level with the harbour, and the pit and the portcullis gate, which is still suspended in its draw-place above the castle entrance.



At a sale of old English silver at Christie's on December 6 a number of Apostle spoons were sold at prices ranging from £25 to £37 each. One, a James I. Apostle spoon, with a figure of the Master, 1623, fetched no less than £82.



During recent excavations connected with a new fire station in Cannon Street, the remains of a small Roman bath were found at a depth of about 17 feet below the level of the street. The centre portion of the bath had been cut into and broken at the time of the erection of the buildings which have been demolished to make way for the new fire station. Some of the fragments of this part of the bath were found in the concrete floor of the old building, and have been preserved. On the same level as the bath, in what

A

appears to have been a cesspit, a small vase and a fragment of pottery were found, which may be Samian ware. The London County Council has had drawings and descriptions made, having a commendably zealous eye for the historic and archæological features of its great domain. The committee which reported this discovery to the Council also reported that in the course of the erection of a factory in Jewry Street, Aldgate, a portion of the old London Wall, 20 feet in length and 7 feet in height, was discovered. The owner of the factory was aware of the antiquarian interest of the relic, and had arranged for it to be kept in position, so that it would now project about 3 feet into one of the rooms on the lower ground-floor of the new factory. As an additional precaution, they had suggested to him that the wall should be protected by a galvanized iron netting similar to that round the Roman remains at the Coal Exchange.



It is reported that in the restoration of Flammstead Church, Hertfordshire, some interesting discoveries have been made. They include a fine fresco of Mary, an internal consecration cross, the remains of the original Norman font, and the rood stairway, which was abandoned in the seventeenth century.



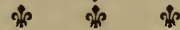
The newspapers report that the excavations at St. Augustine's, Canterbury, have brought to light some interesting relics of the ancient abbey. They include some beautifully carved stonework, several pieces retaining their original bright colouring; also some fragments of stained glass and of the tessellated pavements. Most valuable are the objects found in the tombs of the abbots, comprising the inscribed coffin-plates of Ulfric I. (1006), Scotland (1087), and John Dygon (1510), with burial chalice and patens and a funeral mitre.



Mr. A. E. Gallatin writes to the *Saturday Review* from Granada, under date November 8: "In the course of numerous visits to the Alhambra during the past week, my attention was often drawn to the excellent restorations, as well as other preservative measures, which are now being prosecuted in the great palace of the Moorish kings, and

much credit I think is due to the architect whose labours are so benefiting the general condition of this marvellous pile. But in making the rounds of the various rooms and courts one cannot but help feeling much regret at the deplorable condition of the tiled floors. Particularly in the baths, in the room of the Two Sisters, and in the inner chamber leading from this room to the Court of the Lions, one sees bricks with only fragments of the lustrous glaze left upon their surfaces, and many bricks utterly destitute of any adornment whatever. This destruction has, of course, been going on for many years—ever since these azulejos first met the modern European boot.

"In order to preserve what yet remains of these glorious relics—and the azulejos which have survived the ages are very few indeed—while there is yet time, why would it not be at once simple, practical, and effective to place strips of carpet over these tiles, and to confine visitors within these limits? This suggestion is made in the hope that in some manner or other it may be acted upon."



The annual summer meeting of the Bristol and Gloucestershire Archæological Society is to be held at Bristol in July next. As the result of many generous gifts the Bristol members now possess a library of upwards of 260 volumes of considerable archæological value.



The new Fellows of the British Academy are: The Bishop of Salisbury, Viscount Goschen, Lord Davey, Mr. Edward Armstrong, Professor Burkit, Dr. B. Grenfell, Professor H. S. Foxwell, Mr. D. G. Hogarth, Professor Oman, Professor W. M. Lindsay, Professor W. R. Sorley, and Professor P. Vinogradoff. The first meeting of the new session was held on November 29, Lord Reay, and later Sir Courtenay Ilbert, presiding, when Mr. F. Haverfield, F.S.A., read a paper on "The Romanization of Roman Britain."



An interesting old City house came into the market at the end of November. It stands in Love Lane, a narrow little street which leads north from Billingsgate Market, and is believed to have been the house inhabited by Sir Christopher Wren when the present

St. Paul's Cathedral was being built. The house is a fine specimen of seventeenth century building. It has a courtyard in front, and a double flight of steps which lead to a splendid old hall running right through to the back of the house. The floor is paved with squares of black and white marble. The staircase, which is of carved oak, is

the proprietors of the *London Argus*. That journal remarks that "until recently the building was used as the school of the wards of Billingsgate, Tower, Bridge, Candlewick, and Dowgate." The house is not yet sold, a bid of £6,700 having been refused. We sincerely hope that sale will not be a preliminary to demolition.



THE STAIRCASE IN SIR CHRISTOPHER WREN'S HOUSE.

massive and handsome. A mantelpiece on the ground floor is worthy of attention; it is built of marble and framed with wood, with a fine moulded frieze. A painted wood panel, also on the ground floor, bears the signature, "R. Robinson. 1696." For the use of the illustration on this page showing the fine old staircase we are indebted to the courtesy of

An incident, says the *Globe*, has just taken place in the State Archives Office of Florence, which is likely to react injuriously upon the desire of the public to consult ancient records. About the end of last month a man who produced credentials as a Polish professor obtained authority to consult an important set of old MSS., with the object of getting

materials for a historical treatise on the relations between Poland and the Holy See in the Middle Ages. The consultation accomplished, he restored the registers and departed, but on the register being examined sheet by sheet, it was found that by a skilful cut the stranger had managed to get away with three original letters of considerable value. His credentials are now known to have been forged.



Country Life of December 2 contained some charming photographic views of that delectable haunt of ancient peace the Hospital of St. Cross, by Winchester, with a short account of the old foundation. The pictures included the Ambulatory, the Brethren's House, the Minstrel Gallery in, and the East End of, the Dining Hall, the Dole Hatchway, and the Beaufort Tower. In the issue for the following week, December 9, were some fine illustrations of Cawston Church, Norfolk, which contains much interesting woodwork. One picture showed the stately hammer-beam roof to the nave, which, we regret to read, is in a far from satisfactory state of repair.



Mr. Gordon Ambrose de Lisle Lee, Blue-mantle Pursuivant of Arms, has been appointed, by Letters Patent under the Great Seal, York Herald of Arms, in succession to the late Dr. G. W. Marshall.



Dr. Grenfell and Dr. Hunt are again at Oxrhynchus—for the last time, as Dr. Grenfell stated at the annual meeting of the Egypt Exploration Fund. Last season, it seems, the stream of papyri which the Oxford explorers unearthed “became quite a torrent, recalling the palmy days of their first excavations in 1897.” Among the more important of the new classical papyri were fragments belonging perhaps to the *Tyro* of Sophocles and the *Oineus* of Euripides, and of the latter's *Alcestis*, *Iphigenia*, and *Electra*, with interesting variants from the mediæval MSS. Other authors conjecturally represented are Epicharmus, Philemon, Menander, Theophrastus, and Anaximenes. Dr. Grenfell also announced the discovery of a fragment of a discourse on Greek music by a forerunner of Aristoxenus.

On Saturday, December 2, there was a distinguished congregation in the ancient priory church of St. Bartholomew, West Smithfield, when the Bishop of London reopened the restored cloister, the last part of the monastery to be recovered, a work which practically completes the restoration of the Augustinian priory founded in the twelfth century. It was in 1885, under the Rev. W. Panckridge, that the task of recovering parts of the fine old church was commenced; and it has since been continued under the present rector, the Rev. Sir Borradaile Savory. Acquiring alienated portions of the building has been the most costly part of the work of restoration, which has reached a total of £35,000.

From the sanctuary and Lady Chapel a fringe factory has been removed, from the north transept a smithy's forge, from the north triforium a school, and from the cloister a stable. The architect throughout has been Sir Aston Webb, R.A., and the largest contributor towards the cost of the work was the late patron, the Rev. Canon Phillips, of Stoke d'Abernon.



At the present time (says the *Manchester Guardian*) there is a dispute going on as to some 260 coins of Elizabeth, James I., and Charles I. found near Oulton, Leeds. The dispute is between the Crown and the lord of the Manor, Mr. E. F. Lindley Wood. The coroner's jury has found that these coins were treasure-trove. Mr. Wood, as lord of the manor, by his agent, laid claim to them. The coroner stated that he had laid the matter before the Treasury, and had been informed that it was improbable that the lord of the manor had a grant of the royal franchise of treasure-trove, which, to be valid, must be a grant from the Crown in express words. The usual franchise of a manor does not cover treasure-trove. One may remark that the Treasury puts the case for the Crown higher than the text-books. Fitzherbert's abridgment, which dates from the early days of the sixteenth century, says that treasure-trove belongs to the King, and not to the “lord of the liberty,” unless the latter has it by a grant in express words or by prescription. Lord Coke, in the same way, says that treasure-trove “does belong to the King or

to some lord or other by the King's grant or prescription." On the same lines the modern book "Scriven on Copyholds" states that treasure-trove belongs to the King by his prerogative, or to the lord of some manor or liberty by reason of some special grant, express or implied. It is possible, therefore, that there may be an interesting case in the courts on the subject. Any way, this law of treasure-trove comes violently into collision with our ordinary ideas of landed property.



The celebrations in connection with the tercentenary of Rembrandt will begin at Amsterdam on July 15 next, and a number of books dealing with the life and works of the great artist are in preparation on the Continent. Commemorative plaques will be placed on the various houses in which he lived. That in which he died, in the Joden-Breestraat, has been purchased by the city authorities, and will be transformed into a Rembrandt museum.



Among recent newspaper and periodical articles on antiquarian topics we note two long articles on the "History and Antiquities of the Hill of Allen," by J. S. O'Grady, in the *Leinster Leader* of November 18 and 25; "Culross Parish Church: Restoration and Discoveries," in the *Glasgow Herald*, November 13; a paper, with a variety of good illustrations of relics, on "How they lived at Carthage," by Douglas Sladen, in the *Queen*, November 25; and a good article by Henry Copley Greene on recent discoveries in Egypt, in the *Century Magazine*, November, with fine illustrations showing a splendid chair from a tomb in the Valley of the Kings and a variety of other relics of beauty and interest.



At a meeting recently held in Bath a report was read on the excavations lately made in Lansdown. One of the speakers was Mr. Trice Martin, who has had so much to do with the work at Caerwent. He said that, speaking as one who had had a little experience in excavating work, the explorations had been carried out on the right lines and in proper methods. Neither pains nor money had been spared. It was abundantly clear that these excavations had the strongest

claims upon them. Regarding the importance of the work beyond the mere question of "finds," which were extremely interesting, what they wanted to know was the nature of the occupation of those uplands, or the connection between the ancient occupation and the more modern occupation—what was the relation between the Romano-British times and the more modern occupation of this city. They wished to know how long those people continued to live on Lansdown, and how, when the Romans came, they fitted themselves in with the life of Roman civilization. He did not think it was altogether unlikely that Mr. Bush and Mr. Grey might find that these excavations would throw light upon this point. He expressed the very confident hope that the operations would really add to their knowledge of that very important historical problem.



A bulky Blue-Book was issued lately, dealing with the endowed charities of the Metropolis. Upwards of sixty are under the management of the Corporation alone, and the various livery companies are responsible for many more. Among various curious bequests administered at the Guildhall is that of Sir Martin Bowes, who about the year 1565 gave certain tenements to Christ's Hospital, and stipulated that £6 13s. 4d. should be annually paid to the Chamber of London towards the maintenance of the conduits. In 1870 the yearly payments had been allowed to accumulate to the amount of £380, and the Charity Commissioners directed the application of this sum towards the cost of erecting the drinking fountain at Smithfield Market. The annual payment is still being received, and is applied to the upkeep of the fountain.

In 1633 Lady Catherine Barnardistone paid £100 "into the chamber" for preaching three sermons to the condemned prisoners in Newgate. The effect was to add £6 per annum to the salary of the prison ordinary, whose duty it was to perform this service. Now the income is paid to the Sheriffs' Fund Society. The proceeds of four other charities, amounting in all to £100 a year, the first of which is recorded in the earliest of the City accounts, have been, and still are, paid to clergymen who officiate in St. Paul's.

Among the charities managed by the Iron-mongers' Company is that instituted by Thomas Belton, who in 1723 gave them the residue of his estate, and directed that half the yearly profits should be applied to the redemption of British slaves in Turkey or Barbary. It is long since the stern hand of justice swept away the picturesque gentlemen known to history and romance as the Barbary pirates, and hence many years ago there was a large accumulation of money no longer required for purposes of ransom. It is now devoted to the support of schools in England and Wales. Of a very practical character was the bequest of Robert Donkin, who in 1570 gave to the Merchant Taylors' Company certain lands and tenements in Bell Alley, St. Botolph, for the purpose of providing "twelve poor men inhabiting within the City of London, of honest fame, and most in need, with twelve gowns of frieze, at 16d. per yard, twelve shirts of the value of 2s. each, twelve pairs of shoes of the value of 12d. a pair; . . . and also yearly, for ever, to twelve poor women, of honest conversation, fame, and name, and most in need, twelve cassocks of like frieze and price, twelve smocks at 20d. the yard, twelve pairs of shoes at 12d. per pair." Each gown was to contain 7 and each smock $5\frac{1}{2}$ yards, and they were to be delivered, ready made, with the shirts and shoes, on Christmas Day. The wishes of the testator are still being carried out, although necessarily in more modern fashion. On December 23 every year the Merchant Taylors' Company distributes 60 yards of cloth for gowns or cloaks, $230\frac{1}{2}$ yards of calico for shirts and shifts, and forty-eight pairs of hose in equal shares, among twelve poor freemen of the company and twelve poor widows or daughters of freemen. Each recipient also gets 5s. in lieu of shoes.



The members of the London and Middlesex Archæological Society visited Painters' Hall on a recent Saturday afternoon, and the upper warden of the Painters' Company, Mr. W. H. Pitman, in the course of a full and interesting account of the company and its property, described the plate which was displayed for inspection by the visitors. The collection is not large, but many of the pieces are unique. Formed by gifts and bequests

from members of the guild, it appears to have escaped the fate of many other collections, which were sold to pay the levies of Kings and Parliaments. The earliest silver consists of half a dozen "Image" spoons of 1560, so called on account of the stem consisting of a figure holding a shield, arranged with one quartering of the company's arms. There are twenty-two other spoons of the same date, of a different design, and ten dated 1567. Others are dated 1580, 1582, 1584, 1591, 1598, and 1599. The oldest drinking-cup is known as the Fryer cup of 1605, which is a beautiful vessel, showing wonderful workmanship. The inscription records that it was given to the company by Leonhart Fryer, Serjiaunt Painter, in 1605. The Camden cup is the most valuable piece of silver-gilt possessed by the fraternity. It stands twenty-four inches high, and was acquired in 1623 under the will of Camden, who left £16 "to buy a piece of plate in memory of me." More rare is the standing salt with cover, engraved with the company's arms. It was presented in 1630, but made in the year 1614. A drinking-cup of 1638 is also a very fine example of work, while similar specimens of plain work were presented in 1645 and 1647. These are the oldest possessions of the company, but succeeding years are particularly rich in similar gifts of plate, all of which are interesting and many unique.



Mr. Christopher W. Parker, J.P., of Faulkbourne Hall, Witham, has placed on loan in the Colchester Museum a very interesting collection of Roman and Saxon antiquities and coins found on the site of the Roman station of Othona, at Bradwell-on-Sea.



We regret to hear that the Dutch House, which stands at the corner of High Street and Wine Street, Bristol, and is such an attraction to all visitors to the western city, is in some danger of destruction in connection with proposed street improvements. The interesting old relic is unique of its kind in the country, for no other existing building in England has been brought from the Continent in pieces and put together as the Dutch House was. We trust that the Town Council will be able to see their way to pre-

serve this quaint and curious architectural curiosity.



A note in *South Africa* of November 25 states that a correspondent of the *Cape Times* points out the interesting fact that the kind of construction common to the Zimbabwe and other ruins in Southern Rhodesia—that is, dry stonework of “herring-bone” pattern—is not a lost art in Rhodesia, but still continues, or at least did so in the nineties, to be practised amongst the aboriginal native Mashona population. The late Mr. A. D. Campbell, Native Commissioner of Salisbury, one of Major Johnson’s original pioneers of 1890, was the first Native Commissioner appointed, the Administrator of Rhodesia at the time being Dr. Jameson. Mr. Campbell became proficient in the Mashona language, and, as his duties brought him much in contact with the native chiefs, he noticed that all the stonework employed in filling up gaps in their defence works between the natural rocky obstacles presented by the formation of their fortified kopjes were precisely of the workmanship, material, and finish of the ancient ruins.



At a recent meeting of the Scottish Ecclesiological Society a paper of great interest was read on “The Shrine of St. Columba at Iona,” by Dr. John Honeyman. The writer described in detail the remaining indications that at one period, probably in the beginning of the thirteenth century, the choir of the Abbey Church had beneath its east end a crypt with side aisles. Dr. Honeyman was able to bring some of these indications before his audience with the aid of photographic slides. He also exhibited plans and sections of the building as he supposed it had been originally arranged, and referred to examples elsewhere erected about the same time, alluding more particularly to the crypt at Amalfi, where the relics of St. Andrew, the patron saint of Scotland, were enshrined in 1208. He thought that enough remained at Iona to show that the general arrangement of the plan at Amalfi, Iona, and the original crypt at Glasgow, were similar, and gave reasons for believing that they were intended to serve the same purpose—namely, to cover the grave or preserve the relics of

the patron saint in such a position that when the choir was built the high altar might be placed exactly over the consecrated spot below. No doubt Columba had been buried about 600 years before a resting-place had been prepared for his relics, but St. Andrew had been buried more than 1,000 years before the cathedral at Amalfi was begun. In those days the bones of saints and martyrs went a very long way—the possession of a skull, a leg or arm bone, if well authenticated, was quite enough to make a shrine famous throughout the world. He did not say that there was evidence to prove that the crypt at Iona had been erected as the shrine of Columba; he only pointed out reasons for believing that it was. Dr. Honeyman went on to mention some of the peculiarities of the only remaining portion of the old structure. A weather-table on the north wall indicated that the side aisle had at one time extended westwards to the transept. He had cut a trench from north to south a few feet west from the present west wall of the aisle, and found about 2 feet below the surface, on the line of the outer wall of the aisle, the remains of the old aisle wall, and also that the foundation of the north wall of the choir was only about 2 feet below the surface, proving that the crypt had not extended westwards further than the present aisle. The floor over the crypt appears to have been of wood carried across the aisle on corbels, and on the side next the choir, on a level scarcement 6 inches broad, 18 inches below the surface of the floor. The floor of the present choir is 6 feet 3 inches lower. Dr. Honeyman pointed out that the natural configuration of the ground, sloping as it does to the south-east, made it easy to construct a crypt without much excavation if the choir floor was raised (as it evidently was) only 2 feet above the floor at the west end of the nave. That the floor level there has never been materially altered is evident from the fact that there were found the remains of the oldest chapel and the oldest nave—the chapel in which tradition says Columba was buried, and the nave which was 5 feet narrower than the existing one.



The Elixir of Life.

BY J. HERBERT SLATER.



NE of the principal topics of the hour has reference to the art of living for as long a time as possible. The desire is not, unfortunately, so much to live well in a moral sense as to live long under any circumstances and in any condition. The moral aspect, in which is involved temperance and strict compliance with hygienic laws, is, from the popular point of view, but a means to an end. It is good in so far as it establishes the health of the individual and the community. It is good also from another standpoint, but this, judging from what is said and written, seems to be at a lower level than that from which gleams like a star the supreme gift of length of years. How to acquire this gift is the study of many who have lived sufficiently long to be aware that two and two make four, and that a candle burning at both ends cannot be expected, in the nature of things, to last as long as it would have done had it been lighted at one end only. The death-rate has declined—a little, but not much—and eminent medical authorities, themselves tottering at the very brink of the precipice, from which they may plunge to-day or to-morrow, in spite of every precaution their art can suggest, are satisfied to declare that, in time, all men may, if they choose, live to be a hundred years of age. In the meantime, the tumbrels roll on, a little late in the aggregate possibly, though even that is doubtful, but individually as true to time as ever. Hygiene is the “elixir of life.” If multitudes comply with its rules, their lives may be prolonged just a little. There is no certainty even about that, but the experiment can do no harm, and may result in something. Such is the “elixir of life” of the twentieth century.

There is a strange book sometimes met with which bears for its chief title, *Hermippus Redivivus*; or, *The Sage's Triumph over Old Age and the Grave*, in which is laid down with much plausibility a practical method for prolonging the vigour and life, not of the masses, but of the individual. The author was Hans Heinrich Cohausen, a physician of Münster, who died in 1750, at the age of

eighty-five, through the effects of an accident, thereby preserving his arguments for future generations of men who may persuade themselves that it is possible to restore wasted energy, and to build up the tissue of flesh anew—and, from a theoretical standpoint, there should be no difficulty about this. We see health recruited and new leases of life granted every day, nor would age appear to be an impossible bar to good results in either of these respects. Certainly in time the complex machinery which is driven by the life force—whatever that may be—will wear out unless repaired; but in our case the machinery is living, permeated and saturated in its every part by the same force that set it in motion and urges it along. The machine and the force have the same origin, and if the former is attacked by disease, it is because the latter has its entrance blocked in one or more of the numerous channels through which it operates. Given a perfect circulation of the life force, there is no death—at least, not until the machine collapses through extreme age, and becomes incapable of restoration. Every seven years a complete renovation takes place, according to the law of nature. To produce the same result by art at any time is the engrossing vision which has captivated all sorts and conditions of men.

From an antiquarian point of view this assault upon death is very interesting, and in all ages of which we have any knowledge there have been masters of the craft of preserving life, all of whom, however, have caused it to be distinctly understood that an indefinite prolongation is not to be expected, and that no one, however successful he may be, is proof at any time against accident. But that, accident apart, man may keep himself alive for many centuries if only he be able to restore the energy he has lost, has been the firm belief of thousands, some of whom are said to have even put their theories to a practical test with success. Thus, the sage Artephius commences one of his alchemical works, *The Art of Prolonging Human Life*, with a declaration that he had lived for 1,025 years, and was weary of the rush of worlds. The celebrated Roger Bacon devotes a long chapter to the cure of old age in his work, *De Prolongatione Vitæ*. Des-

cartes, the equally celebrated French philosopher, invented a method which he was persuaded would keep him in the full vigour of youth for 500 years. John Asgill wrote a treatise in 1698, suggesting the possibility of avoiding death altogether, which, it is pointed out, only came into this world at the period commonly known as "the Fall." Some men, like Cohausen and his model, Hermippus, thought that life must be recruited from life—*Similia similibus curantur*; others, like Cornaro, the Venetian, have dieted themselves; others, again, have sought to beguile their vanished youth with simples and compounds, and for that purpose resorted, like Faust, to unseen intelligences—to black magic, involving the horrible rites of Canidia, as did the wretched Gilles de Laval, Baron de Retz, Maréchal of France; to pacts with which they believed they had bartered away their souls for a span of life they could never enjoy. These things are not fables or parables—they are stern realities. Every possible expedient has been argued and practised, and is being preached now by thousands in whose eyes death is the gravest of all disasters, and who will not believe that the clock cannot be stopped. Such as they will accept anything rather than endorse the words of the old philosopher who said that "Physicians may smooth thy path, but they cannot arrest thy steps. Nothing that art or medicine can do can extend by so much as a single second the allotted span of thy life." According to this authority and others—Delrio and Torreblanca among the number—a man, though he may have been a laggard all his days, dies strictly to time; by no means after, by no means before, except by his own hand, and then only at his own heavy cost. This fatalism is not generally believed, nor will it ever be. It is conveniently regarded as being the last refuge of those who have learned enough to know that knowledge is but a relative quantity after all—to know that they really understand nothing whatever in its entirety, but only part of the truth through a glass darkly.

If fatalism indeed be true, there cannot, of course, be any elixir of life—call it by what name you please—of the least value, and nothing we may do or not do can affect the issue one way or the other. Those who

favour this argument have a plethora of statistics upon which to draw. They will tell you that Miguel Solis was living in San Salvador in 1878; that he was born in 1698; that he attributed his long life to the circumstance that he ate as much as he possibly could at the one meal he allowed himself a day. A Mr. Whittington, who died some years ago at the age of 104, consumed a pint and a half of gin every day in the week, week after week, and year after year. Macklin, the actor, lived liberally enough. On the other hand, Descartes aforesaid took every possible care of himself, reducing the art of living to a science, and yet he died at the age of fifty-four. His disciples would not believe the announcement when they saw it heralded over Europe. Several of them journeyed long distances to make sure, for Descartes had, as I have said, invented a specific which should renew his vitality and arm him against dissolution for 500 years. Sir Kenelm Digby, more practical, journeyed to Holland to see the philosopher while he yet lived, and to get from him, if possible, the secret of secrets. He may have acquired it, but, if so, he could not profit by it, for he was but little more than sixty when he died. Instances of this kind, of course, prove very little, if anything. If they did, the elixir of life might, *ex contrario*, be within the grasp of everyone. In that case it may have been partly discovered by a gentleman of Magdeburg, who died about fifty years ago at the age of 110. His will contains his recipe set out *in extenso*: "Lie down," said he, "as often and as long as you can with your head to the north, and you will in time become a living magnet, proof against disease and decay." Perhaps he had studied the works of Paracelsus, which indicate an advanced knowledge of the principles of magnetism, for that great physician says: "Every peasant knows that a magnet will attract iron. I have discovered that the magnet, in addition to this visible power, possesses another, a concealed and a greater force." This secret may have been partly discovered by our Hermippus, who lived 115 years and 5 days, or, as some say, 155 years, by absorbing the vitality of the young upon whom he preyed, sapping their lives while prolonging his own. So, too, if isolated instances prove anything, Hugh Whistler

"the sonne of Master John Whistler of Goring, who departed this life the 17th day Janvarie, anno domini 1615 aged 216 yeares," as the ancient inscription on the chancel wall of the church at Goring is said to narrate, must have discovered at least some part of the specific, though not the whole, any more than the rest, or he, as well as they, would have lived much longer. Instances of, longevity occurring at the present day are frequently reported in the press. There is never any lack of subjects—there never has been, only now we hear more of them than formerly.

We may fairly take it that exceptional instances of longevity do not prove that life can be prolonged by art, or by any precautions commonly adopted. They do not even prove that temperance in all things can in any way conduce to that end. Very few, even among ascetics, attain the age of 100 years, and, on the other hand, it is not always the reckless and improvident who die young. All we can venture to say is that temperance is shown by statistics to prolong life somewhat beyond the average span, provided a large number of individual cases are gathered together and considered in the aggregate. Temperance is a makeshift by which we may hope to add a few years only to a life that is nearing its end. Very different must be that sublime and almost perfect preparation of the alchemists which, being discovered, confers without any doubt at all, as we are told, the vitality of 1,000 years upon those who drink it.

The alchemists had two great objects: first, the discovery of the secret of the transmutation of metals, and, secondly, the preparation of the elixir of life, or universal medicine, called by Paracelsus the "Alcahest." Discover the secret of one and you know that of the other, for it is one and the same. It involves nothing less than the wresting from Nature the prime element, or, in other words, the quintessence which is at once the philosopher's stone, the elixir of life, and the origin of everything that exists. The alchemists never taught that earth, air, fire, and water were elements, as the modern chemists often assert to their discredit, but that these were different forms of matter derived, either directly or indirectly, from a common element, and it was this prime element, or *ens*, which they sought to discover.

The decree of Diocletian against the art of *Chēmia*, meaning the "art of the Egyptians," as taught by Hermes Trismegistus, several of whose books—the *Golden Tractate*, for example—escaped the holocaust, recognises the antiquity of the science, or what you will, which the Memphian priests—taught doubtless by the Hindoos—preached in the night of time. The Arabs succeeded the Egyptians, the Europeans the Arabs. Gebir handed his knowledge down to Roger Bacon and Albertus Magnus by means of his wonderful book, the *Summa Perfectionis*. All three talk of the "potable gold" which would restore youth; and Bacon, addressing Pope Nicholas IV., speaks of a very old man who, finding in the Sicilian fields a phial filled with a strange yellow liquor, drank from it, and was presently transformed. According to the chemists of the present day, "potable gold" is nothing but gold dissolved in nitro-hydrochloric acid, a fact which Bacon had in some way or other been informed of or discovered for himself. So also they assert that the "aqua vitæ ardens" of Raymond Lully was simply spirits of wine, and the "amalgam" of Thomas Aquinas a combination of various metals, one of which was mercury, oblivious of the fact that no alchemist of whom we have any knowledge and whose works yet survive to us has at any time declared himself plainly. The mercury of the alchemists was not the common metal we call by that name; water was not an element, nor was fire, nor any other solid, liquid, gas, or essence with which they or we were or are acquainted. The "green dragons," "powder of attraction," "red lions," and all the other paraphernalia of a later age are but puppets made to dance before the mob with the object of diverting their attention from the real work behind the screen.

Paracelsus, with apparent frankness, tells how his "alcahest" was made, and that, it must be remembered, was the universal medicine, the elixir of life itself. He told this to the crowd: "Take caustic lime carefully and freshly prepared, and upon it pour an equal weight of pure alcohol, and let it stand. Then upon it pour alcohol equal in weight (to the combination?) and distil ten times." The residuum left in the retort must then be mixed with carbonate of potash, and dried to a powder. Upon this powder an equal

weight of alcohol must be poured, and the whole distilled yet again ten times. The residue is then set on fire, and the ashes are the "alcahest." Thousands have believed this to be literally and actually true, and have worked with alembics and crucibles till they were worn out, and could hope no longer. Then there was the "primum ens melissæ," made, according to directions, which are precise enough, of a solution of carbonate of potash, in which the fresh leaves of the melissa are thoroughly incorporated, the whole being blended with alcohol, distilled and evaporated. The "primum ens sanguinis" was made of fresh blood drawn from a young person, digested with twice its weight of the alcahest, itself efficacious enough no doubt, but in this way rendered more potent, and therefore more lasting. Instead of living for a mere 500 years, you might, by following these directions, double the span at least. So thought the ignorant people who spent their lives over fires which never went out, digesting this and titurating that, till nasty compounds, bringing death and not life, glowed red under Mars or violently exploded, blowing the contents of the laboratory out of the windows under the malevolent beams of Saturn.

To whatever individual alchemist we turn for enlightenment, we find the same strange use of words having no obvious meaning, but really concealing something which had to be perpetuated for the instruction, as it was said, of those who had proved themselves worthy to receive the secret of secrets. The alchemists taught a symbolism which can only be explained by those who hold the key, and that was never handed to any uninitiated or irresponsible person. Some of the so-called alchemical works are merely theological treatises written in the symbolic language of the fraternity at a time when the use of ordinary words would have been fraught with the greatest danger. Others, on the contrary, though to all appearances similar in extravagant diction, disclose, to those who can read them, all that was best known at the time in chemistry and science as applied more especially to the preparation of the "powder of projection" and the elixir of life. Among the many true alchemists we number Artephius, William de Lorris, who wrote *Le Roman de la Rose*,

Philalethes, Albertus Magnus, Bishop of Ratisbon, Isaac Hollandus, Nicholas Flamel, Basil Valentine, Peter of Abono, who died on the rack, Pope John XXII., Robert Grosseteste, Bishop of Lincoln, the wizard, Michael Scott of Balwirie, Roger Bacon, Trithemius, Paracelsus, Robert Fludd, and the two Lancashire adepts, Trafford and Ashton. According to the usual practice, each one of these would at his death, if he had the opportunity, select a disciple to whom he could impart his knowledge in clear terms. Ashmole relates that Father Backhouse entrusted him with the secret, and yet he, dying at seventy-five, reaped but little benefit or none.

Some of the hermetic philosophers above named attained an age far beyond the allotted period of threescore years and ten, yet two, and two only, have ever been credited, even by the credulous, with having reaped the full measure of the elixir of life. One was Artephius, the other Nicholas Flamel. The book from whence the latter learned his art was afterwards in the library of Cardinal Richelieu. Though poor, or apparently so, he established forty charitable institutions in Spain, some of which exist to this day, and the report of his death in 1415 at the age of 116 years was discredited at the time. Paul Lucas, who wrote in the reign of Louis XIV., says he had absolute knowledge that Flamel was then living in India. Having seen plainly that the prevailing notion of his having the great secret in his possession might be fatal both to his liberty and his life, he went out into the world, now living at one place, now at another, and ever tramping onward.

There are some who believe this even today, but then, perhaps, it may be said that they would believe anything. Be it so, yet, strange though it may appear, the fire of the alchemist glows this very night in the heart of London. There are yet practitioners who pore over the books which time, if not results, have sanctified. Their hopes run high; they will not believe that so many men in all ages, irreproachable in other respects, would have equipped themselves with an armoury of lies, and prostituted their undoubted learning to extort the credulous wonder of fools. They say: "Even thus saith Hermes. Through the centuries I have not ceased to labour. Take of the moisture an ounce and a half and of the

redness of the South, which is the soul of the gold, a fourth part—that is to say, half an ounce, and of Seyre half an ounce also; of the Auripigment half an ounce, which are eight—that is, three ounces. And know also that the vine of the wise is drawn in three, but the wine is not perfected until thirty be accomplished. Understand the operation therefore. Decoction lessens the matter; the tincture augments it. This is the beginning and the end.”

From books innumerable similar cryptic recipes might be taken, but it would be useless to reproduce them, for all the learning in Europe could not torture the most pliant into public confession. The truth is that the elixir of the alchemist is not, like the hygiene of the physician, for the many, but only for the very few who have so attuned their lives to the principles enunciated by the Giver of life that they have acquired the right, and not merely the ability, to extend or end it as to them seems best. Whether anyone has ever yet attained to the degree of perfection involved in this proposition is a question for philosophers and theologians to consider.



Old Heraldic Glass in Brasted Church.

BY W. E. BALL, LL.D.

** * * The writer desires to acknowledge his indebtedness to the Rev. Sydney Wheatley, Vicar of Four Elms, and formerly Curate of Brasted, for valuable information and assistance.*



BRASTED CHURCH, which is situated a little apart from the village in the middle of the Holmesdale Valley between Westerham and Chevening, has been deprived by restoration, or rather rebuilding, of a great part of the interest which it once undoubtedly possessed. The venerable tower, with its seven massive buttresses, through one of which the west door of the church is pierced, still remains; but the nave, transepts, and chancel were rebuilt in 1866. Of the interior of the old church hardly anything has been preserved except the arcade between the nave and the south aisle, a part of the oak screen enclosing the Heath Chapel in the north transept, a few noble monuments, and

the heraldic glass which is the subject of this article.

So far as I can learn, the old church did not contain any stained glass except such as was armorial, but in that it was fairly rich. When the windows were taken out at the rebuilding, some of them were evidently broken to fragments. A number of the scattered pieces were, however, gathered together, and, with a few uninjured scutcheons, placed in the large east window of the new church. Whoever was responsible for their rearrangement was evidently quite ignorant of heraldry. The scraps of coloured glass were pieced together in a meaningless patchwork. Some of them were ruthlessly “trimmed,” and others turned the wrong side out, in order to make them fit into the mosaic. Even coats-of-arms which had escaped serious fracture were not suffered to remain in their entirety. Two fine scutcheons were parted asunder per pale in order to introduce alien and incongruous heraldic symbols between their separated halves. The only object of the person who was entrusted with this part of the “restoration” of Brasted Church seems to have been to produce what appeared to him to be a pretty pattern of the kaleidoscopic kind.

And it must be admitted that he was not altogether unsuccessful. The east window of Brasted Church pleased the eye of the artist, although it outraged the feelings of the heraldic student. The artistic quality of armorial blazon, noted by Ruskin, is most of all observable in glass-work mellowed by the suns of many years, and may survive the worst mutilation and the most ignorant repair.

In the year 1904 the old glass was taken down, and the five lights of the east window were filled with costly modern glass, representing saints and prophets in the usual manner, and interesting, apart from its intrinsic excellence, as the gift of a prosperous parishioner in commemoration of the fact that his family has been resident in the village—as the registers testify—for at least 300 years.

Upon examination of the heraldic patchwork of the old window, it was found possible to restore many fragments to their right places, and to identify some armorial bearings which at first were almost unrecognisable. When, with the aid of careful tracings, the work of separation and restoration had been accom-

plished, the armorials represented appeared to fall into three categories :

(a) Such as were presumably connected with the manorial history of Brasted.

(b) Such as were presumably connected with its ecclesiastical history.

(c) Such as were presumably connected with the history of Brasted Place, which is the principal mansion in the parish.

The first group, with the addition of some new shields, has been placed in the western-most window of the north aisle of the church, which may now be described, for the sake of brevity, as "the manorial window."

The second group has been placed, with a single addition, in the adjoining window, or, as we may call it, the ecclesiastical window.

The third group has been placed in the Heath Chapel, which forms the northern transept of the church, and has long been used as the pew of the squires of Brasted Place.

It will be convenient to deal with each of these groups separately.

I.—THE MANORIAL WINDOW.

The following is a list of the heraldic emblems which seemed to be associated with the history of the Manor of Brasted :

1. *A red rose*, about 6 inches in diameter. This was made to appear to hang pendant-wise from the royal arms (No. 2, *infra*) by means of two curved decorated bands, which, however, had evidently at one time *enclosed* the rose as a border. Upon this border was inscribed in black letter :

REX ——— IIII

As the red rose was the personal badge of Henry IV., and as the only other monarch to whom the numeral IIII. would apply was Edward IV., it is quite clear that the missing name is Henricus. This name has been restored, the rose has been reinclosed in its band or border, and surmounted by a crown copied from that represented on the tomb of Henry IV. at Canterbury.

2. *The royal arms, France modern and England quarterly, enclosed in a garter with the motto inscribed in Old English characters, Honi soit qui mal y pence.*

In his *History of Brasted* the Rev. J. Cave Browne ascribes this shield to the reign of Edward III. But this is certainly a mistake. The charges are not displayed in the manner of the great period of heraldic design

which closed with the reign of Richard II. Moreover, it was not until the reign of Henry IV. that France "modern" replaced France "ancient" on the royal arms. The shield cannot, therefore, be earlier than Henry IV. Taken in connection with the "three-arched" crown (No. 3, *infra*), which evidently belonged to it, it may be assigned with reasonable certainty to the reign of Henry VI. The lettering of the motto is characteristic of that period.

3. *The Crown Imperial (three-arched).* The crowns heraldically used by the Kings



THE "MANORIAL" WINDOW.

of England were never arched before the time of Henry V. He used the "two-arched" crown, very much as it now appears on the royal insignia. Henry VI., however, used a "three-arched" crown. According to Boutell, no other monarch except Charles I. ever did so; but this statement is not quite accurate. It is to be found in Henry VII.'s Chapel, placed above cognizances of that monarch, and there are certainly some examples of its use by Henry VIII. It is, however, peculiarly associated with Henry VI., and the history of Brasted Manor seems to afford good

reason for attributing the arms and crown here described to that monarch rather than to any of his successors.

4. *Royal arms, France modern and England quarterly.* This shield was very much mutilated. It had apparently been surmounted by a crown, some fragments of which remained, but were too minute to show its distinctive character, or to be worked up with new glass. On a rather smaller scale than the royal shield above described (No. 2), it appears to belong to about the same period. In accordance with such indications as are afforded by the history of the manor, it has been assigned conjecturally to the reign of Henry V. In its new position it has been enclosed in a garter, and surmounted by the "two-arched crown," which, as I have said, that King was the first to assume.

5. *Arms of Cheney of Shurland: Quarterly first and fourth, az., six lioncels rampant arg., three and three, a canton ermine; second and third, ermine, a chief indented per pale arg. and gu., in dexter chief a rose of the last.*

The shield is enclosed in a garter, with the motto *Honi soit qui mal y pence* inscribed in plain capital lettering.

This coat-of-arms was very badly mutilated, some parts of the glass being turned the wrong way, and others missing. When, however, it had been rearranged, the above-mentioned blazon was plainly indicated. The shield is unquestionably that of Sir Thomas Cheney, K.G. The first and fourth quarters are the arms of the house of Shurland of Sheppey. A Cheney married the heiress of that family and adopted his wife's arms instead of his own. The second and third quarters are the arms of the Kentish family of Shottesbrooke. Sir John Cheney of Shurland married Alianore, daughter and heiress of Sir Robert Shottesbrooke. Their son, another Sir John Cheney and a K.G., bore the Shurland and Shottesbrooke arms quarterly, with a crescent in the nombril point. He fought at Bosworth by the side of Henry VII., whose kinsman he was; for Alianore Shottesbrooke was half-sister to Margaret, Duchess of Somerset, the grandmother of that King. This Sir John Cheney had no son, but was succeeded by his nephew, Sir Thomas Cheney, K.G., who bore the same arms, but with the crescent omitted.

Sir Thomas was not only a kinsman of the royal Tudors, but was also connected with the Boleyns, through his father, William Cheney, whose first wife was Isabella, daughter of Sir Geoffrey Boleyn of Hever. The son of this marriage, Sir Francis Cheney, died in early youth. Sir Thomas was the son of a second marriage. This eminent servant of the Crown and "spritful gentleman," as Fuller calls him, commenced his career as one of the six gentlemen of the King's Privy Chamber in the year 1520, and shortly afterwards was made a privy counsellor. In the year 1532 he entertained King Henry and Queen Anne Boleyn sumptuously at Shurland Castle. In 1539 he was made Treasurer of the Royal Household and a Knight of the Garter, and the next year Lord Warden of the Cinque Ports. To the end of the King's life he remained his trusted friend and counsellor. He had been Wolsey's protégé, and later was upon intimate terms with Cromwell; but neither Wolsey's fall nor Cromwell's affected his position with the King. As his father's son he was a favoured companion of the Boleyns, but the fall of the Boleyns left his influence with Henry untouched. The King never forgot that Cheney was related by the half-blood to the Tudors, nor that, being a kinsman, he was yet one who could never, under any circumstances, make pretension to the throne. He relied implicitly on the fidelity of this distant cousin to the last hour of his life. Sir Thomas Cheney filled the office of Treasurer of the Royal Household throughout the reigns of Edward VI. and Mary; he retained the office under Elizabeth, but died within a short time after her accession, and was interred in the Church of Minster, in Sheppey, where his splendid monument may still be seen.

A brief glance at the history of the Manor of Brasted will serve to show its associations with the three Kings of the House of Lancaster and with Sir Thomas Cheney.

"Brasted," writes Hasted, "seems to have been accounted an appendage of the Manor of Tonbridge." It never was an appendage of that manor in any feudal sense, but it was closely connected with its fortunes during a period of more than 400 years. Soon after the Conquest we find Roger de Tonbridge, better known as Roger, Earl of Clare,

possessed of the Manors of Tonbridge, Brasted, Hadlow, Milton (next Canterbury), Filston, Horsemonden, and North Pettes, all of which he held by knight service of the Archbishop of Canterbury, a tenure which was afterwards converted by his descendants into grand serjeantry. Roger de Tonbridge owned many other manors in other counties, but Tonbridge Castle, then a formidable stronghold, seems to have been his principal residence. Before the end of the fourteenth century Filston, Horsemonden, and North Pettes had passed away from the De Clare family. Hadlow adjoins Tonbridge, and is often referred to as included in it. Milton, next Canterbury, was a small and unimportant manor, dependent upon the adjoining manor of Westgate. Substantially, the De Clare property held of the Archbishop of Canterbury may be regarded as consisting of the Manors of Tonbridge and Brasted. Of these, Tonbridge was the more important by virtue of its castle. But Brasted was more extensive, probably more populous, and, as appears by a survey made in the reign of Henry VIII., at that time, at any rate, more valuable. Moreover, the lord of the manor had an extensive park at Brasted, with a salaried keeper and probably a hunting-lodge.

The descendants of Roger de Tonbridge, or de Clare, in the male line continued in possession of his estates until the death of Gilbert de Clare, Earl of Gloucester, at Bannockburn in 1314. The mother of this Earl was the Princess Joanna, a daughter of Edward I. On his death his property passed to his three sisters as co-heiresses. The Tonbridge and Brasted manors fell first to the lot of Elianor, the eldest of the three, and her husband, Le Despencer, was summoned to Parliament in her right as Earl of Gloucester. Within three years, however, he was disgraced and banished, and the manors passed in 1317 to the next sister of Earl Gilbert, Margaret, widow of Piers Gaveston and wife of Sir Hugh de Audley, who, in turn, was summoned to Parliament as Earl of Gloucester. Thirty years afterwards De Audley died, leaving an only daughter and heiress, Margaret, who married Ralph, Baron de Stafford, the companion-in-arms of Edward III., and one of the first batch of Knights of the Garter. Lord de Stafford succeeded to the estates of the

Earldom of Gloucester, but he never acquired that title. He was, however, created Earl of Stafford. Upon his death he was succeeded by his second son, Hugh, his eldest son, Ralph, having predeceased him without issue. It is important to note that Ralph had married one of the two daughters and co-heiresses of the Duke of Lancaster of the earlier creation (a descendant of King Henry III.). John of Gaunt married the other daughter, and through her obtained the Lancaster estates and title. Hugh de Stafford, who was twenty-eight years of age when he succeeded his father, was the close friend and military comrade of John of Gaunt. It was thus that the house of Stafford became attached partisans of the House of Lancaster.

Earl Hugh died in the year 1387 in the Island of Rhodes. His remains were brought to England and interred at Stone, in Staffordshire, which was the family burial-place during many generations. It is interesting to note, however, that his effigy in stained glass was placed in Tonbridge Church. Weever, in his *Funeral Monuments* (p. 322), writing of Tonbridge Church, says: "In the north window are depicted the portraitures of the Lord Hugh Stafford, kneeling in his coat armour, and his bow-bearer, Thomas Bradlaine, by him, with this inscription: 'Orate pro animabus Domini Hugonis Stafford et Thome Bradlaine arcurar. . . .'" I believe that no vestige of this beautiful memorial survives.*

After the death of Earl Hugh in 1387 the title and estates were held successively by his sons, Thomas, William, and Edmund. The last of these, Earl Edmund, succeeded to the title in 1395, but did not come of age until 1401. In the meantime he had married

* Hugh de Audley, Earl of Gloucester, and his wife, the heiress of the De Clares, were buried at Tonbridge, not, however, I think, in the Parish Church, but in the Priory Church. Here also were buried the parents of Hugh de Stafford, Ralph, the first Earl, and his wife the heiress of De Audley. Tonbridge Priory was founded by Richard de Clare in 1262, and several of the De Clare family seem to have been interred there—at any rate, *in part*, for their estates were so numerous, and their affections so divided between them, that, in accordance with the gruesome practice of the times, their remains were sometimes distributed between the churches of their favourite manors. This was the case with Richard de Clare himself. His body was buried at Tewkesbury, his bowels at Canterbury, and his heart at Tonbridge.

the daughter and heiress of Thomas of Woodstock, Duke of Gloucester (the sixth son of Edward III.), whom King Richard II. had appointed as his guardian. This Duke fell under the displeasure of his royal nephew in 1397, was seized and sent to Calais, where he died suddenly, as it was believed by violence. The young Earl of Stafford was probably under the direct guardianship of King Richard until 1399, and thereafter under that of Henry IV. until 1401, when, on arriving at full age, his great estates were delivered into his hands. Edmund, Earl of Stafford, employed his wealth and influence on behalf of the new dynasty. He stood high in the favour of King Henry, and was slain whilst fighting on his behalf at the Battle of Shrewsbury. In mediæval battles the opposing Generals were as much the special object of attack as, even at this day, are the flag-ships of opposing Admirals. And, when Kings fought personally in the thick of battle, it was not unusual for some of their followers to counterfeit their appearance and thus diminish the risk they ran. It is said that at the Battle of Shrewsbury the Earl of Stafford, amongst others, accepted the dangerous honour of acting as the King's double, and that Douglas killed him in mistake for Henry. Hence Shakespeare's lines :

DOUG. The lord of Stafford dear to-day hath bought
Thy likeness ; for instead of thee, King Harry,
This sword hath ended him.

Henry IV., Part iii., Act v., Scene 3.

The young Earl may be said in a very literal sense to have died for his Sovereign.

He left a son Humphrey, only a few months old, who, like his father before him, became a ward of the Crown. As he grew up, it early became evident that he inherited the fighting instincts of his family. At the age of nineteen we find him binding himself by indenture to serve Henry V. for a year and six months with ten men-at-arms in the war with France. In this war he seems to have earned distinction, for the patent under which twenty-three years later he was created Duke of Buckingham recites his services in the field under the hero of Agincourt amongst other reasons for his elevation to a dukedom. He was evidently a man after the warrior King's own heart. On August 30, 1422, "in the presence of the Duke of Exeter,

Lord Fitzhugh, and many other knights," Henry V. promised Humphrey, Earl of Stafford, by word of mouth, that, notwithstanding his nonage, he should have immediate livery "of the whole of his inheritance which came into the hands of the late King as his guardian." The King died too soon afterwards to carry his promise into effect. But early in the following year the grant was confirmed on behalf of Henry VI. (then an infant) by Parliament, and it was declared that the Earl was entitled to receive the profits of his estates as from August 30 of the previous year. It was, however, provided that if any royal grants had been made of the Earl's estates for the period of his nonage, such grants were to remain in force (Cal. Pat. Rolls, Henry VI., p 75, February 11, 1423). This saving clause made the order of Parliament entirely nugatory, for it turned out that a royal grant had been made of substantially the whole of Earl Humphrey's property during nonage. Henry IV., by letters patent in the sixth year of his reign, had given to his second wife, Queen Joan, "all castles and manors which belonged to him, by reason of the minority of Humphrey, son and heir of Edmund, late Earl of Stafford, notwithstanding that all wardships should be appointed to meet the expenses of the King's household." This grant seems to have been construed as of continuing validity, notwithstanding the demise of the Crown and the fact that upon his accession Henry V. had become the guardian of the person of the minor. It seems strange that Henry V. should not have been aware that the revenues of such extensive estates as those of the Stafford family were not passing through the hands of his own treasurer, or being applied to meet the expenses of his household. But it appears that this was the case. In at least one other instance he assumed the right of disposal of the revenues of the Stafford property. Upon certain profits falling in upon one of the Staffordshire estates of the earldom, he made a grant of them to Lord Bergavenny. The guardians of Henry VI. and his Parliament recognised Queen Joan's rights. The grant to Lord Bergavenny was revoked, and the young Earl of Stafford was kept out of his estates until the following year, when he came of age, and sued out his livery in

ordinary form of law (see Cal. Pat. Rolls, Henry VI., under date December 2, 1423).

During the earlier part of the reign of Henry VI., Earl Humphrey served for several years with a large body of retainers in the French wars. In 1441 he was made Captain of Calais, and shortly afterwards Constable of Dover Castle and Lord Warden of the Cinque Ports. In 1444 he was created Duke of Buckingham; he had for some time previously chosen to be described as Earl of Buckingham—a title which he preferred to that of Earl of Stafford or any of his other dignities, because it had descended to him from Thomas of Woodstock, and therefore marked his royal blood. When the Wars of the Roses broke out, the Dukes of Buckingham and Somerset were the principal champions of the Lancastrian cause. The Duke of Somerset was of the Beaufort branch of the House of Lancaster, and the marriage of the Lady Margaret Beaufort, the daughter and heiress of Somerset, with Buckingham's eldest son served to strengthen the ties which bound the De Stafford family to the cause of the Red Rose. At the first Battle of St. Albans the Duke of Buckingham was severely wounded, and his son, the Earl of Stafford, was killed (Shakespeare, *Henry VI.*, Part iii., Act i., Scene 1). After some years of further fighting, the Duke himself was slain at the disastrous Battle of Northampton in 1460, leaving as his successor his grandson Henry, a child of about ten years of age, and once again the heir of the De Staffords passed under the guardianship of the Crown.

From this brief record it will be seen that the connection between the lords of the Manor of Brasted and the three Lancastrian Kings was peculiarly close. The De Staffords were commonly referred to by the three Henrys as their "kinsmen." Three generations of the family fell in battle in the Lancastrian cause. Edmund, Earl of Stafford, was a ward of Henry IV. before he served under his banner. His son Humphrey, Duke of Buckingham, was ward of Henry IV., of Henry V., and of Henry VI., before he commanded the Lancastrian forces. The arms of Edmund, Earl of Stafford, appear with those of other nobles on the tomb of Henry IV. at Canterbury; and it is not strange that the badge of Henry IV. should appear in the church of the Earl's Manor of

Brasted. Nor is it surprising that the arms of Henry VI. should appear in the church of a manor belonging to so favoured and so powerful a supporter as Humphrey, Duke of Buckingham; whilst the conjecture that the smaller royal shield is that of Henry V. is at any rate plausible and natural, having regard to the story of the De Staffords.

Here, as so often elsewhere, the heraldic achievement itself conveys no definite information as to the person who erected it or the occasion of its erection. These three emblems of royalty may have been memorials raised by devoted adherents to their sovereigns, or by grateful sovereigns to their adherents. They may commemorate benefactions to the church by royal guardians, or merely mark the date of some restoration or enlargement of the fabric. From the accounts given of the architecture of old Brasted Church by Glynné (*Churches of Kent*) in 1859, and by Hussey (*Churches of Kent, Surrey, and Sussex*) in 1852, it appears that, although remains of Norman, Early English, and Decorated architecture still existed, there were evidences of the rebuilding of a large part of the structure in the Perpendicular period; and this rebuilding may very well have taken place in the first half of the fifteenth century.

It is to be remembered that, although the De Staffords possessed many manors and many castles in various parts of England, Tonbridge continued, in Lancastrian times, to be one of their principal residences, and probably the nearest to the capital; whilst the "town of Brasted," as it is always designated in mediæval records, situated in the vicinity of Tonbridge, and closely associated with it in manorial government, was no doubt the most important of their Kentish properties. The county of Kent was mainly Lancastrian in its sympathies. Henry IV. more than any other English monarch favoured the county. Leeds Castle was his residence whenever he could tear himself away from London, and he left it as the dower-house of his widow. He took a principal part in the completion of Canterbury Cathedral, and was buried there at his express desire. He alone of our Kings since the Conquest lies in the mother-church of the kingdom.

(*To be continued.*)

The Beaker Class of Fictilia Found in Association with Remains of the Roman Period.

BY H. ST. GEORGE GRAY.



THE important and exhaustively-studied papers by the Hon. John Abercromby in the *Journal of the Anthropological Institute* (vol. xxxii., 1902, p. 373) and the *Proceedings of the Society of Antiquaries of Scotland* (vol. xxxviii., p. 323), in which he has so admirably brought forward and satisfactorily explained the chronological sequence and types of the ceramic beaker or drinking-vessel of the early Bronze Age, firstly strikes the field archæologist as greatly emphasizing the importance of recording the relics found in barrows with the greatest possible accuracy. The small, common and fragmentary finds will, as archæological field-work develops, prove to be as important, having regard to date, as the more complete and striking objects of antiquity so frequently associated with barrow-digging.

After reading the Hon. John Abercromby's papers, the archæologist readily perceives the folly of digging "holes" into barrows—and, indeed, into any other earth-works—in an unmethodical manner, and is ready to admit that the accuracy characteristic of the excavations of General Pitt-Rivers, which represents the maximum of method in archæological field-work yet attained, is a standard of excellence which should be adhered to, and if possible surpassed, by every antiquary working in the field.

The Hon. John Abercromby's information concerning the finding of beakers and associated relics has been gathered in many cases with the greatest difficulty, and the parts of his papers in which he compiles records of the early Bronze Age, written by antiquaries famous in their day, necessarily contain imperfect records of very important archæological discoveries. Such papers as Mr. Abercromby's not only magnify the incompleteness of the literary efforts and observation of antiquaries of the past, but

clearly show what the excavator of the future should avoid.

Mr. Abercromby's task in this particular branch of prehistoric archæology has been an onerous one, and he is to be congratulated on the manner in which he has dealt with a difficult subject under most unpropitious circumstances.

Although Mr. Abercromby has been keen on arriving at satisfactory conclusions with regard to the origin and development of the form and ornamentation of the beaker, he has not extended his researches to note the occurrence of this type of ware with shards of pottery of later date. Records of such "finds" are, I believe, very few,* perhaps on account of insufficient accuracy in recording the position of ancient pottery found in camps and barrows. I do not know of a complete beaker of the same fine paste and characteristic ornament (chiefly lines of oblong punch-marks—distinctive characters which may be recognised even on small fragments) having ever been discovered in association with Late-Celtic or Romano-British pottery. General Pitt-Rivers certainly did find a Bronze Age skeleton with a drinking-vessel at the feet in the Romano-British village of Rotherley, but the interment had probably been made many centuries previously to Roman times. If the Rotherley interment had ever been covered by a barrow, the mound had been removed by the Romano-Britons without touching or probably discovering the interment (Pitt-Rivers, vol. ii., Plate XCII.; *Proceedings of the Society of Antiquaries of Scotland*, vol. xxxviii., p. 384, No. 62).

In connection with the Pitt-Rivers excavations I have been present at the discovery of fragments of pottery of "beaker type" with others of Romano-British type. A few instances will serve to illustrate these remarks;† all are recorded under their proper headings and localities in vol. iv. of *Excavations in Cranborne Chase*.

South Lodge Camp, Rushmore Park

* The Hon. W. O. Stanley found pottery ornamented with rows of oblong punch-marks at Porth Dafarch, Holyhead Island, with Samian (?) and other pottery.

† The examples quoted were separately and carefully examined by General Pitt-Rivers and by myself as his assistant.

(*Bronze Age construction*).—One fragment of beaker type was found in the rampart, four pieces at the bottom of the ditch with Bronze Age relics, and three at a higher level in the filling of the ditch with British and Roman pottery, the former being far more plentiful than the latter.

Ditch of Wor Barrow, Handley Down (Stone Age construction).—Out of 306 fragments of British, and 483 fragments of pottery of the Roman period, found in the various layers of filling of this great ditch (average depth, 12·8 feet), five fragments of the beaker type were found in the turf mould, and within 1·5 foot of the surface of the silting. In the same deposit as these five fragments all the pottery of the Roman period (mentioned above) was found, together with 85 pieces of other qualities of British pottery, several Roman coins (extending to Magnentius, A.D. 353), etc., whereas in the mixed mould and chalk silting below no Roman pottery was found, but there were 73 fragments of British pottery of the coarser and thicker varieties. These circumstances, taken alone, would lead any archæologist to infer that the drinking-vessel or beaker type, compared with other Bronze Age pottery, was latest in point of time.

Angle Ditch, Handley Down (Bronze Age construction).—Here again we get the three distinct divisions of silting: (1) mould, (2) mixed silting, (3) chalk rubble. Here, as one would expect, all the shards of the Roman period were found in the upper layer (98 fragments); with them was one fragment of beaker type, and 46 pieces of other British pottery. In the mixed silting two pieces of the beaker type were found; below that, none; coarse British was found fairly plentifully in both these lower deposits.

Martin Down Camp, Wilts (Bronze Age construction).—Of the beaker type of Bronze Age pottery, four fragments were found on the "old surface line" under the rampart and four in the body of the rampart; four in the lower division of the silting of the ditch; none in the middle division, and two amongst a quantity of other British and Roman pottery in the upper division of the silting.

Other fragments of the beaker type were found by General Pitt-Rivers in surface trenching near the Angle Ditch, and in the

silting of the shallow ditches encompassing round barrows, but their position is unimportant in relation to the subject at issue—viz., the latest date at which the beaker type of Bronze Age pottery is found in archaeological areas.

In the cases of the South Lodge Camp and Martin Down Camp we get the beaker pottery both in the rampart and at the bottom of the ditch, in positions we should naturally expect to find it; whereas in the Angle Ditch and the ditch of Wor Barrow none was found in the lowest of the three divisions of silting. With regard to the middle division (or mixed silting), the beaker type occurs in the South Lodge Camp and the Angle Ditch, but not in the ditch of Wor Barrow or in that of Martin Down Camp. In all instances except the South Lodge Camp the beaker type occurs in the upper division of silting—the surface mould. In one instance, viz., the ditch of Wor Barrow, the beaker type occurs in the surface mould only, thickly surrounded by typical relics and coins of the Roman period.

Now, by taking the four archæological sites quoted together, we arrive at the following result: Number of fragments of beaker type from upper division of the silting of ditches in North Dorset and South Wilts, eight; from the middle division of the silting, five; from the lower division, the chalk rubble, eight.

It is seen, therefore, that pottery of the beaker type has been found in association with relics dating as late as the middle of the fourth century A.D.; but we have not the slightest proof that these small shards were *manufactured* at anything approaching such a late date. We must bear in mind that all the finds described in detail above were obtained from areas of ground which had been inhabited from early times. Properly-baked pottery is practically imperishable, and resists all changes of climate and moisture. The early unglazed wares were no doubt fractured constantly, and as there were no modern conveniences for the disposal of household rubbish in those days, myriads of shards were flung about in all directions over inhabited areas and around burial-places. We must also bear in mind that burrowing animals are sometimes responsible for con-

siderably displacing fragments of pottery and other relics in the ground both vertically and laterally.

This article would be extremely lengthy if I were to enter into details with regard to the manner, natural and otherwise, in which pottery and other relics found their way into these ditches; but I would say one thing, viz., that it is obvious that the bottom of a ditch filled up rapidly from natural causes, and consequently a much larger proportion of relics is found at the top of the silting than in the lower divisions. (See *Archæologia*, vol. lviii., Part II., p. 476.)

Such modes of reasoning are the only way in which it is possible to account for the Bronze Age beaker type of pottery being found in association with Roman remains. Varieties of shards, the growth of many centuries in areas occupied by successive peoples, would become mixed together to a certain extent, and the early shards would naturally become rebroken until they eventually became covered up as very small fragments in the ditches of camps and barrows and elsewhere. In the Pitt-Rivers excavations it should be noted that as a rule the beaker type was turned up in very small pieces, and was generally found in inconsiderable quantities compared with other British and Roman pottery.



The Antiquity of the Tobacco-pipe.

BY RICHARD QUICK.

IN considering the antiquity of the tobacco-pipe we must first go to America, where the ancient custom of smoking tobacco or other dried herbs originated.

The practice of smoking tobacco has extended over the greater part of America for an unknown period of time.

The prehistoric pipes are known to have been fashioned and smoked by the ancient and now extinct races of America—namely,

the mound-builders of that portion which we now call the United States of America, and the peoples of the buried civilizations of Mexico and Peru.

The pipes from these mounds were made of various substances—different coloured lime and sand stones, slate shalites, quartzes, whinstones, and various kinds of clay.

The designs, though sometimes very simple in form, usually represent the heads of animals, such as the bear, wolf, racoon, wild cat. Smaller animals and birds were carved entire.

It will be noticed by referring to Fig. 1



FIG. 1.—MOUND PIPES IN THE BLACKMORE MUSEUM, SALISBURY.

that these pipes from the Ohio mounds are quite unlike the pipes made by any other known race of men. Some excellent examples are to be found in the British and Blackmore Museums. My illustration is from specimens in the latter museum.

In these pipes the receptacle for the tobacco was on the middle of the curved base, which was about 3 or 4 inches long, and one end of which formed the handle, whilst a drilled hole in the other end communicated with the central bowl. The head of the carved figure, if any, was invariably turned towards the drilled end or mouthpiece. In these mounds,

lying side by side with the pipes alluded to, were found stone-hatchets and gouges, etc., implements made of bone and elk-horn, or antler.

The immense antiquity of these pipes is proved by the carving, since this must have been executed by men contemporary with the long passed away animals they depicted. These pipes have all come down to us from the dark ages before history ; in other words,

shell beads and copper ornaments. They were placed with weapons (flint arrow-heads, etc.) by the side of the dead hunter, whose weapons were in order that he might supply himself with food in the mysterious hunting-grounds to which he was supposed to have gone. But why such a number of pipes? This is not known, unless they were to serve for barter. Some of the pipes were in an unfinished state, and it is supposed that the

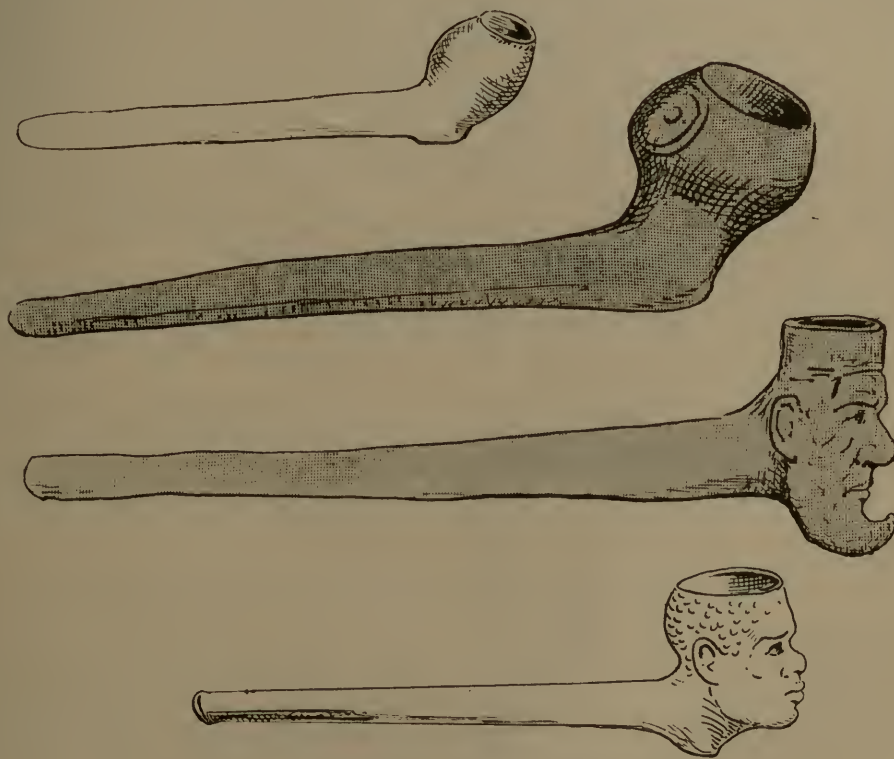


FIG. 2.—ANCIENT AND MODERN PIPES COMPARED.

they stretch far beyond the literary records of all events.

Some of them, though rude in form, are undoubtedly fairly good representations of the various animals and birds, and rank with the most ancient specimens of fine art in the world.

In one mound, discovered by Squire and Davis in 1830 or 1840, 200 stone smoking-pipes were found, together with pearl and

departed pipe-maker could finish his pipes at leisure in the spirit-land.

Another primitive form of pipe was a straight tube, many of which have been found in aboriginal burial places. These pipes differ in the material from which they are made from those previously mentioned. The first materials employed would no doubt be reeds, hollow bones, or wood, which, through process of evolution, came in

time eventually to be stone or earthenware. Mr. J. D. McGuire, in his *Pipes and Smoking Customs of the American Aborigines*, says: "The accounts of all early American voyagers who have come in first contact with the Indians have referred to the common employment of tobacco in all treaties, councils, and, in fact, functions of every kind, including social intercourse, in divination, and in the cure of disease. Other plants, however, have been used quite commonly for the same purpose from the Gulf of Mexico to the Arctic Ocean, and from the Atlantic to the Pacific." There is no doubt, says Mr. McGuire, "that tobacco smoking in pipes, such as we are now familiar with as a habit

In 1519, when the Spaniards invaded Mexico under Cortez, they found smoking established among the people; and later, in 1584, Sir Walter Raleigh found that the Indians of North America regarded tobacco as a direct gift from the great spirit for their special enjoyment. The pipe was with them, therefore, a sacred object.

In Fig. 2 will be seen four pipes. Nos. 2 and 3 I have sketched from specimens of ancient Mexican pipes in the British Museum. No. 1 (at the top) is an English sixteenth-century clay pipe, not unlike the old Mexican bulbous bowl. Both this and No. 4 (at the bottom), a modern penny clay pipe, with bowl in the form of a negro's head, and very like



FIG. 3.—TERRACOTTA PIPES FROM THE SITE OF THE ANCIENT CITY OF TZINTZUNTZAN, MEXICO.

or pastime is an invention of the European. Smoke in some form has been employed in the treatment of disease from a time long prior to the Christian era."

The word "tobago" appears to have been the name of the forked-tube employed in inhaling the smoke of the plant, and it was evidently this word which caused the name "tobacco" to be given to the plant. Some say the island of Tobago, near Trinidad, was so named because in form it was thought to resemble the Y-shaped nose-pipe. All this, of course, tends more completely to prove the antiquity and universal use of tobacco throughout the Continent of America. Columbus in 1492 found tobacco in use.

the ancient Mexican gray-stone pipe, with bowl in the form of an old bearded man, are examples of how history repeats itself.

Fig. 3 shows specimens of ancient Mexican terra-cotta pipes found by Miss Breton on the site of the ancient city of Tzintzuntzan, and which are now in the Bristol Museum and Art Gallery.

The habit of smoking dried herbs in pipes is also of great antiquity both in the British Islands and in many parts of Europe and Asia.

The Greeks and Romans smoked the fumes of dried leaves of coltsfoot as a cure for difficulty of breathing, etc.

In the *Historie of Plantes*, published in

1578, mention is made of the use of coltsfoot in this country for the same purpose.* The monument of Donough O'Brien, King of Thomond, who was killed in 1267, and interred in the Abbey of Corcumræ, in Co. Clare, represents him in the usual recumbent posture with the short pipe, or dhudeen, in his mouth.

Sir John Hawkins first brought the tobacco-plant to England in 1565, and Sir Walter Raleigh was the first to bring smoking into fashion, about 1586.

The earliest pipes used in Britain are stated to have been made from a walnut-shell, and a straw for a stem, for smoking coltsfoot, hemp, or other vegetable substances.

The first tobacco-pipes were made of clay. The smallness of the bowl in the earlier specimens is doubtless familiar now to most of us by the number of specimens usually to be seen in museums. From the large number of examples of clay pipes found, it would seem that the use of tobacco must have become quite general by the beginning of the seventeenth century.



Some Old Ulster Towns.

BY W. J. FENNELL, M.R.I.A.

I. CARRICKFERGUS CASTLE AND CHURCH.

THERE was a sterling ring of romance and chivalry about the somewhat turbulent history of mediæval Carrickfergus, before Belfast commenced its existence and began its own story with the more quiet and reposeful elements of commercial history. The extraordinary rise and progress of Belfast slowly absorbed the importance of its sturdy little neighbour, leaving it, as now, a quiet, easy-going place, well modernized, but retaining

here and there a dash of colouring of its former self that proclaims its age and bygone importance. The landmarks are few, and, like its old "gate," may, by "up-to-date" minds, be considered obstructions. Still, we venture to hope that the Carrickfergus of to-day will defend against all comers its "old gate" as it defended Carrickfergus in the "long ago."

This old gate, the city wall, its great bastion, its noble old church, and its defiant fortress, are the monuments of its former greatness. With reference to some of these we may say with Ruskin "that the only virtue they can ever possess will be in signs of antiquity. All that in this world enlarges the sphere of affection or imagination is to be revered, and all those circumstances enlarge it which strengthen our memory or quicken our conception of the dead. Hence it is no light sin to destroy anything that is old, more especially because, even with the aid of all obtainable records of the past, we, the living, occupy a space of too large importance and interest in our own eyes, we look upon the world too much as our own, too much as if we had possessed it, and should possess it, for ever, and forget that it is a mere hostelry, of which we occupy the apartments for a time, which others better than we sojourned in before." This thought of the great sage was called to mind when the writer heard of the recent demolition of a portion of the old wall. It is to be hoped that the recent visit of the Royal Society of Antiquaries of Ireland will have emphasized the fact that all such relics of the past should be considered as being held in trust as historical records of a nation.

The main approach to Carrickfergus in olden times was the sea, over which communications in times of peace were easy compared to the tortuous, ill-kept, narrow lane on land known as the "King's highway." Time works great changes; the sea is now an almost abandoned highway, and the railroad running near the old wall brings us up to the "old gate" which once "laughed a siege to scorn," and though now poor, wasted, and worn with age, at once quickens the intellect in its retrospective glance. It is the first thing that brings us into touch with the conditions of a defended city of the Middle

* "The parfume of the dried leaves of coltesfoote layed upon quicke coles taken into the mouth of a funnell or tunnell helpeth such as are troubled with shortness of wind and fetch theyre breath thicke and often."

Ages. It may be fairly assumed that this old gate was the chief, if not the only, land entrance to this "key to the North." The course of time has handled it badly, and it is now but a poor representation of what it must have been in mediæval days. The line of wall in which this gate stood can still be traced to a fair extent, and at the north-west angle of the town a large proportion is still in excellent preservation, including an angle bastion of no mean order.

Hugh de Lacy was the Norman baron who first claimed the territory, and having conquered what must have been but a diminutive fishing village, he at once proceeded to erect his castle on the solid lines that distinguish all Norman work. This must have been prior to 1230, the date on which his piety prompted him to build the church and establish a religious foundation. In many respects the castle, as seen from the lough, bears a striking resemblance to the keep and outworks of Dover Castle.

Previous to the building of the harbour pier the castle was washed on three sides by the sea, and every advantage was taken of the rock, a basaltic dyke, on which it sits, to render it an almost impregnable stronghold, as well as one of much picturesqueness. The land side may have been protected by a moat, spanned by a drawbridge, defended by a portcullis entrance, all of which would have to be taken in a hand-to-hand encounter, if the first defences of the city wall had given way.

The history of this castle is full of stirring events and stormy vicissitudes, and, like many another and even stronger Norman castle, it failed occasionally to hold its own, but it can proudly boast of an unbroken line of military occupation from its foundation to the present day. Besides the usual chambers, winding-stairs, etc., which are common to all such structures, the keep at one time had a small chapel, but with the exception of a fragment of a window-jamb all architectural detail of interest has long since vanished.

William III. landed close to this castle in order to commence his operations against James II. The spot is still shown.

The last episode of historic interest occurred about a hundred and forty years ago, when the French, under Thuret, took the castle,

plundered it, demanded and received supplies from Belfast, and then sailed away on the approach of the English reinforcements; but the triumph was short, and the *Mareschal* was taken off the Isle of Man. The attack on the castle was led by the Marquis d'Estrees, "who, seeing a child rush between the combatants, seized the lad, and breaking in a door with the butt-end of a musket, placed the child in the hall of the house, which happened to be that of the boy's father, John Leeds, the sheriff." The notorious privateer and founder of the American navy, Paul Jones, the discovery of whose remains in the old cemetery of St. Louis in Paris last year created some interest, and which were conveyed with national honours to their last resting-place in the United States of America, successfully attacked H.M.S. *Drake* off Carrick on April 24, 1778. The castle is still regarded as of sufficient importance to receive a shot or two of blank cartridges during the naval manœuvres, when it is supposed to surrender, much to the disgust of the Antrim Militia who occupy it.

The next, but by no means the least, interesting monument of old Carrickfergus is the ancient church of St. Nicholas. This church is a marvellous example of how successive changes and restorations can thoroughly transform a once stately building into a structure almost completely shorn of all that once gave it freedom and proportion. The present plan of the church is that of a rudely-formed and inverted Latin cross—that is, with the long stem of the cross serving for the chancel plan instead of the shorter one. Those who have seen the stately old church of St. Nicholas at Galway, and noted the fine series of columns and arches opening it up into a triple nave, may be surprised to learn that this church in many respects, as regards its plan, was a sister church, almost suggesting the employment of the same designer, enjoying the same light, airy treatment of the triple nave, with round and clustered columns and pointed arches so dear to the early Gothic builders, and the same wide transepts sheltering the minor or side chapels; and it may still more surprise some to learn, as they regard these dark, heavy-looking nave

and transept walls, that many of these columns and arches still remain there, though concealed from view.

Of the original "foundation" of this church little is known. Of course, the story of being founded on the site of a pagan temple comes in here, as in most cases of the kind. No doubt a church of some kind existed here in the early history of the Irish Church, but we have to come down to the thirteenth century before we find any trustworthy evidence. The Franciscan Priory of Carrickfergus, which became an institution of much importance, and which stood where the military stores now are—and until a few years the sight was occupied by the old county gaol—was founded in 1232 by Hugh de Lacy, and Lewis, writing in 1837, says: "The subterranean passage under the altar, which communicated with the ancient monastery, may still be traced." We are not aware if any portion of this passage still exists, and we would be very much surprised if it ever did exist, as it is really a mistake to suppose that subterranean passages, dungeons, and secret chambers were always connected with such places. De Lacy, the founder, was buried in the priory in 1243, "Apud Cnockfergus in Conventu Fratrum." The monastery existed until the Dissolution, and when the monks were compelled to go they devoutly prayed "that it might become the habitation of thieves." It soon became the county gaol. There is no doubt that the Franciscans largely used this church, if they did not actually build it. The date 1232 is important. In 1872 the late Bishop Knox had the church thoroughly examined, with a view to possible restoration, and a report was drawn up, showing its past importance, and the changes wrought by time, neglect, and well-intended, but misguided people. During the investigations a valuable side-light was thrown on the foundation of the present building by Edmund Sharpe, an English archaeologist, who said: "Some architectural details of Carrickfergus have not in his wide experience an exact parallel, save in Ryland Abbey, in Yorkshire, built by De Lacy, invader of Ireland." And we know that it was about 1230 that De Lacy was paying some kind attentions to Carrickfergus. No doubt he brought his builders, who were most

possibly Franciscans, in his train, who very naturally reproduced their own peculiar details here, and it was a happy thought of these builders to dedicate the church of an important seaport under the invocation of the patron saint of fishermen, sailors, travellers, and, above all, little children—St. Nicholas, now their eagerly looked forward to Saint of Christmas, "Santa Claus."

The archæologist visiting this church would naturally inquire why, in an extensive foundation like this, the usual traditions or forms of St. Nicholas's Church planning were departed from? Why were not the examples of Great Yarmouth, Newcastle, Waterford, Galway, and the Continent followed, with, above all, the triple nave so characteristic of this Saint's churches? Or at least they would seek a cause for the adoption of the rude form of a Latin cross. Evidence of this is soon forthcoming. In the angle of the transept and chancel were found the fragments of the clustered column, which gave a starting-point to work from; and in the walls of the present nave were discovered some of the old columns *in situ*, marking clearly the great lines of the arcading. Sir Thomas Drew thus describes the church as it stood in 1230: "It may be presumed that at the original foundation, the west end, of which no trace has been found, was on the site, or slightly westward of the present tower; that in its earliest form it consisted of a nave 75 feet long, and, a strange peculiarity, 25 feet wide at the west end, while it was but 22 feet wide at the east end. The nave had on each side five pointed arches, springing from circular columns opening into side aisles, and, opposite, the two eastward arches on each side would appear to have been lateral chapels, two on the south and two on the north, which occupied nearly the area of the present transept."

These chapels were most probably dedicated under the invocation of the Blessed Virgin, St. Patrick as the national saint, St. Nicholas the patron, and St. Francis of Assisi, the founder of the Franciscan Order. But this, of course, is purely conjectural, or they may have been endowed as chantries. The high altar was set to the eastward of this nave in a chancel, of the dimensions of which we have no evidence. This completed the thirteenth-century church, and,

coming to 1303, we find the present chancel added to the church by one Robert de Mercer, no doubt one of the wealthy merchants of the town, whose piety prompted the undertaking. All this work bears the mark of the advancement that a century had made in passing from the severe Early English to the more "gentle" lines of the Decorated period. It occurs to us that it was never the intention to extend this portion eastward as a chancel—as it is absurd and meaningless to set the high altar back so far, and also out of all harmony with the accepted system of Church ritual—but that it was added as a Lady Chapel behind the high altar, of which there still exist numbers of fine examples.

The importance and wealth of the church at this time may be gathered from the fact that in the famous Papal taxation of 1306, which the late Bishop Reeves has given us, it is rated at an amount exceeding by far any church in Down, Connor, or Dromore—viz., 20 marks per annum, the tithe whereof was £7 7s. 3½d.—a large sum when represented by the currency of the present day. Coming to the next century, 1400, the church had undergone some alterations and changes; large windows of poor design were inserted, which were removed in 1872, when the present windows were inserted. Passing over the troubled times of the Dissolution, and the changes wrought by stormy political movements and Puritanical attempts to wipe out all evidence of a former ritual, during which time the church fell almost into ruins, and got patched up almost anyhow, we come down to 1614, when we find the Chichester family in possession, and a system of "jerry-building" going on, which was no doubt considered very beautiful in those days. You can see the stone bearing the inscription: "This work was began A. 1614—Mr. Cooper. Cooper then Mayor—and wrought by Thomas Paps, Freemason, Mr. Openshaw being parson. Vivat Rex Jacobus." Mr. Paps built up and hid everything he could, no doubt with the very best intentions. The Chichesters "restored" the north transept out of all recognition, and converted it to their own use, making a vault under it, which accounts for the higher level of its floors at present. They also erected the great monument to the

founder of their house in this country, which is an example of Jacobean work, then much in favour with great wealthy families, and bears in its details a great resemblance to many in England, notably those of the Manners from Bakewell Church. The monuments are very valuable as records of the architectural style and the costumes of the period. This monument is worth more than a passing glance. It was the style of the times, available only to the wealthy, and this one equals, if not surpasses, any other of its kind, not even excepting those great historical memorials in Westminster Abbey. Notice should also be taken of the old Jacobean joinery in front of the north transept, which probably enclosed the Chichester pew. In 1754 the chancel roof fell in. In 1778 the present tower and spire was erected. In 1787 the vestry was added. In 1812 the western roof fell in. In 1830 the north transept was opened again to the church by Lord Donegall, when it was fitted with free seats for the poor. With all this array of alterations, and after all the stormy times, troubles, and changes it came through, it is "little short of marvellous that so much of the ancient church remains as enables its ancient plan to be traced."



An Alabaster Panel at Mere, Wilts.

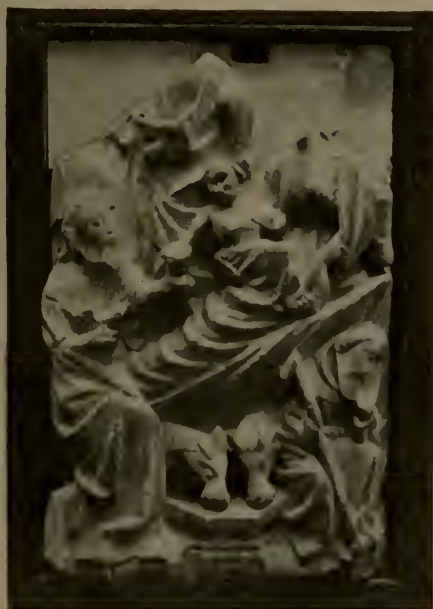
BY THE REV. JOHN A. LLOYD, M.A., F.S.A.



HIS relic was dug up some five-and-forty years ago in a garden under Castle Hill, Mere, about a quarter of a mile from the parish church. As will be seen by reference to the illustration, it depicts the Adoration of the Magi. One of these traditional kings, though the tradition seems to be groundless, who is carrying his crown in his right hand, is represented as offering with his left, in a chalice-like cup or box, either gold or myrrh to the infant Saviour, who is seated on the lap of the Virgin Mary. Unfortunately, her head is missing, and also the head of one of the three kings, who is

carrying in his right hand an incense-boat. The head and shoulders of the third king, to the left of the panel, are also wanting. Seated under the rock on which the Virgin is reclining is St. Joseph holding his staff, and the heads of the ox and the ass are shown in the centre of the lower part of the panel. The figure and attitude of St. Joseph are repeated frequently in panels coming from the same factory, evidently carved by the same hand.

At the back there is an inscription scratched which, as far as can be made out, reads "ANNO. 1.7.2. VIVOS^T"; there is also a



number, "213," and there are two wire loops for attachment.

The panel is of alabaster from the well-known Chellaston Hill Quarries, about four miles from Derby to the south-east, made probably by the "Alabaster men" of Nottingham. Examples of these panels are numerous, many having, as in the one before us, a characteristic green ground on which the figures are set, with circular groups of white and red spots on the ground. They are found all over the country, and reredoses were formed of a series of such panels. There was also a considerable export trade

done in them, since they are common and widely distributed abroad.

The date may be assigned to the late fifteenth or early sixteenth century, after which time the alabaster from Chellaston seems to have given out. In *Archæologia*, lii., 707, and in the *Archæological Journal* for December, 1904, Mr. W. H. St. John Hope, gives an interesting account of the St. John's Heads, and the early working of alabaster in England. "These tables," he says, "may be assigned to the same Nottingham origin as the St. John's Heads, for who can doubt on comparing them that they are the work of the same school of 'Alabastermen' and 'Steynours'?"



An Inventory of Household Goods, 1612.

COMMUNICATED BY THE REV. J. E. BROWN, B.A.

SOME little time ago I was calling at a farmhouse, and was shown a bundle of parchments and papers which had been kept for several generations in the farmer's family. They were not considered to be of any great value, and had been the playthings of children, to the probable loss of some of them, but, still, they were to be preserved and passed on. As I was known to be interested in old things, I was allowed to bring the papers home for examination. I found the bundle to consist of leases, agreements, etc., going back several centuries, the earliest being dated "anno regni Henrici sexti xxxvij"—i.e., 1459. Among them was the inventory from which the following extract is made. If we may take Edward Catherall as a sample of a middle-class Englishman at the beginning of the seventeenth century, this inventory shows a considerable amount of comfort and refinement as existing in that class at that time. Most of the domestic articles mentioned with obsolete names I have been able to identify. I have not given that part of the inventory which concerns Catherall's trade as a brewer and small farmer :

The Inventory indented of all and singler the goods cattalls chattells debts rights and creditts of Edward Catherall late of Luton in the countie of Beds Brewer deceased taken valued and praised by Michaell Daldowne, Roger Winton, John Atwood and John Pilgryme yomen the fife day of Marche anno Dni 1612 and in the yeares of the raigne of our Sovereigne Lorde James by the grace of God of Englande Scotlande Fraunce and Irelande Kinge Defender of the faithe etc of Englande Fraunce and Irelande the tenth and of Scotlande the sixe and fortith as followeth videlicet

In the Haul

Imprimis a table with the frame and a forme, a cupbord, foure litle chaires, a cupbord cloth, a bayard¹ and an iron for seacoles xxs.

Item a Benche and a Bencheborde and the paynted clothes valued at ... iij*s*. iiij*d*.

Sma xxii*s*. iiij*d*.

In the chamber over the Haul

Imprimis a longe joyned table with a frame, sixe greate joyned stooles and twoe litle joyned stooles xxx*s*.

Item a joyned Bedsteed, a Trondle² bedd, twoe feather beddes, a strawe bedd, a bolster, Twoe pillowes, Twoe blanketts, a coverlett, and the curtaynes v*j*.

Item foure other coverletts ... iij*d*. v*s*. viij*d*.

Item a cupborde and the shelve xxii*s*. iiij*d*.

Item a Box for Lynneen, sixe newe quishshions, a paire of tables and an hamper xxx*s*.

Item all the Pewter viz^t Platters, Disshes, Sawcers, porringers, Salte-cellers, potts, Candlesticks, spoones, a lattin mortar, a pestle, three lattin candlesticks, a greate cheaste, a litle Fosse³ and the paynted clothes iij*d*.

Item one Paire of hollande sheets, Thirtie paire of flexen⁴ Sheets, Thirtie paire of Twen⁵

¹ Bayard, a familiar name for a horse; probably here a clothes-horse.

² A trundle or truckle-bed on small wheels or castors, which could be pushed under a bedstead when not required.

³ A fosser or forcer was a chest or cabinet.

⁴ Flaxen, perhaps bleached linen as distinguished from holland—*i.e.*, unbleached.

⁵ Twen-sheets—*i.e.*, twined or twilled.

Sheets, Twelve hollande pillowbeers,¹ twelve flexen pillowbeers, eightene Tableclothes, sixe dozen of table napkins, thone halfe flexen, and thother halfe Twen, Twelve Towells and twoe cupbord clothes xx*d*.

Sma xxxv*j*. x*s*.

In the Chamber over the Kytchin

Imprimis a joyned Bedsteed, a plaine Bedsteed, a Trondle bedd, twoe feather bedds, twoe strawe bedds, Three blanketts, twoe coverletts, two bouldsters and twoe pillowes iij*d*.

Item a joyned square drawenge table, twoe joyned stooles, three square joyned boxes for lynneen, three chaises, three cheasts, a byble, Rastalls abridgement of the Statuts,² and the paynted clothes iij*d*.

Item certain iron and steele a sworde a dagger Twoe Trowells a shoed³ shovel and a shoed spade, a litle playner, and a tostinge plate xii*s*. iiij*d*.

Item his apparell v*j*. xii*s*. iiij*d*.

Sma xii*d*. v*s*. viij*d*.

In the Kytchin

Imprimis sixe brasse potts, eighte kettles, foure postnetts,⁴ three skommers,⁵ a bastinge ladle, foure spitts, a paire of racks, two drippingge pannes, twoe iron peeles,⁶ a paire of cobirons,⁷ three pottehangers, a fire slyce,⁸ two fire shovells, a paire of tongs, twoe gridirons, twoe fryenge pannes, foure paire of

¹ Pillowbeers or pillowberes—*i.e.*, pillow-cases.

² "A collection of all the Statutes from the beginning of Magna Charta unto this present year of our Lorde God, 1574," by "William Rastall, Serjaunt-at-lawe." "Imprinted at London in Flete-strete within Temple barre at the sign of the Hand and Starre by Richard Tottel, anno 1574." William Rastall was the son of Sir Thomas More's sister Elizabeth, who married John Rastall.

³ A wooden shovel, shod at its extremity with iron.

⁴ Posnet, a little pot.

⁵ Or scummer—*i.e.*, skimmer.

⁶ Peel, the long-handled shovel with which bread is put into or taken out of a hot oven.

⁷ Cobirons or andirons, the ornamental irons on each side of a hearth on which logs rest.

⁸ Slyce, a broad, short-handled shovel for wood fires.

pottehooks, one chafinge dishe, a bread
graater, a brasse mortar, an iron pestle
and a paire of bellows ... viij*l*.
Item a mouldinge boorde, a plaine litle table,
certein shelves with boles, wooden
disshes, and Trenchers, a cradle, a
cloth basket, three playne stooles, and
other ymplements there ... xxs.
Item eight Flitches of Bacon liijs. iiij*d*.
Sma xj*l*. xiijs. iiij*d*.

In the larder

Imprimis Twoe powdringe¹ Troves with
covers, a powdringe Tubbe, twoe lesser
tubbes, a butter charme,² three boles,
twoe cheese fats, and a greate Ferkyne
x*l*s.

Item eighte breasts of beife xxxiijs. iiij*d*.
Item the fleshe in powder ... xxs.

Sma iiij*l*. xiijs. iiij*d*.

Imprimis In the parlour over the way Twoe
joyned tables with frames, tenn joyned
stooles, and a Corte³ cupborde
xxxiijs. iiij*d*.

Imprimis in the Store lofte foure iron wedgs,
eighthe iron straaks,⁴ an iron spindle
and other olde iron and lumber there
xiijs. iiij*d*.

Item in the lofte nexte the gatehouse a
Troughc, a Tubbe with a Shed,⁵ a
boultinge hutche, a kymnell,⁶ a Fanne,
a Tubbe with feathers and twoe sacks
with feathers ... xxs.

Edward Catherall's property, after payment
of his credits and debts, amounted to
£305 5s. 4d. This inventory was shown
for probate by his widow and executrix
on March 18, "Anno Dni juxta cursum et
computacionem Ecclesie Anglicane, 1612."

¹ Powder, the salt used for pickling meat.

² Perhaps for churn. Charmed milk means "sour
milk" or "butter-milk."

³ Or courte, a low movable sideboard.

⁴ The strake of a cart-wheel, the iron rim of a
wheel.

⁵ A handle, or perhaps a cover.

⁶ A kind of tub for household purposes.

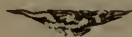
At the Sign of the Owl.



THE Henry Bradshaw Society
has just distributed to its mem-
bers two volumes for the year
1905. These are a new edi-
tion of the *Martyrology of
Eugus the Culdee*, by Mr.
Whitley Stokes, and an edition
of an eleventh-century Mozar-
abic Psalter from Silos, now in
the British Museum (MS. Add.,
30, 851). It is proposed to issue for 1906
Dr. Warner's edition of the *Stowe Missal*.



Mr. W. Roberts contributed to the *Athenæum*
of December 2 an interesting article on the
great Italian catalogue of books—*Catalogo
Generale della Libreria Italiana dall' Anno
1847 a tutto il 1899*—by Professor Pagliani-
ni, the Genoa University librarian, which has been
in course of publication during the last five
years, and which is a monumental contribu-
tion to bibliography. Renderings of very
many British authors figure in the catalogue
in curious proportions. Only one of Thack-
eray's books—*Vanity Fair*—has appeared in
an Italian version since 1847, while nearly
every one of Dickens's books has been trans-
lated, several more than once. Nearly a
column and a half, says Mr. Roberts, are
devoted to Shakespeare, and in many cases
the entries are of single plays. Four of
"Beniamino" Disraeli's novels are recorded,
and no less than nine of Lytton's romances.
"Of all the authors registered in these
volumes," says Mr. Roberts, "Dante Alighieri
naturally comes first, with over eight columns;
whilst a few entries, apparently omitted under
Alighieri, are included under Dante. This
entry is obviously the result of great labour
and research. Every edition or part of an
edition, every pamphlet relating to him or to
his work, has been included. Italian editions
issued outside the land of his birth and in
other tongues than his own also find a place
here. Ariosto is still in considerable demand,
as is shown by the column and a half under
his name. Balzac does not seem to have
become at all acclimatized in Italy, for only
a few of his stories have been done into Italian
during the last fifty years, the latest being



dated 1894. Victor Hugo, on the other hand, extends to nearly two columns."

✱ ✱ ✱
Apparently the Bible is not much studied in Italy. The *Bibbia* entries in Professor Paglianini's Catalogue do not much exceed a column, "whilst several of the entries under this title are either of the New or Old Testament in Latin or Italian not published in Italy. Alfieri, indeed, occupies considerably more space." This great contribution to international bibliography is published by Signor Ulrico Hoepli, for the Associazione Tipografico-Libraria Italiana of Milan.

✱ ✱ ✱
The latest "Baconian" absurdity comes from Berlin, whence the world has been informed that one Edwin Bormann has written to the press to say that he has succeeded in discovering Francis Bacon's definite confession that he is the author of the plays generally attributed to William Shakespeare. The "confession" is said to be contained in that collection of "hundreds of richly rhymed, partly serious, partly comical verses, printed by Bacon shortly before his death as his literary testament. It deals with the reasons for the concealment of the authorship of the plays, and also with Bacon's relationship to Shakespeare, who served him as a literary cloak." These verses are hardly described with accuracy, but they are no new discovery. Spedding examined them with his wonted thoroughness, but he did not, needless to say, make any such wonderful discovery as has been reserved for Mr. Edwin Bormann.

✱ ✱ ✱
Ben Jonson's *Underwoods* is being added to the Cambridge Type Series, issued by the University Press. The edition will be limited to 250 copies, of which 225 are for sale in England and America.

✱ ✱ ✱
In the fifteenth century Pierre de Croistens carefully wrote 293 leaves of caligraphic lettering, enriched with red rubrics, miniatures, and borders of gold and many colours, on *Des Prouffits Champestres et Ruraulx*. All the patient craft of the husbandman is discussed in these gorgeous-hued "Georgics." Planting and pruning trees, ploughing and threshing corn, grapes and wine, fruit-trees and fruit-gathering, flower gardening and the

farmyard, with all the other rural pursuits, are treated at length, and the scribe dedicated, in a becoming illumination, his work to his master, Charles V. of France. On November 21 this sumptuous volume appeared in the sale of the library belonging to the Earl of Cork and Orrery. The bidding began at £200, and Mr. Coureau kept on against Mr. Quaritch until £1,500, when Mr. Sabin took the contest up. But Mr. Quaritch would not release his hold, and he won the prize at £2,600.

✱ ✱ ✱
On the same day Charles I.'s copy of the *Booke of Common Prayer* was sold. It was bought by Mr. Quaritch for £284. It is the 1636 edition, and contains the following inscription on the fly-leaf: "This was King Charles I.'s Common Prayer Book, which he us'd in his closett, and which was carried with him wherever he travelled, even to the Day of his Death. The King has written with a red pencil something in his own hand on the margin of the proclamation.—ORRERY, 1731."

The page referred to by Lord Orrery has on the margin "settled by mature consideration" and "steadfast maintaining of things by good advice established is ye upholding"—words taken from the text.

✱ ✱ ✱
This Orrery sale further included a large collection of autographs, letters, State Papers, etc. Among them was a seventeenth-century manuscript relating to Mary Queen of Scots, being a contemporary copy of the original document setting forth "The Judges' opinion to proove the Scottish Queen subject to ye Lawes of this Realme for any Capitall Crime committed within ye said Realme." But of the autographs and manuscripts, by far the most interesting was the mass of correspondence between Pope and John, fifth Earl of Orrery. In many of these Pope bitterly complains of the unauthorized publication of his letters, and is particularly anxious as to the safety of his correspondence with Dean Swift. But these complaints, as we now know, were only part of the poet's deep-laid schemes.

✱ ✱ ✱
In a readable article on "The Catalogues of the British Museum Library," in *Mac-*

millan's *Magazine* for December, Mr. R. de Cordova retells some amusing cataloguing stories. There was the cataloguer who indexed a book on starfish as if it were an astronomical work on constellations; another worthy, who knew that *feu* was French for fire, but did not know that prefixed to a person's name it indicated that he was dead, catalogued M. d'Abreu's translation of D'a Cunha's "Mathematical Principles," published under the title of *Principes Mathematiques de feu J. A. D'a Cunha*, in the following way: D'a Cunha (J. A.), *Opusculs Mathematiques de Feu: traduits litteralement du Portugais, par J. M. d'Abreu*. "What it meant," says Mr. de Cordova, "possibly he himself did not know, but he is certainly worthy a place beside the official of the Board of Agriculture who once sent to the publisher for twelve copies of Miss Edgeworth's essay on Irish Bulls, in the belief that something might be learnt from them as to the improvement of the breed of cattle." Mr. de Cordova describes the history of the present catalogue, and makes a protest, with which many readers will sympathize, against the absurd refusal of the authorities "to recognise the fundamental fact that the English alphabet consists of twenty-six letters"—i.e., against the ridiculous system of treating I and J and U and V respectively as a single letter.

The difficulty of getting rid of stolen goods which possess a unique interest or notoriety, says the *Academy*, suggests the reflection that the ways of transgressors are hard in more senses than one. Gainsborough's famous "Duchess of Devonshire" was restored as mysteriously as it disappeared, and now a somewhat similar story comes from Gray's Inn. In the early part of November the library of that society was robbed of the manuscript of *Beda super Canticum Canticorum*, and of a printed copy of *The Maske of Flowers*, dated 1614. A few days later a workman employed on the new buildings in South Square found a parcel lying among some loose planks and rubbish, which proved to be the missing *Beda* wrapped up in a copy of the *Daily Telegraph* of November 9. The intervening adventures of this precious manuscript are probably past finding out,

but its "conveyer" appears to have thrown it over the hoarding from the passage leading from Gray's Inn Square to Field Court, doubtless because, owing to the wide publicity given to the theft, he judged it impossible to dispose of his booty. *Habent sua fata libelli*. May the Inn have the good fortune to recover *The Maske of Flowers* as well!

Among Mr. Frowde's new publications is *A History of the Post-Reformation Catholic Missions in Oxfordshire, with an Account of the Families connected with Them*, by Mrs. Bryan Stapleton. The object of this work is to show how Benedictine, Franciscan, Jesuit, and secular priest have worked together with the laity during the storms of three centuries to preserve the pre-Reformation faith in the county of Oxford.

A History of the Family of Cairnes or Cairns, by Mr. Henry Cairnes Lawlor, is in preparation, and will be published shortly by Mr. Elliot Stock. It covers a period beginning in 1300, and coming down to the present time. The work will contain many important genealogical tables, portraits, ancient charters, seals, and illustrations of localities, and will be published by subscription.

A monograph on Michel de l'Hospital, by the Rev. A. E. Shaw, has just been published, which is likely to appeal to serious students of France, especially in the troubled times of the sixteenth century. Englishmen are said to be reluctant to credit the French with the solid qualities of statesmanship, but these were possessed by Michel de l'Hospital in an eminent degree. Fated to hold high office in the last days of the Valois dynasty, and in the time of Catherine de Medicis, he sustained a trying and exhausting struggle with dignity and honour—even in his own country.

In the course of his very interesting introductory matter, prefixed to the facsimile reproduction of the 1593 quarto of *Venus and Adonis*, just issued by the Clarendon Press, Mr. Sidney Lee says: "There were

eight formal transfers of the copyright of the poem, with due payment of fees, in the course of sixty-two years—a proof that the volume retained throughout that long period a marketable value in the sight of publishers. The authorized London editions numbered at least eleven. A serious attempt was made to infringe the copyright in London in 1607, and there was a surreptitious issue at Edinburgh in 1627. In 1675 a rough reprint was issued by a London syndicate of chap-book publishers. That curious venture brings to a close the sixteenth and seventeenth century chapter of the bibliopolic history of the poem. . . . The strangest fact to be noticed in regard to the bibliography of Shakespeare's *Venus and Adonis* is that, though there were at least six editions issued in the poet's lifetime, and seven in the two generations following his death, in the case of only two—the second and the sixth—of these thirteen editions do as many as three copies survive. In regard to the eleven other editions, the surviving copies of each are fewer. . . . No more singular circumstance has yet been revealed in bibliographical history than that thirteen early editions of a sixteenth-century work should have been traced, and only twenty-one exemplars of them all should be now known to bibliographical research. It is not extravagant to estimate that each sixteenth or seventeenth century edition of *Venus and Adonis* averaged 250 copies. On that assumption it will be seen that 3,729 copies have perished out of the 3,750 printed in the sixteenth and seventeenth centuries. This wholesale mortality is doubtless the penalty the work paid for its popularity and accessibility. The copies were eagerly read and reread, were quickly worn out, and were carelessly flung away."

BIBLIOTHECARY.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

SALES.

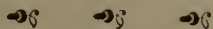
MESSRS. SOTHEY, WILKINSON, AND HODGE sold yesterday a choice collection of English gold coins from Edward III. to the Commonwealth (with a few early British coins included), the property of a gentle-

man relinquishing the collecting of this series. The 120 lots produced a total of £460 10s. 6d., and included the following: Edward III., noble of the third coinage, half-length figure of the King, crowned, and holding sword and shield, in ship, to right, very fine, and of great rarity, £13 10s. (Ready); Richard II., Calais noble, flag at stern, lion passant on rudder, fine and rare, £12 10s. (Weight); Henry IV., light noble, annulet and slipped trefoil on second plank of ship, £11 10s. (Baldwin); Henry VI., Bristol angel, trefoil after each word in the inscription, £8 15s. (Hicks); Henry VIII., second coinage, King crowned, holding orb and sceptre, seating on throne to front, £13 5s. (Baldwin); Edward VI., sovereign, second coinage, struck in Southwark mint, figure of King seated to front on high-backed throne, very fine and rare, £17 5s. (Baldwin); James I., thirty-shilling piece, King crowned, and holding orb and sceptre, seated on throne to front, £10 15s. (Burton); and Oliver Cromwell, Broad, by Simon, 1656, laureate bust to left, £10 10s. (Worrall).—*Times*, December 1.

"I did not think there was a clock in the world worth so much money," said a lady yesterday at Christie's when Mr. Hodgkins gave £1,200 for a Louis XV. clock 7 feet 6 inches high. It was a handsome timepiece with movement by Lefancheur à Paris. Made of oak veneered with tulip and kings wood, it had a gracefully spreading outline, and was richly ornamented with shell-like forms, ribands, scroll work, and dragons in ormolu cast and chased in the manner of Cressant. Below the dial was a winged mask of Time, above, figures of exotic birds. A set of four Boulle Armoires fetched £630 (A. Wertheimer); an Adams commode, Louis XVI. design, the property of the late Harriet, Countess of Darnley, made £420 (Lewis and Sons); a Louis XVI. marqueterie commode, £178 10s. (A. Wertheimer), a Louis XVI. clock, £195 15s. (A. Wertheimer), and several objects of art belonging to Lady Kennard, of Hans Place, brought good prices.—*Morning Post*, December 2.

Messrs. Puttick and Simpson sold yesterday at 47, Leicester Square, a selection from the library of the late Mr. Francis Fry, F.S.A., the authority on Bibles, of which there were many early editions included in the sale. The more important included a thirteenth-century MS. on vellum, with numerous initial letters in gold and colours, with miniatures, £38 (Martin); Biblia Sacra Latina, Basil, B. Richel, 1475, a fine and genuine copy, £25 (Quaritch); another edition, with no name of place or printer, but Basil or Strasbourg, circa 1480, with nine beautifully executed initials and borders in gold and colours, etc. £28 (Arnold); Biblia Sacra Germanica, Nuremberg, Koborger, 1483, a tall fine copy, £32 10s. (Leighton); an imperfect copy of Myles Coverdale's translation, Zurich, 1550, £15 (Sotheran); and a copy of the first edition of the Bible in Welsh, 1588, with title and three leaves in facsimile and five others missing, £23 5s. (Tregaskis). There were also the following: "Hore Beatæ Mariæ Virginis, ad usum Sarum," with many of the prayers in English, probably printed at Paris, circa 1520, but imperfect, £20 (Bull); and John Milton, "Paradise

Lost," 1669, first edition with the seventh title-page, £13 10s. (Spencer). This property realized £614 13s. 6d. The day's sale also included: David Carey, "Life in Paris," 1822, large paper copy, uncut, of the first edition, with coloured plates, in the original 21 parts, £46 10s. (Bumpus); and Charles Dickens, "Sketches by Boz," 1836-1837, first editions of both series, £20 (Ellis).—*Times*, December 5.



The French decorative furniture, porcelain, and sculpture, formerly the property of the late Mr. G. B. Weiland, drew a considerable number of dealers (many foreign) to Christie's yesterday. On the whole the prices were good. A pair of Dresden figures of hawks on a tree brought £131 5s. (Hamburger); a pair of Minton Sèvres pattern vases and covers, £53 1s. (Lewis and Simmons); an Old Dresden vase and cover, £183 15s. (Philpot); an Old Sèvres dessert service, £74 11s. (Thomas); a set of three old Imari vases and covers, and a pair of beakers, £204 15s. (Hamburger); an Empire clock, by Raingo, £102 18s. (Lewis and Simmons); two regulator clocks, by A. Brequet, £136 10s.; a pair of gilt bronze dancing figures, £54 12s. (Wiels); a small parqueterie secrétaire of Louis XV. design, £52 10s. (George); a pair of commodes, same design, £94 10s. (M. Harris); a parqueterie show cabinet, £131 5s. (Gooden and Fox); a Louis XVI. secrétaire, £79 16s. (M. Harris); a grand piano, by Erard, inlaid in tulip and kingswood case, Louis XV. design, £157 10s.; and a bust of Robert Burns, by Sir John Steele, R.S.A., made 30gs. (Fleming).—*Times*, December 6.

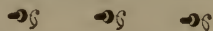
PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

THE annual meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND was held on November 30, Sir Herbert Maxwell in the chair. The secretary's report of the progress and work of the Society during the past year showed an addition of thirty-nine new Fellows, while the losses by deaths and resignations having numbered twenty-one, the net gain amounted to eighteen, and the total number on the roll was 706.

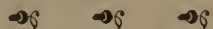
The volume of the *Proceedings* about to be issued, of which an advance copy was on the table, contained twenty-eight papers extending to 600 pages, with upwards of 250 illustrations, many of which were of exceptional interest and importance as illustrating the results of the Society's excavations, both of native prehistoric sites, and of the Roman Fort of Rough Castle on the Antonine Wall. The number of objects of antiquity added to the National Museum during the year has been 726 by donation and 66 by purchase, and the number of books added to the library has been 205 by donation and 25 by purchase. Among the donations to the Museum may be mentioned a collection of 382 objects obtained in course of the excavation by the Society of the forts of Dunadd and Duntroon, Argyllshire, presented to the national collection with consent of Colonel Malcolm, R.E., C.B., the proprietor, and a collection of 114 objects obtained from the excavation by the Society of the

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Roman fort of Rough Castle, presented with consent of the proprietors, Mr. Forbes of Callendar, and the Very Rev. Dr. J. C. Russel. Among the donations to the library may be mentioned a set of the *Dictionary of National Biography* (sixty-nine vols.), presented by Mr. Erskine Beveridge, LL.D., F.S.A. Scot., of Vallay and St. Leonard's Hill, Dunfermline.



BRITISH ARCHÆOLOGICAL ASSOCIATION.—November 15.—Mr. R. H. Forster, Treasurer, in the chair.—An interesting paper was read by Mr. Emmanuel Green on "The Roman Channel Fleet, with Notes on Clausentum and the Isle of Ictis." After tracing the journey to Britain by sea and land of the Emperor Claudius and his return home, where he received a grand ovation as having girdled the earth with a Roman ocean, Mr. Green showed that from this time the military movements on land were supported by the Classis Britannica, guarding the Fretum Britannicum, the narrow sea. This important fleet, which existed for 400 years, has hitherto been entirely overlooked. Many finds and evidences were noticed. Thus at Boulogne there is an inscription in honour of a trierarch, or captain, who was a known contemporary of Claudius; and tiles and bricks have been found there as well as in Britain bearing the letters CL. BR. The revolt and success of Carausius were commented on, and especially a naval fight off the Isle of Wight, when the victors, the imperial galleys, continued their course to Clausentum, our Southampton. Clausentum has not received the notice it deserved as the western port of the narrow sea, as Richborough was the eastern, and so the guardian against the pirates of the North. From Clausentum the voyage to Gaul would be safe and well protected by the fleet. It was, in fact, the chief western port, and may be traced as the place for the shipment of lead from the Mendip mines. Another point not unconnected with this, the supposed large export of tin from Britain, was next minutely noticed, especially in connexion with the supposed tin islands, the Cassiterides and the Isle of Ictis. The old writers were examined and criticized chronologically, particularly the documents of Cæsar and Diodorus. The conclusion was that the early statements were written from hearsay, not from personal knowledge, and that there was no such early tin traffic with Britain. The mention of Britain in the story arose from the current belief that its western end was opposite Spain, and so in the ocean just outside or beyond the Cassiterides, and the isle of that group called Ictis. One writer was bold enough to assert that Britain was in full view from the Spanish coast. As to Cornwall, tin is not mentioned in the Domesday for that county. No tin was worked there until after that date. The story of a certain block of tin, now in the museum at Truro, said to have been found in Falmouth Harbour, and claimed as belonging to the early export, was sharply criticized, and declared to be one more myth in this mythical story.—Mr. Compton, Mr. Gould, the Chairman, and others joined in the discussion.



At the meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE held on December 6 the paper read was

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by Mr. William Churchill on "The Nurhags of Sardinia, and some other Megalithic Monuments of the Mediterranean Region."

BRITISH NUMISMATIC SOCIETY.—November 30.—Second Anniversary Meeting.—Mr. Carlyon-Britton, President, in the chair.—His Excellency Mons. D. G. Metaxas was proposed an honorary member and Lieut-Colonel Sir Horatio D. Davies, M.P., and Messrs. F. Ellison, W. R. Gregson, E. Gunson, T. L. Roberts, and J. Summers were elected members. The annual Report of the Council was read, showing that the limit of 500 ordinary members had been maintained, and the total, including sixteen royal and eighteen honorary members was 534. The treasurer's accounts carried forward a surplus of £389 3s. on capital account. The following were elected officers for the forthcoming year: President, Mr. Carlyon-Britton; Vice-Presidents, the Marquess of Ailesbury, the Earl of Powis, Earl Egerton of Tatton, Lord Grantley, Sir F. D. Dixon-Hartland, and Mr. Bernard Roth; Director, Mr. L. A. Lawrence; Treasurer, Mr. R. H. Wood; Librarian, Lieut.-Colonel H. W. Morrieson; and Secretary, Mr. W. J. Andrew. The subject of the paper for the evening was a synopsis of the first part of "A Numismatic History of the Reigns of William I. and II.," by the President. This is not the first occasion on which Mr. Carlyon-Britton has dealt with this period of the Norman coinage of England; but he has now commenced a treatise which will be a comprehensive work in itself upon the cause and effect of the Conquest upon the coinage of England, as viewed in a strictly historical light, and which will contain full details of the money then issued from some seventy of the principal towns throughout England and Wales. The author commences with a description of the silver penny which, with its mechanically divided half pence and *fourthings*, was the only denomination of money then in currency, and discusses its manual production from the dies, its purchasing power, the various historical references to it as a coin and to its dies, the status of the moneys, and the position and powers of its numerous mints. In Chapter II. he reviews the particulars of the many discoveries of hoards of these coins during the last two centuries, and from these deduces much support to his re-arrangement of the order of the successive coinages. Chapter III. is devoted to the history of the two Kings and their Great Seals, with the analogy between the latter and the contemporary money. But it is in the next chapter that Mr. Carlyon-Britton is able to correct all previous writers on the subject by methods purely his own. It was the custom of the Norman kings to change the type or device of the money every three years, and therefore we have eight types of William I. and five of William II. The order of some of these has already been ascertained by the evidence of finds and the existence of "mule" coins, which bear one type for their obverse and the succeeding type for their reverse design. There are, however, others to which these guides cannot be applied, and these have consequently been misplaced in the order of succession, and one has been assigned to the wrong King. The writer, however, assuming that when from time to time the old money was called in, some of it

would be restruck and issued as the new, has searched not only his own collection but also the principal public and private collections in the country for specimens bearing traces of a previous type upon them. This has resulted in his being able to set all doubts at rest and to correct and prove the chronological sequence of the whole series of the coinage of these two Kings. Having ascertained this he is enabled to date the types and thus to bring them into accord with the passing historical and political events of the day, and showing the astronomical superstition of the period. As an instance of this it is curious to note that coincident with the record in the *Anglo-Saxon Chronicle* of an extraordinary star shining in the evening which men supposed was a comet, a star is added to the coinage then current, although the same type had previously been issued without it. But it is impossible here to attempt more than a mere outline of a monograph of which the first four chapters alone run to more than a hundred pages.

THE annual meeting of the GLASGOW ARCHAEOLOGICAL SOCIETY was held on November 16, Mr. J. G. D. Dalrymple presiding. After the reports of the secretary and treasurer had been adopted, and the office-bearers for the year elected, Sir James Balfour Paul spoke on "The Matrimonial Adventures of King James V."

At the meeting of the BRISTOL AND GLOUCESTERSHIRE ARCHAEOLOGICAL SOCIETY, held on November 15, Mr. J. J. Simpson in the chair, Mr. T. W. Williams read a paper on "Mediaeval Libraries, having Special Reference to Somerset." Mr. Williams naturally made frequent reference to Mr. J. W. Clark's invaluable work on *The Care of Books*, and in the course of his paper remarked that the principal sources from which we draw our knowledge of mediaeval libraries are: (1) Boston of Bury's Synoptical or Comparative Catalogue, compiled at the beginning of the fifteenth century; it relates to nearly 200 monastic houses, but is far from complete. (2) Catalogues of libraries of various monasteries still existent. (3) Leland's *Collectanea*; and (4) Tanner's *Bibliotheca*. The only Somerset houses of whose books we know anything are: Athelney, Benedictine Abbey; Bath, Benedictine Abbey; Bruton, Austin Abbey; Glastonbury, Benedictine Abbey; Hinton, Carthusian Priory; Keynsham, Austin Abbey; Montacute, Cluniac Priory; Muchelney, Benedictine Abbey; Taunton, Austin Priory; Wells, Secular Canons; and Witham, Carthusian Priory; which Mr. Williams fully described.

Dr. Pinches read a paper entitled "Notes upon some Tablets of the Period of Hammurabi's Dynasty" at the meeting of the SOCIETY OF BIBLICAL ARCHAEOLOGY on December 13.

At the meeting of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY on December 8, Dr. Vaughan Bateson lectured, with lantern illustrations, on "Eastern Himalayan Folklore and Customs."

At a meeting of the CAMBRIDGE ANTIQUARIAN SOCIETY held on November 13, a number of exhibits of objects of antiquarian interest were made by Mr. W. B. Redfern, Dr. Haddon, the Town Clerk, and others. Miss J. M. Bowes contributed an exhibit of a bread-tally used at Cormery, Indre-et-Loire, France. Mr. Bowes explained that his daughter was staying with a lady at Cormery, who kindly gave her the tally. The instrument consisted of a stick split down the middle to a point about 6 inches from the end. A portion taken from the stick was handed to the customer, while the remainder was kept by the baker. When bread was supplied, the customer's portion was fitted into the stick, and a notch was made across the two portions to indicate the delivery. These notches acted as a check upon both parties. Some of the inhabitants at Cormery still kept their milk score in the same way. It was mentioned that milk scores in Cambridge fifty years ago were kept by a similar method. Mr. Redfern exhibited from his private collection antique scales, tinder-boxes, rush-holders, etc. One of the tinder-boxes shown had never been used. Consequently it was described as "a new antique." Mr. Redfern obtained it from an old gentleman who used to keep a shop on Peas Hill. When he died he was eighty years old, and he had had this tinder-box in stock from the time they were in general use. In the box was a piece of linen soaked in saltpetre, and partially burned, and the sparks obtained from the flint fell upon this piece of tinder. When the tinder was sufficiently ignited, a little piece of wood, tipped with brimstone, was held to the spark, and so a light obtained. When no more lights were required a damper was put over the tinder, and the whole thing was used as a candlestick. Several types of tinder-boxes, including Dutch examples, were shown. A tinder pistol, in which the tinder was placed in a small hole and a tiny taper inserted in a socket, was supposed to be an advance upon the flint and steel method. The hammer in descending struck a spark, which fell into the tiny box, igniting the tinder. At the side was a small receptacle holding this early type of match. Mr. Redfern mentioned a lady who distinctly remembered these brimstone-tipped matches, and amusing herself as a little girl by breaking off the brimstone tips, and so rendering the matches useless. One of the tinder pistols exhibited bore the mark of a Hull maker.

Other meetings of the CAMBRIDGE ANTIQUARIAN SOCIETY have been on November 16, when Sir Robert Ball lectured on "Irish Antiquities"; on November 20, when Mr. R. A. Stewart Macalister gave an account of the recent excavations at Gezer in Palestine; and on November 27, when Mr. St. John Hope read a paper on "The Norman Origin of Cambridge Castle."

A meeting of the SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE was held on November 29, Mr. Clephan in the chair. Some notes were read on Wolsingham Church and parish contributed by Mr. Edward Wooller. Other interesting contributions were by Mr. J. C. Hodgson, F.S.A., on "The Seventeenth and Eighteenth Owners of Bewick," on "Some Documents Relating to the Township of Walkmill in the Parish of Warkworth," also by Mr.

Hodgson, "Some Documents Relating to an Incident at Newcastle after the Battle of Flodden," by Mr. R. O. Heslop, and "Some Notes on Old Park Hall, County Durham," by Mr. John Thompson.—During the afternoon several of the members assembled at the Black Gate around which several buildings are being demolished, and Mr. W. H. Knowles, F.S.A., who has conducted the recent excavations and discoveries about the Black Gate, explained the various points of interest.

At the meeting of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND held on November 28, Mr. J. R. Garstin presiding, Mr. O'Shaughnessy, C.B., Vice-President, read a paper, in continuation, on Plunkett's Jacobite tract, "A Light to the Blind." He said the latter part of the tract dealt with the sieges of Athlone and Limerick and the Battle of Aughrim. James, when leaving Ireland, gave Tyrconnell direction to make peace, and he tried to do so. But he was resisted by a strong party, which prevailed. It would have been well if all his opponents had resembled Sarsfield in the fidelity he displayed. The dissensions assumed serious proportions at Athlone, where Tyrconnell was formally told by a Lieutenant-Colonel that if he did not leave the camp the ropes of his pavilion would be cut. "Whereupon," says Plunkett, "he made a noble sacrifice of himself, and withdrew." St. Ruth having lost Athlone, determined to redeem himself by a pitched battle, and fought the battle of Aughrim. The paper followed Plunkett in his description of both sieges of Limerick, of the treachery or neglect which allowed the Shannon to be crossed by Ginkel's forces at the second siege, and of the fight at Thomond Bridge which immediately preceded the Treaty. Tyrconnell died before the surrender of Limerick. From the cautious line adopted by him, it is a question whether, if he had survived, he would have insisted on provisions enabling the flower of the Irish army to enter the French service and carry on war against England on the Continent. He would probably have regarded such provisions as creating or increasing the danger of a violation of the Treaty by England.

Four short papers were read at a meeting of the SUFFOLK INSTITUTE OF ARCHAEOLOGY on November 29, Sir W. B. Gurdon in the chair. The first was on "An Ipswich Worker of Elizabethan Plate," read by Mr. H. C. Casley, who referred to the inventory of the church plate of Suffolk, made about ten years ago, under the auspices of the Institute, and gave a summary of the marks found upon them, and also summarized the laws relating to the stamping of plate. Those vessels marked with a "G.," of which there were thirty-nine, he attributed to Jeffery Gilbert, a goldsmith, of Ipswich, who was appointed one of the Constables of the North Ward in 1536, and served other offices, including that of coroner, portman, and bailiff. Contemporary with Gilbert was a goldsmith in Ipswich named Martyn Denys, to whom Mr. Casley attributed some of the cups. In conclusion, he suggested that an exhibition of all the plate of the period

under review should be arranged under one roof. Mr. Horsfield showed a collection of pottery, and read a short paper on the potter's art and some famous potters. Mr. Woolnough broached a scheme for converting the Christchurch Mansion, Ipswich, in which the meeting was being held, into an archaeological museum, and for, in time, causing it to be furnished as far as is found practicable as an Elizabethan mansion. The concluding paper of the series was by Mr. J. Shewell Corder, and had reference to the interesting stones discovered in the pulling down of the stables and outbuildings in the vicinity of the mansion, examples of which were shown, with several drawings of others. He explained that when, in 1548, the Withpoll family commenced to build the present mansion, the priory buildings and church had to be demolished, and in order to economize the cost of the new buildings, the builder was ordered to utilize all old materials that were sound in the rebuilding. In consequence they found many fragments in the house, and the well-house and stables were almost entirely composed of old rubble and stonework, the latter clearly proving that the church must have been a very ornate building in many respects.



The Bishop of Bristol sent for exhibition to the November meeting of the CLIFTON ANTIQUARIAN CLUB a piece of iron recently dug up in the undisturbed clay beneath the garden of the Bishop's Palace at Redland, apparently part of a leg-shackle. The secretary showed, for comparison, some leg-shackles from the Soudan, which had probably been used by the Mahdi. Dr. Alfred Fryer, F.S.A., exhibited some photographs he had recently taken of the fifteenth-century font formerly in the old church of St. Werburgh, now in use as a flower vase in the garden of a gentleman near Bristol. The hope was expressed that the font, which seemed to be in good condition, might be restored to the church, from which it ought never to have been removed. The first paper of the evening was by Miss Ida M. Roper on "An Effigy in Winterbourne Church, with Remains of Studded Armour," of which only about twenty examples are known in England. The effigy was that of Sir Thomas de Bradstone, who died A.D. 1370, and was buried at Winterbourne. Drawings of the effigy, and illustrations of others showing studded armour, were shown, and the secretary read some notes on the subject he had received from Viscount Dillon, F.S.A., in which his lordship called attention to the fact that at a tournament held at Coventry King Edward III. appeared in a suit of armour decorated with the arms of Sir Thomas de Bradstone, and also remarked on the curious position of the sword in the Winterbourne effigy, which was most unusual. Lord Dillon also sent a list of effigies and monumental brasses on which "studded armour" was shown, with references to some foreign examples. The second paper was by Mr. Charles Lynam, F.S.A., on "Some Norman Remains of St. Augustine's Abbey," at present hidden under the ruins of the old Bishop's palace, in the ground south of the cathedral. The author called attention to the great interest of these remains, and hoped they would be carefully preserved. The Dean of Bristol, who was unable to

be present at the meeting, wrote to say that he and the Chapter were quite aware of the value of the work, and intended to carefully repair the ruins, and to utilize the ground surrounding them. The hon. secretary exhibited a number of fragments of ancient stained glass from an old Bristol church, which had long been in his possession, and read an account of them. They included figures which he supposed were intended for St. Thomas the Martyr, the Virgin Mary, and St. Katherine of Alexandria; also the Lamb and Flag, a kneeling figure of a priest, and an early quarry with the Bristol arms.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

NORMANDY. By Nico Jungman. Text by G. E. Mitton. With 40 colour prints. London: A. and C. Black, 1905. Large crown 8vo., pp. xii, 192. Price 10s. net.

In October of last year we offered a warm welcome to the volume on *Brittany*, by Mr. Mortimer Menpes and his daughter, of which this on *Normandy*, the handiwork of different collaborators, is a younger (and smaller) sister. The ethnologist, Le Hericher, said, "Le Normand chante peu et ne danse pas du tout. Se voisin le Breton chante beaucoup, danse un peu," so that it may be that the theme for the later volume was not found so cheerful or bright; but we must confess that, with the exception of a few of Mr. Jungman's more careful and brilliant drawings (like two charming heads of peasant girls), we have not found either the same skill or the same spontaneity in the work of the makers of this volume which made that on *Brittany* so delightful. By the very phraseology of the title-page we are led to suppose that "the pictures are the thing," and with the sincere desire to appreciate Mr. Jungman's point of view, we confess that we are baffled by his work. Are his pictures "fine art" or "decoration"? And did his eyes really perceive in the "Old Houses" at Rouen (which delightful river-side city—hardly "a towny town," as it is not very happily called on p. 60 of this volume—the present writer saw, not for the first time, only a few weeks ago) the vivid and discordant colouring which he here supplies? And surely Mr. Jungman was ill-advised to include in his response to the call for "forty drawings" such crude and unworthy pieces as "A Sea-side Resort," "Cherbourg," and the "View from the Top of Mont St. Michel." We are tempted to believe that the artist was hurried in discharging his commission for this book, or he would not have so imperilled a reputation to which it is only fair to add that a few delicate designs like "A Holiday Head-dress" and "A Street Vendor, Falaise," bear certain witness. It

seems to us that had this book had half the illustrations it would have taken a higher place in the enjoyable series of Messrs. Black's "colour-books."

As to the text, many pages show much of interest to the student of the past, and Englishmen will in particular read with curiosity the tale of the early Norman Dukes. Unless one can draw upon a happy fund of personal reminiscence, as was the case with Miss Menpes in her chapters on "Brittany," it is difficult to do what here the author has aimed at achieving—namely, to avoid the hack-style of the dull topographer. Miss Mitton has desired to speak freshly on a theme upon which much has been written; and yet it seems to us that the most valuable part of the text in this volume lies in the narration of actual historical facts rather than in the attempted portrayal of scenery or the moral reflections of the writer. It does not seem quite the kind of book to consult before travelling in Normandy, but a large number of those who have travelled there should like to possess it for the best that is in it.—W. H. D.

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MOHAMMED AND THE RISE OF ISLAM. By D. S. Margoliouth. "Heroes of the Nations." Maps and many illustrations. London and New York: G. P. Putnam Sons, 1905. 8vo., pp. xxvi, 481. Price 5s.

Professor Margoliouth is well fitted in respect of scholarship for the task which he has here undertaken. Every page bears witness to his erudition. The mass of information crowded into these 481 pages is indeed amazing, and would be confusing but for the consistency of purpose and conception which welds the details into a whole and gives each fact significance.

Lives of Mohammed we have had galore, but our author claims a distinction for his work which we are not disposed to deny it. It is differentiated from those biographies of the prophet which are "designed to show the superiority or inferiority of Mohammed's religion to some other system" by the strictly scientific attitude adopted by the writer. His work is neither an indictment nor an apology. That he achieves this by treating the founder of Islam rather as a statesman than as a prophet, largely ignoring the aspect of his character which gives rise to differences of opinion, does not falsify the statement. Moreover, Professor Margoliouth claims a superiority over his forerunners in that he has been able to avail himself of sources of knowledge not accessible to them. "Since these works were composed," he writes concerning Spenger and Muir, "knowledge of Mohammed and his time has been increased by the publication of many Arabic texts, and the labours of European scholars on Mohammedan antiquities."

But Professor Margoliouth is more than a student of history and an Arabic scholar. He has studied the psychology of religion to good purpose. We have in consequence not only a record of historical events written in a careful critical spirit, but also an analysis of character which, if somewhat merciless, is at least scientific. The work, indeed, has the fascination of a novel in which the history is the logical outcome of a certain given temperament and character.

What is the character thus outlined? What are the results of the latest historical criticism and psychological analysis as applied to Mohammed?

The writer of this book returns a somewhat novel answer to these questions. According to him religious enthusiasm played but a small part, if any, in the life of Mohammed. His assumption of the prophetic office was the self-conscious choice of a certain means to a certain end. And the office created the "message," and not the "message" the office of prophet. His "gospel" had its origin in no native conviction of the soul (*pace* Shade of Carlyle!), but was composed in something of the fashion in which an astute and not over-scrupulous political candidate manufactures his "address."

We part company with Professor Margoliouth here. That Mohammed deteriorated during the period of success, that he was often unscrupulous, that he largely fashioned his later creed in obedience to his desire for material success, we cannot doubt. But that from first to last he was nothing more than an exceedingly clever and cold-blooded statesman we fail to see. The substitution of monotheism for the paganism of "the days of ignorance" (borrowed though that article of faith may have been from the Jews) was surely more than a political "move." We think the author would have given us a more credible conception of Mohammed had he allowed him, at least in the early days, the germ of religious faith. This presentation of a self-conscious actor deliberately adopting the rôle of prophet at the bidding of a personal political ambition does not ring true to our experience of human nature. Written from the point of view we have indicated, the life of Mohammed would constitute a fascinating moral and psychological study of degeneration. Such a study would have an interest of its own, inasmuch as, while many religious leaders have degenerated into fanatics, the founder of Islamism found his moral grave in a coldly calculating personal ambition.

Unfortunately, Professor Margoliouth is not content with stating his view of Mohammed's character with the scientific impartiality that he professes. The work is marred by somewhat of the cynicism that inspired the psalmist's hasty exclamation, "All men are liars!" So that while we rise from the reading of the book with admiration for the author's unique knowledge of all that pertains to this great Arab leader, we are glad to get back into a world where the "Hero as Prophet" is still something more than a target for unpying scepticism. The book is well illustrated. Three good maps make it easy to follow Mohammed's course, and there is a sufficient index.—S. B. J.

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A HISTORY OF WESTMORLAND. By R. S. Ferguson, M.A., F.S.A. Cheap edition. London: Elliot Stock, 1905. 8vo., pp. viii, 312. Price 3s. 6d. net.

The late Chancellor Ferguson was so competent an antiquary and so recognised an authority on all matters pertaining to the history of the counties of Cumberland and Westmorland that his history of the latter county, on its first publication eleven years ago, was received at once by all who were qualified to judge as one of the most useful and successful volumes

of the series of county histories in which it appeared. The early history of Westmorland offers many points of interest and some problems. The Romans—not to mention the mixture of races which preceded them—left abundant traces of their stay, especially in forts and roads, concerning which Chancellor Ferguson has much to say. The Norman settlement involves the history of not a few families of note, while the period between the going of the Romans and the coming of the Normans was a time of confusion which is here made clear. The later history of the county to the present time is equally well

detached aspects or parts of the subject; but the book before us is the first work which has sought to deal thoroughly with the whole subject of the history, both general and detailed, of the wastes which were preserved, under forest law, for royal sport throughout England. A "forest" was originally simply waste or unenclosed land. Moreover, this thorough study of a branch of antiquarian research which is singularly fascinating is based in the main upon original material drawn from the inexhaustible stores of the Public Record Office. It is hardly necessary to add that the author has found himself embarrassed by the wealth of



HUNTING COSTUME: THIRTEENTH CENTURY.

done. This cheap reissue of a good book, provided with a most useful bibliography and an exhaustive index, will be welcomed by many students and readers.

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THE ROYAL FORESTS OF ENGLAND. By J. Charles Cox, LL.D., F.S.A. With fifty-three illustrations. "The Antiquary's Books." London: *Mithuen and Co.*, 1905. Royal 8vo., pp. xvi, 372. Price 7s. 6d. net.

Dr. Cox here to a large extent breaks new ground. Much has been written from time to time in a scattered way—often "popular" and not too accurate in statement—with regard to forest laws and forest courts, old English hunting customs, and the like; and there are one or two excellent monographs, to which Dr. Cox in his preface refers appreciatively, dealing with

this material, and that severe compression has been a difficult though necessary task. We venture to hope that the reception awarded this volume may be such as to encourage Dr. Cox to supplement it by another containing those sections—Historic Trees, The Clergy and Forest Pleas, Place and Personal Names in Forest Districts, and a Glossary of Terms—which he was obliged reluctantly to abandon; and containing also more of the original material which he has had in some cases so severely to summarize in the volume before us.

The earlier chapters of the book deal succinctly, but very readably, with the forest courts, officers, and customs and laws; with the wild beasts of the chase; with hunting customs, the trees of the forest, and later general forest history. In relation to all these subjects the reader will find much fresh matter given.

But the greater part of the volume is occupied by detailed accounts of the various old forests, arranged mostly in counties. It is in these chapters, filling nearly 300 pages, that the chief value of the book is to be found; for the histories here given abound in incidents and illustrations, items of wood-craft, forest custom, and forest right, of punishments and poaching, all taken at first hand from the original records. And apart from forestry, social ways and customs find many illustrations. For instance, in the story of the forest pleas held for Rockingham Forest in 1555-1556 there is a curious account (p. 254) of the personal expenses of the justices of the forest eyre. "Mr. Attorney and others" supped off chickens, mutton, pigeons, bread, ale, teal, "buskyetts and carawayes," and "wynne and suker" (the prices of each item are given), and breakfasted bravely on equally substantial fare. But if we once begin to quote—and we have taken this example quite at random—we shall not know where to stop. It will be sufficient to say that Dr. Cox's book is one of the freshest and most solidly valuable contributions made to antiquarian literature for a long time past. The illustrations, one of which we reproduce by the courtesy of the publishers, add much to the attractiveness of the volume; they are chiefly reproductions from old MSS. and early works on venery, with plans, views of ancient trees, foresters' quaintly emblematic gravestones, and the like.

* * *

THE ART AND CRAFT OF THE AUTHOR. By C. E. Heisch. London: *Elliot Stock*, 1905. Crown 8vo., pp. xiv, 123. Price 2s. 6d. net.

We opened this nicely produced little book with some misgiving, for books dealing with this subject are not few, and are apt to be rather futile. We must confess, however, that we have read Mr. Heisch's counsels and discussions with interest and pleasure. He deals not with the surface—the technicalities of composition and the like—but with the principles which underlie good written work, the objects to be aimed at, and the methods to be followed to achieve those objects. And throughout he writes in a thoughtful and suggestive spirit which should make his book of real service to many who seek to find expression in literature of one form or another.

* * *

THE RUTHVEN OF FREELAND PEERAGE AND ITS CRITICS. By J. H. Stevenson. Glasgow: *James MacLehose and Sons*, 1905, 8vo., pp. vi, 84.

This well-printed pamphlet is a spirited defence of the claims of the Ruthven peerage against certain critics. The patent is not known to exist, nor does it appear in any register, but Sir Thomas Ruthven sat in the Scots Parliament at Stirling on May 24, 1651, as Lord Ruthven of Freeland. David, his only son, succeeded in 1671, and is found on the Rolls of the sittings of Parliaments and on Parliamentary Committees. He died unmarried in 1701. Thereupon his third and only surviving sister Jean succeeded as his heir. She died unmarried in 1722, and was succeeded (under the entail of his uncle David) by her nephew, Sir William Cunynghame, son of the eldest sister. Sir William assumed the name of Ruthven, but did not assume the title. He died,

however, childless within a few months after inheriting the estates. The next heir was Sir William's cousin Isobel (only child of the second sister of David, Lord Ruthven). Isobel, who had married James Johnston (afterwards known as Ruthven), not only took up the inheritance under entail, but assumed the title of honour, and is said to have been summoned to the coronation of 1727. Isobel had a son James, who on his mother's death in 1732 assumed the title of Lord Ruthven, voted as a peer, and was summoned to the coronation of 1761. He was the ancestor of the present Lord Ruthven.

From this bare outline statement it is obvious that such a descent or succession is, at the least, open to attack. The official history of the peerage ran in smooth waters, and was never, curiously enough, formally assailed. But it has not escaped severe criticism. In 1833, or about 130 years after the female line began, John Riddell, an authority of considerable weight, published his *Remarks upon Scotch Peerage Law*, in which he devoted ten pages to the discussion of the Ruthven peerage, coming to the conclusion that the Crown servants, in recognising the peerage, "did palpably err." In 1880 the late Mr. Joseph Foster, in the first edition of *A Peerage and Baronetage*, considered that the Ruthven claim "ought to have no place in a peerage." In 1884 Mr. J. H. Round came to a like conclusion, expressed with characteristic warmth and energy of language, and the same celebrated critic returned to the charge and expressed like convictions in his *Studies in Peerage and Family History*, published in 1901.

Mr. Stevenson is exceedingly ingenious, but, in our opinion, quite unconvincing, in attempting to show that Mr. Round and previous critics are wrong in assuming that the old peerage of Ruthven is extinct. It seems to us that there is not only one, but two or three links in the chain missing. However, it is, after all, a mere genealogical dispute, for as the Crown has acquiesced in this claim to be peers of the realm to successive Lord Ruthvens for so many generations, it is not likely to be upset save on paper.

* * *

HEROIC ROMANCES OF IRELAND. Vol. I. By A. H. Leahy. London: *D. Nutt*, 1905. 8vo., pp. xxx, 157. Price 5s. net (to be raised after the issue of Vol. II.).

Here we have some of the oldest Irish romances "in English literary forms that seem to correspond to the literary forms which were used in Irish to produce the same effect." Mr. Leahy's contention is just that the ancient literature of Ireland has served to inspire modern poetry and to suggest themes for modern writers, but the ancient romances themselves have been left to scholars and antiquaries—Mr. Leahy, alas! says "antiquarians"—and have not been presented as literature. This first of the two volumes, which together will form No. 2 of the "Irish Saga Library," contains five stories told in mingled prose and verse: the Courtship of Etain, in two versions, the Boar of MacDatho, the Sick-bed of Cuchulain, and the Book of Leinster versions of the Death of the Sons of Usnach and the Combat at the Ford. Mr.

Leahy supplies a critical preface, an introduction written in flowing verse, and introduction and notes to each story. Of his rendering of the stories themselves we cannot speak as translations, nor do they profess to be mere literal renderings; but as free versions of these ancient stories they make capital reading. Mr. Leahy's touch is skilful, his feeling for the atmosphere that haunts the shores of old Irish romance is undeniable. The style of both prose and verse is simple without being archaic, and decidedly effective. Many readers who know these stories only as the hunting-ground of the scholar and the folk-lorist will be glad to make their acquaintance in this handsome volume as literature.

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THE CIVIL WAR IN WORCESTERSHIRE, 1642-1646.
By J. W. Willis Bund. Birmingham: *Midland Educational Company, Limited*, 1905. 8vo., pp. vi, 267. Price 4s. net.

This volume contains a course of lectures, somewhat amplified, which Mr. Willis Bund gave for teachers in the elementary schools of the county. He does not profess to make any additions to our knowledge of the great struggle so far as it affected Worcestershire, nor to clear up any points which have hitherto been doubtful; but he here summarizes in a very useful and handy form the history of the war in the district which saw so much fighting between 1642 and 1646, with an additional chapter on the memorable campaign of 1651. The many details which Mr. Willis Bund gives are taken from the original authorities, with references duly given, and add vividness to the narrative. Students of the period will find this modest volume well worth looking through, while general readers with the slightest taste for military history will enjoy the moving and eventful story.

* * *

THE LIFE OF THE AGES. By Florence Verinder.
London: *Elliot Stock*, 1905. 8vo., pp. 95. Price 2s. 6d. net.

In this little volume of verse the chief poem is a Viking story—"The Life of the Ages"—told in blank verse, reminiscent of Tennysonian influence, but containing many passages of considerable beauty. The title is Dr. Weymouth's translation of the expression rendered in the Authorized Version of the New Testament—"Eternal Life." The scenes which follow, called "The Great Avenger," dramatic in form and describing incidents in the Nihilist campaign in St. Petersburg, are less successful. Many of the lyrics and shorter pieces in Miss Verinder's volume have much charm. She has an enthusiasm for liberty; and her verse is inspired not only with high hopes and by high ideals, but by a vein of deep religious feeling.

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Various booklets and pamphlets are before us. First comes a lavishly illustrated *Guide to the Antiquities of the Early Iron Age in the British Museum*, carefully written by Mr. Reginald A. Smith, illustrated with seven plates and 147 illustrations in the text, and issued by the Trustees of the Museum at the nominal price of 1s. It is a useful and well-compacted manual. From the Secretary of the Royal Artillery

Institution, Woolwich, comes a copy of *The Dickson MSS.*, Series C, 1809-1818. Chapter I., with three maps and three illustrations, price 2s. 6d. This first chapter covers the year 1809, and contains extracts from the diaries, letters, account-books, etc., of the late Major-General Sir Alexander Dickson, whose voluminous papers, rich in details of the Peninsular War, were presented by his son to the Royal Regiment of Artillery. These chapters will form a valuable series of memoirs *pour servir*. Under the title of *The Corinium Museum* there has been issued the 9th edition, revised, of Professor A. H. Church's capital *Guide to the Museum of Roman Remains at Cirencester*. The Museum was originally built to receive the Roman pavements found in the ancient town in 1849; it now contains a large and valuable collection of Roman remains found in the town and neighbourhood, together with a small collection of objects from abroad. Professor Church's booklet, sold at 6d., is a model guide.

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We have received No. 1, dated January, 1906, of *Northern Notes and Queries* (Newcastle-upon-Tyne, M. S. Dodds, price 1s. 6d.), the latest addition to local antiquarian periodicals. The new venture makes an excellent start. There are notes on "Clerical Celibacy in the Diocese of Carlisle," "The Hedworth Family," "Cochrane's First Lieutenant," family notices, notes from wills, with queries, book notices, and other miscellanea. The part also includes the first instalment, separately paged as a supplement, of *The Records of the Gateshead Company of Drapers, Tailors, Mercers, Hardwaremen, Coopers, and Chandlers*.

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The contents of the *Architectural Review*, December, are chiefly of professional interest; but they also include the second part of Mr. A. C. Champneys' chapter on "Round Towers," in his "Sketch of Irish Ecclesiastical Architecture." This article, like the rest of the number, is admirably illustrated. We have also on our table the *East Anglian*, September; *Scottish Notes and Queries*, December; *Sale Prices*, November 30; and book catalogues (miscellaneous) from W. N. Pitcher and Co., Manchester, and K. T. Völcker, of Frankfurt.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.



The Antiquary.



FEBRUARY, 1906.

Notes of the Month.

WE cordially congratulate Mr. Robert Cochrane, I.S.O., F.S.A., Honorary General Secretary of the Royal Society of Antiquaries of Ireland, on the conferment upon him by the Royal University of Ireland of the degree of LL.D., *honoris causâ*. Dr. Cochrane is also President of the Institution of Civil Engineers of Ireland, and Inspector of Ancient and National Monuments for Ireland, under the Ancient Monuments (Ireland) Protection Acts, in succession to the late Sir Thomas Deane. In all these capacities Dr. Cochrane has done much good work and has rendered eminent services in promoting archæological and antiquarian research in Ireland. Among his contributions to the *Journal of the Royal Society of Antiquaries*, which he edits, and other writings, may be mentioned articles on "The Abbey of Graig-na-Managh," "The Ecclesiastical Antiquities of the Parish of Howth," "On Newly-discovered Ogam Stones in Ireland," "The Abbey of Ross-Errilly," "The Round Tower of Kilmacduagh," and on "The Find of Gold Ornaments at Limavady in 1896." In connection with the latter he was specially engaged by the Treasury to work up evidence for the trial which ended in the recovery of these ornaments for Ireland. Dr. Cochrane was elected to a second term of office as President of the Institution of Civil Engineers of Ireland, and has contributed important papers to the volumes of *Proceedings* of that Institution.

VOL. II.

According to Laffan's Agency, a sarcophagus of great archæological interest has been discovered by the workmen engaged on the new Alexandria Harbour works. While quarrying for stone to the west of the town, at the foot of the Om-el-Kubebeh Hill, the workmen unearthed a tomb cut out of the solid rock in exactly the same manner as the Ptolemaic temple at the catacombs some half a mile to the south-west of the hill. The sarcophagus is approached by a flight of seven steps, starting from an entrance court about 20 feet square, at one extremity of which stands a miniature altar. The interior of the tomb is painted, and the cupola contains a multitude of small medallions in rows, but so defaced by time that few of the portraits are distinguishable. At the south-west corner of the tomb lies the sarcophagus, flanked by two large stone pillars, painted in the same tint as the rest of the tomb.

It is also reported that Mr. Theodore M. Davis has discovered in the Valley of Kings, opposite Luxor, the tomb of Men-en-Ptah, a Pharaoh of the Nineteenth Dynasty.

In renovating a room in an ancient house in Bradford Street, Bocking, says the *Essex Weekly News*, the workmen discovered a stout oak stanchion behind some panelling, of great interest to the antiquary. The stanchion was found to be artistically painted in imitation of a tapestry of the Tudor period, the colours being still bright and almost as fresh as if they had been put on recently. Local archæologists date the work about the beginning of the sixteenth century, but it may be older. The walls of the room, which is part of a grand old-fashioned house parted off into tenements, is believed to have been painted all round in the same design, as the section on the stanchion indicates a large floral and geometrical pattern of Arabesque type. No other portion of the wall has been exposed. The room was formerly, and until quite recently, used as a place of worship by a small branch of the Apostolic Church, and is now being converted into a meeting-place for the Plymouth Brethren. The larger portion of the old house, which was probably the residence of some opulent Fleming in the early days of the woollen manufacture at

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Bocking, is occupied by Mr. George Green, who has had many visitors to look at the curious old painting. The stanchion, of which paintings and drawings have been made by local artists, has been covered over again with the Jacobean oak panelling. The drawings are to be submitted to the authorities of the British Museum.



The report of the Reading Museum and Art Gallery mentions among the additions made during the year a fine series of Palæolithic implements from India and Egypt, consisting of axes, knives, and scrapers, and a number of Neolithic implements. To the British antiquities an addition has been made of an urn of hand-made pottery, richly ornamented with dotted lines in a diagonal pattern. It was found at a depth of four feet in a gravel pit at Theale. It was no doubt originally a part of a sepulchral deposit of the early British Age. Vessels of this character are rarely found in this neighbourhood; it is therefore very welcome to the Museum. Another sepulchral urn, but this of the Romano-British Age, has also been obtained; it contains calcined human bones, and was found near Silchester. Of the Saxon Age a sword, with part of a wooden scabbard attached, and a battle-axe, both from the Thames, have been purchased; also, of the same age, a bronze brooch of annular form, found at Grazeley. To the Silchester collection there was no addition last year, owing to the relics being held over until May of the present year, when an exhibition of the "finds" for the last two years will be held at Burlington House, after which the whole of the relics will be forwarded to Reading, where they will have a permanent home.



The old Sardinian Chapel in Duke Street, Lincoln's Inn Fields, is about to be demolished. The Lord George Gordon riots of 1780 began with the demolition of its predecessor, in which Nollekens, the sculptor, had been christened forty-three years before. Opposite it, too, Benjamin Franklin lived, apparently for nearly a year, in 1725-1726, on his first visit to London. He was then employed as a compositor at Watt's printing-house near Lincoln's Inn Fields, and "my lodging in Little Britain being too remote,

I found another in Duke Street, opposite to the Romish Chapel. It was two pair of stairs backwards, at an Italian warehouse." His landlady, a widow, and a convert to the Catholic religion, "had lived much among people of distinction, and knew a thousand anecdotes of them as far back as the time of Charles II."



The spring meeting of the Bristol and Gloucestershire Archæological Society will be held in the Forest of Dean on May 29, and the summer meeting at Bristol on July 17, 18, and 19.



Mr. C. E. H. Chadwyck-Healey, K.C., held a Consistory Court at Exeter Cathedral on December 20, when an application was made by the Rev. Arnold Taylor, rector of Churchstanton, and the churchwardens, for a faculty to sell a chalice, dated 1660, in order to provide funds for the repair of the church. Mr. Taylor explained that during the twenty-five years in which he had been rector the chalice had never been used. He knew nothing of its history, but it bore the inscription "Churchstanton, 1660," and a hall-mark which was said to be local. A collector of old silver had suggested that it should be sold. In refusing to grant the faculty, the learned Chancellor said it would be painfully repugnant to the feelings of many Churchmen that it should be possible that a vessel dedicated to the most sacred service of the church should figure, say, upon the dinner-table of a collector. There had been a case in which a chalice had disappeared from a church and been found afterwards, with an inscription, showing that it had been awarded as a prize at athletic sports. Money ought to be forthcoming for the repair of the parish church without resort to the sale of this chalice, which the donor certainly did not intend to be used to relieve the pockets of the people of the present day. He thought it a great pity that there was not in the Diocese of Exeter a museum to which objects like that might be sent by the country parishes possessing them on being assured that they would be in safe custody. We rejoice at the Chancellor's decision to refuse a faculty, which should never have been applied for; but we do not like his suggestion for the

alienation of any ecclesiastical objects or possessions.



The New Year's number of the *Builder* contains two contributions of some importance. One is a study of the remarkable church of SS. Sergius and Bacchus, at Constantinople, by Mr. Arthur E. Henderson, with a large number of striking illustrations. The other is a series of "Notes on Old London," referring to the changes which have taken place during the last century in the Thames-side district between Charing Cross and Blackfriars Bridges. The "Notes" are freely illustrated from old drawings and prints in the Crace collection. Among the numerous other illustrations are a large plate, "On the Roof at Milan," by Mr. A. C. Conrade, and a dignified drawing, "Under the Temple Portico," by the Editor, Mr. H. H. Statham.



While excavations were being carried out at the Shire Hall, Chelmsford, in December, twelve tygs, or loving cups, of old Staffordshire pottery, and some old Dutch pipes, were discovered about 12 feet below the surface of the ground.



Under the title *Cornish Notes and Queries* Mr. Elliot Stock is about to publish by subscription a volume of Cornish antiquities gleaned from the columns of the *Cornish Telegraph* in past years.



Recent newspaper articles on antiquarian topics include several of unusual interest. Among these we may mention an entertaining column of discursiveness on "Treasure and Treasure Trove," by Dr. Andrew Lang, in the *Morning Post*, December 29; a long and careful study of the "Ancient Roads from Swanage and the Neighbourhood to Corfe Castle," by Mr. W. M. Hardy, in the *Dorset County Chronicle*, December 28; a long paper on the ruins of the cathedral of St. Magnus, Kirkebo, in the Faroe Islands, and on relics lately found therein, in the *Scotsman*, December 26; "Some Memorable Bristol Houses," in the *Western Daily Press*, December 29; "Cave Discoveries on the Welsh Border," in the *Liverpool Post*, December 23; and a very finely illustrated

account of "Aylsham Font," in *Country Life*, December 23.



The Rev. Dom H. P. Feasey, O.S.B., sends us the following interesting note: "The Bridgettine nuns of Syon Abbey, Chudleigh, South Devon, have recently received a gift of no small interest to their community—the original decree, signed by Cardinal Pole, re-establishing their house, Syon Monastery, Isleworth, Middlesex, in Queen Mary's reign.

"This alone, of all pre-Reformation communities, has maintained its unbroken conventual existence down to the present day. Driven from their Isleworth home (now the residence of the Duke of Northumberland) by Henry VIII., the nuns wandered from England to Termond in Flanders, to Sericksea (*sic*), Meshagan, Antwerp, Mechlin, Antwerp, Rouen, Lisbon, and back to Spetisbury and Chudleigh. For a brief space only in Queen Mary's reign they came over from Termond to their old home at Syon, but the accession of Elizabeth sent them again on their travels, the Duke of Feria obtaining that Queen's license for their leaving the country without molestation. It was during these wanderings that the nuns were forced by poverty to part with many of the relics of their old English home, among them that splendid piece of *Opus Anglicanum*, old English embroidery, known as the 'Syon Cope,' now treasured in the Victoria and Albert Museum."



Some personal relics of Milton have recently been deposited in the Bodleian Library at Oxford. "Through the kindness of Bodley's librarian, Mr. Nicholson," says the *Academy*, "we have been privileged to inspect these relics. It is also interesting to note that two unique volumes are at present to be seen in the show-cases. The one is a collection of tracts presented by Milton and accompanied by a letter; the other a copy of the shorter poems containing a Latin Ode to John Rous, a former librarian, beginning 'Gemelle cultu simplici gaudens liber,' sent in answer to his request that Milton would replace a volume that was missing.

"But the new relics possess a greater personal interest than mere books. There is

a tortoise-shell writing-case, about 4 inches long, $1\frac{1}{2}$ inches broad, and $\frac{1}{2}$ inch deep. The greater number of the instruments have gone: the dividers and three thin ivory tablets have survived. This relic is authenticated by an affidavit signed by a Mr. R. Lovekin in 1740 to the effect that the case was given him 'by my aunt Mrs. Milton, widow of Poet Milton.' It can be traced back, therefore, to the poet's third wife, Elizabeth *née* Marshall, who retired in 1674 to a farm at Wintaston, near Nantwich. Possibly this dainty little case was a present to John from the 'late espoused saint' of the famous sonnet. . . . On the steel foot of the case is a nearly circular raised part, presumably used for a seal, although, as an old paper quaintly expresses it, 'he did intend to have his coat of arms engraved on it.' A leather and tortoise-shell snuff-box brings home to us a human trait. Will admirers be shocked to hear that even the Puritanical Milton indulged in snuff? The rich red of the shell is noticeable. A memorandum by the depositor's father, the late Mr. William Milton Bridger, who claims to be a collateral descendant of the poet, says that it was given to Milton by the Duke of Richmond when he was going out as Ambassador to France. This is probably the third Duke, who wrote 'An Elegie on His Grace the Illustrious Charles Stuart.' A touch of snuff or a taste for poetry made them kin. We are not sure whether this Duke ever visited France in an official capacity. He went to Denmark as Ambassador, but apparently only went to Paris on pleasure. This possible error, however, does not invalidate the authority of the relic, and we are grateful to the depositor and to the Bodleian for making it possible for the world to see these treasures."

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A correspondent of the *Daily Telegraph* reports that a portrait by Leonardo da Vinci has just been discovered in the Ambrosiana Library at Milan. The portrait is on a wooden screen. It has been known as a portrait of Ludovico Sforza, and attributed to some imitator of Luini. The lower portion of it was lately noticed to be darkened by black pigment, which appeared to be a repainting. This was removed, and "a hand bearing an inscription with musical notes

and the words 'Cantus Amoris' was disclosed." The portrait, the correspondent says, turns out to be that of a musician, and was painted by Leonardo towards 1483. Some proofs will have to be given before the attribution is likely to be generally accepted. Leonardo first went to Milan about 1482, and was himself a fine musician; so much is in favour of the picture being from his hand. No male portrait of his at present exists; but the female portrait known as Ginevra Benci, in Vienna, has been attributed to him on very good grounds by Dr. Bode, nor is it at all certain that *La Belle Ferronnière* in the Louvre is the work of one of his pupils.

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A munificent gift has lately been made to the Paris École des Beaux-Arts. The donor is a Judge of the tribunal of the Seine—M. du Puy, and his gift takes the form of impressions of 3,000 ancient and modern seals, collected at the end of the eighteenth century from all the private and public collections of Europe to which access could be obtained. M. Louis du Puy, the famous philologist, was the original collector.

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Important rearrangements are in progress in the Egyptian Gallery at the British Museum. Huge derricks and powerful jacks have been introduced for the purpose of rearranging some of the stone sarcophagi and the larger statues and obelisks. Among these there are some which came into the custody of the Museum exactly a century ago, being among the spoils of war wrested from Napoleon Bonaparte by Lord Hutchinson after the capture of Alexandria, and since that time they have been moved at rare intervals. Several important acquisitions of recent years are being introduced, and during the new year it is anticipated that a sectional catalogue, fully illustrated, of the Egyptian Gallery will for the first time be prepared. It will supplement the two catalogues of the mummies and smaller relics which were recently issued, and will then form the most complete survey of Egyptian civilization available in Europe.

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The report for 1905 of the Council of the Society of Biblical Archaeology, just issued, deplores the loss by death of many old and

valued members, including M. Jules Oppert, Sir Charles Wilson, Mr. F. D. Mocatta, and Mr. T. Christy. The financial position of the Society is excellent. Referring to the papers read before the Society which have appeared in the *Proceedings*, the Council draws attention to "The King Samou and the Enclosures of El-Kab," and "Inscriptions from Gebel Abu Gorâb," by M. G. Legrain, and "A Kabbalistic Charm," by Mr. P. Scott-Moncrieff. Another most valuable contribution has been the "Himyaritic Inscriptions on Jabel Jehaf," by Lieutenant Yule, R.E., giving an account of a hitherto unknown monument of great importance, a translation and commentary on which by Professor D. H. Müller, of Vienna, will be shortly published in the *Proceedings*.

The Amir of Afghanistan has issued an order for the preservation of ancient monuments and buildings in his country. The governors of provinces are to be held responsible for this being done; but in the absence of a capable archaeological adviser it may be feared that as much harm as good may be done by unskilful restoration.

A variety of the best specimens of the remains of Roman pottery, beads, and ornaments, found at the Roman baths in Pen-y-darren Park, have been arranged and deposited in the reading-room at the Merthyr Town Hall. The relics date from the latter part of the first century up to the end of the Roman occupation. In another part of the park there have been unearthed the foundations of an extensive granary, such as generally formed part of a fortified camp, and there are many indications that there was at one time an important Roman settlement on the spot.

The Brussels correspondent of the *Times* writes, under date January 7: "An interesting archaeological discovery is announced from the village of Mersch, in the province of Luxembourg, where excavations now in progress have brought to light a series of Roman baths in an excellent state of preservation. The basement floor on which the baths are erected communicates with ovens ingeniously arranged for the purpose of

radiating heat, and among objects unearthed are vases in pottery, kitchen utensils, fragments of marble, mosaics, and mouldings, of which the colour is still preserved. It is presumed that a large military establishment was originally erected on the site in question."

Alderman W. H. Jacob, of Winchester, writes: "Romano-British relics are frequently found in this city, and without the ancient mural limit, and perhaps the portion of the extra mural area which has yielded the richest harvest to antiquaries is the area between the Andover Road and that leading to Basingstoke. This being so, it is not unreasonable to assume that this area is in a large measure a Romano-British cemetery, and we know that Roman custom, and, indeed, law, forbade interments or cremations within their towns and cities. The Basingstoke Road is beyond doubt that of the *via* to Silchester, and the Andover Road a vicinal way, if it is not a 'main road.' Both are marked on the Ordnance maps as Roman roads, and in that given the Corporation by the late J. B. Carter, Esq., M.P., several finds of urns and interments are marked. The late Mr. Hugh Wyeth, when he built his brewery, found several cinerary and votive urns, so did the late Mr. Giles Pointer on the Andover Road. Towards the end of December, during some excavations near the railway arch and Lank-hills, two very elegant vases were found (they are always elegant), and happily one is perfect and the other capable of being mended in appreciative hands, and into such they have fallen. The perfect vase is in red Salopian ware, and the other, a one-handled vessel, in apparently New Forest ware, and they were no doubt associated with the ashes of some worthy Romano-Briton. It will be remembered that a year or two ago the excavations for the site of Mr. Ward's suburban villa yielded several cinerary and associated vessels, and this year Mr. G. Stroud secured three handsome vases in St. James's Lane, and Mrs. Stroud very kindly gave them to the Museum."

John Bunyan's anvil, the discovery of which we mentioned in our December "Notes,"

was sold at Sotheby's on December 9 for £255.

At the beginning of January the workmen employed at Inchterf sand quarry, in the parish of Kilsyth, Stirlingshire, turned up several spears, which were embedded in the pure sand at a depth of about 6 feet from the surface. The spears are said to have had all the appearance of having been washed along with the sand when the sandbank was forming. The weapons seem to have been about 6 feet in length. The first ones, the workmen not realizing what they were, were badly broken, but arrangements have been made to preserve intact the others which are visible.

At the meeting of the Society of Antiquaries on January 11 the following were elected Fellows: Revs. R. H. Lathbury and the Hon. Kenneth F. Gibbs, and Messrs. H. W. Sanders, M. F. Tweedie, J. MacLehose, and G. Marshall.

The sale at Christie's of six chairs belonging to the old Beef-Steak Club takes us back to the days of Queen Anne, when the society was first formed, though perhaps its full glory was not reached until George IV., as Prince of Wales, became president. An amusing account in the *Connoisseur* of 1754 gives the object of the club: "Our only hopes are in the clergy, and in the Beef-Steak Club. The former still preserve the rectitude of their appetites and will do justice to beef, whenever they find it. The latter, composed of the most ingenious artists in the Kingdom, meet every Saturday in a noble Room at the top of Covent Garden Theatre, and never suffer any dish except Beef-Steaks to appear. But what, alas! are the weak endeavours of a few to oppose the daily inroads of fricasses and soup-maigres!" What would the writer say to the present rage for restaurant dining, not to speak of the cheap French dinners of Soho, at eighteenpence or two shillings, *vin compris*?

The *Daily Chronicle* of January 18 says that "An interesting archæological find has been made at Wanborough (Wilts), on the site of old Roman remains. Whilst occupied in

extracting stones from these remains, a labourer came across a ring. He disposed of it for a few shillings. The ring getting into the hands of experts, it was ascertained to be possessed of considerable interest and value. It carried an inscription, and from this it is believed that it originally belonged to Buerried, King of the Mercians, who married Ethelwitha, daughter of Ethelwulph, King of Wessex, in the year 853, the nuptials being celebrated at Chippenham. It is thought that the ring under notice was the betrothal ring of Buerried and Ethelwitha. A treasure-trove inquest will be held."



A Human Sacrifice in Italy in 1841.

CONDENSED FROM THE PUBLISHED REPORT OF THE TRIAL BY E. C. VANSITTART.



HO that goes to Naples and its environs does not remember the lovely drive from Vietri-sul-Mare to Amalfi, along a rugged, much-indented coast, with quaint Martello towers at intervals, and picturesque townlets nestling in the openings of the valleys—arbutus, myrtle, and lentisk, on the one hand, a white-fringed azure-blue sea on the other? A little beyond the headland which shelters the town of Minori to the west a carriage road starts up the hillside, and, skirting the rocky sides of the valley of the Dragone, creeps ever higher, till finally it reaches a point where the rival towns of Scala and Ravello come into view, each on its mountain shelf. The road here bifurcates, the turn to the east leading to Ravello, that to the west ending in the Piazza of Scala. Mountains rise to the north, the Bay of Salerno lies to the south. Not so very long ago the sole access was by a narrow mountain path, often composed of rough stone steps hewn out in the rock, up which toiled the *contadini* bearing heavy loads on their heads, while the bare-footed children clambered agile as goats, and patient donkeys wound up the steep ascent. Green lizards dart in

and out of the crevices along the hot stone walls, the air resounds with the shrill cry of the *ciade*, and the very atmosphere around seems to quiver with warm Southern vitality.

Ravello commands a wondrous view over the wide expanse of blue waters fading into a boundless horizon, and so beautiful is its natural setting that it might be a bit of paradise dropped down into this corner of earth. "Founded in the ninth century by some patrician families of Amalfi who

tine-Romanesque style, it boasts two magnificent bronze doors, dating from 1179, the work of Barisanus of Trani, with fifty-four panels representing scenes from the Old and New Testaments, and a fourteenth century brick *campanile* with slight marble columns supporting the arched windows of its three stories. Inside, the beautiful mosaic pulpit, the gift of Nicola Rufolo, stands on six twisted marble and mosaic columns, which are poised on the backs of as many lions.



GENERAL VIEW OF RAVELLO FROM THE SOUTH, SHOWING THE CATHEDRAL TOWER AND THE BIG TOWER OF PALAZZO RUFOLO.

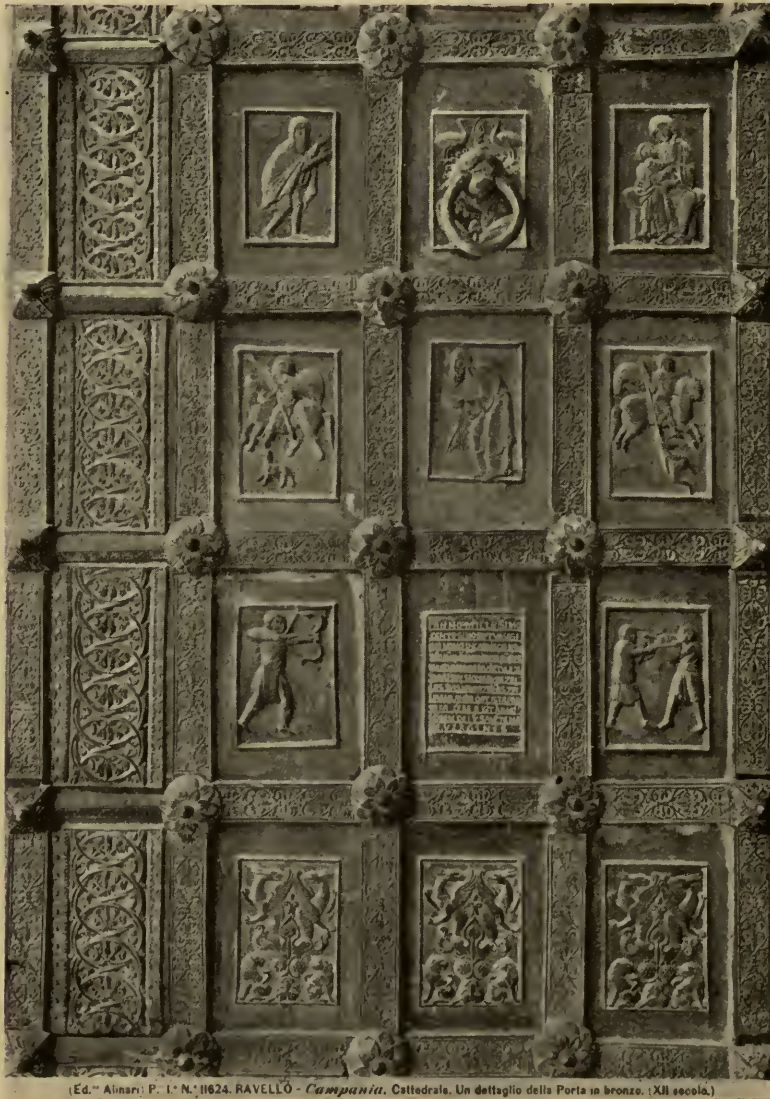
separated themselves from that Republic, it was in old days a walled town, with a large population, thirteen churches, four monasteries, and many palaces and fine buildings." It is now a ruined, squalid village; of its past grandeur there remain the cathedral, the Palazzo Rufolo, and the church of San Giovanni.

The cathedral stands in its own piazza of the Vescovado, where a mighty lime-tree casts a grateful shade. Built in the Byzan-

Opposite is another ambone with a quaint representation of Jonah being swallowed by the whale on one side, and disgorged on the other, symbolic of the death and resurrection of Christ. The colours of the mosaics, deep-blue, red, green, and gold, are as fresh and brilliant as if these exquisite designs were the work of yesterday. Further interest is added to this church from the fact that Nicholas Brakespeare (Pope Adrian IV.) celebrated High Mass within its walls.

Close by, in the same piazza, the grounds of the Palazza Rufolo are entered by a gateway tower, one of the many survivals of what

of varying dimensions, and above all the lovely court, with a row of exquisite cloister arches of delicate marble columns surmounted by a



(Ed. "Alinari" P. 1.° N.° 11624. RAVELLO - *Campania*. Cattedrale. Un dettaglio della Porta in bronzo. (XII secolo.)

DETAIL OF THE BRONZE DOORS OF THE CATHEDRAL OF RAVELLO.

must, in its twelfth-century glory, have been a beautiful Moorish abode, now modernized, but retaining, almost uninjured, three towers

bold design of Moorish origin. The whole is surrounded by the lovely old garden, with a wealth of roses and oleanders, and a myriad

of other blooms, where the luxuriant vegetation of the South appears in lavish profusion on the wide terrace gardens, a perfect dream of beauty, with a strange resemblance to the Alhambra of Grenada.

Half a mile off, in the centre of the grass-grown village piazza, stands a fountain, with winged lions 700 years old. Black-eyed, brown-skinned, unwashed children disport themselves in the dust. The deep-toned, beautiful bell of Scala Cathedral sounds from the other side of the valley; and the melancholy song of the *vigneroli*, with long-drawn Moorish refrains, is borne on the still air. Bright-hued rags hang out to dry in the sun, which lends warmth and colour to what would otherwise be unmitigated poverty, grime, and squalor.

Yet this place, with its lovely setting, was, not so very many years ago, the scene of a revolting crime, which gave rise to a trial that excited the deepest interest throughout southern Italy, and before which the deeds of the *Mano Nera* in New York, the *Camorra* in Naples, and the *Mafia* in Sicily, almost grow pale. Standing in the high court of justice at Salerno, summing up the case for the plaintiffs, Stefano Pucci graphically describes how, "in this nineteenth century, in this, the most beautiful part of Italy, on these smiling shores, where, more than elsewhere, man and nature have been endowed with divine gifts scattered in bountiful profusion over this Eden of Europe, we are told barbarous cruelties worthy of the dark ages are being revived, we behold the smoke rising from the iniquitous altars of ignorant superstition, we hear the cries of human victims, and are oppressed by the consummation of unnatural sacrifices. For it is of the sacrifice of the helpless victims of superstition and of witchcraft that this trial deals. Gathered here are all the consequences which are the outcome of the credulous imagination of a benighted people. Here we see men educated in an infernal school, adepts in every kind of magical imposture, gathering together under the dark shades of night to invoke the cruel deities of Erebus; here are hatched plots against tender children destined to be immolated amid the Satanic pomp of black rods, mystical circles, muttered invocations . . . Here, in short,

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all things human and divine are swayed by and made subservient to the magical sign of a so-called, self-styled wizard."

On the afternoon of April 6, 1841, Onofrio Somma, a child three years of age, mysteriously disappeared from Ravello. Being missed by his parents towards dusk, they set out to find him, but searched in vain. The last known of him was that during the afternoon he had been playing with other children in the Piazza of Santa Maria, where he had been left by an older brother, Pantaleone, summoned to join and help his father at a distant job. His playmates could not account for his disappearance; in their games they had lost sight of him.

The distracted parents, having vainly scoured the countryside for some days with the help of the police authorities, finally sought council from the nun Suor Rosa, who, owing to her saintly life, was styled *la monaca santa* (the holy nun). She averred that only Tommaso Manzo, known in the village as a *maestro di stregoneria* (master of witchcraft), with a reputation of practising that art, could assist them. To him, accordingly, Aniello Somma, the father, went on April 10, and to his heartbroken entreaties for help to find his child, Tommaso replied, "*Voglio vedé*" (I'll see), awakening a ray of hope in the parents' breasts; but nothing further happened, till on April 24, at day-break, a woman named Irene Manzi, passing on her way to her work, through the Bosco delle Croci, on the slopes beneath the Campo Santo, near Santa Maria di Gradillo, came upon a child's body covered with wounds, while the clothes it had worn lay at a short distance from it. She had been cutting grass at that very spot some days previously, and had seen nothing. The alarm given, Aniello Somma, several officers of the law, and others, hurried to the spot, where the father at once identified the body as that of his lost son. Each of the wounds on the body would, according to competent medical authority, have sufficed to cause the child's death, which, examination determined, must have taken place eight days previously. Now, there was in Ravello a deeply-rooted belief that under the ruins of the ancient palaces of Rufolo and Confalone, hidden treasure

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existed, but that these riches could only be unearthed by means of magic and witchcraft, and it was commonly asserted that, in order to propitiate the evil spirit which guarded the treasure, the sacrifice of a living child two or three years of age, or the tanned skin of a priest's head was needful. It was known that Tommaso and Matteo Manzo, Giovanni d' Agostino, Imparato Oliva, Bonaventura and Giovanni Amato, all notorious evildoers, had, a short time before, tried to buy his child from Lorenzo Batinelli, without giving a reason for its purchase, offering six ducats in payment, which had, of course, been indignantly refused. Further, it was reported that Tommaso Manzo often resorted to the two palaces above mentioned, drawing magic circles, and that he largely frequented the house of Giovanni Amato, with whom he practised witchcraft. Moreover, since his return, seven months previously, from the galleys in the island of Ponza, where he had worked out a sentence of hard labour, to which he had been condemned for illicit practices, his own son had boasted to a fellow-labourer that his father would no longer require to work, as he knew the way to obtain the treasure buried in the Palazzo Rufolo, thanks to a book he possessed. All the same, he never had a spare farthing, being a confirmed gambler. Putting together all these facts, popular suspicion, amounting almost to certainty, whispered that little Onofrio Somma had been captured by Manzo and his companions for some criminal end.

The houses of the suspected men had been searched by the authorities, but no trace of the child discovered, and in spite of repeated requests from the head of the police, and the agonized entreaties of the parents, the *Intendente* of Salerno refused to issue a warrant for the arrest of the suspected individuals till the discovery of the child's corpse in the wood.

Immediately after this their seizure was effected, and a certain Guiseppe Pandolfo then came forward, and reported to the authorities that one day he heard Giovanni Esposito Palumbo exclaim without rhyme or reason, and when drunk: "I was not present at the deed; perhaps they took the money and carried it home." Palumbo, having been

taken into custody and cross-examined, first denied, but afterwards confessed how, on April 7 (the day after the child's disappearance), while passing, towards midnight, under the house of Tommaso Manzo, he heard the voice of a child crying and asking for his mother, followed by the voice of Manzo threatening to beat him unless he were quiet; that when he had spoken of it to Manzo, the latter had enjoined silence, and invited him to join him on April 16, when they would together perform, *una certa operazione* (a certain operation).

Another witness was the priest, Fra Paolillo, who declared that during Holy Week, while going round from house to house in search of Easter eggs (Easter tithe), he visited that of Raffaella Fraulo. While he was there a girl, Teresa Esposito, came in trembling, and said that, in passing by the house of Giovanni d' Agostino, she had heard the cries of a child wailing for its mother, and the voice of a man reproving it. Fra Paolillo asserted that this happened on Good Friday, April 9, and added that he also, before entering the Fraulo's house, had heard the child's cries, but, from fear, had said nothing about it at the time. Later, under cross-examination, he stated the date as April 12 and not 9, thus establishing the fact that on Easter Monday, April 12, the boy Somma was under d' Agostino's roof. Gradually the whole of the terrible drama was pieced together, and it was undoubtedly proved that the conspirators, having decided that a human victim was necessary for success, Tommaso Manzo and the brothers Amato decoyed away Onofrio Somma by caresses and promises while he was playing in the public piazza. Bonaventura Amato then put him into the basket he used for carrying fodder, and hastened away with him to Manzo's house, where he was committed to the care of Maria Manzo. After some days he was removed to that of Giovanni d' Agostino.

On April 16, Palumbo, not daring to disobey the order of Tommaso Manzo, kept his appointment, and was commanded to join the band of malefactors that night at the house of the Amato. Darkness fell, and the weird scene unrolled itself, as the small procession set out in the silence of the night, bearing the innocent victim to the court of

the Palazzo Rufolo. Here they halted, and Giovanni Amato, having lit a lantern, they ascended to a tower, and found themselves in a bare hall dimly lit by the feeble light of the lantern. D' Agostino held the child by the hand, and the others stood round, while Tommaso Manzo muttered prayers and incantations. A flask of oil was spilt upon the ground, cabalistic signs made, with the object of invoking the fallen angel. An hour and an half passed, but the powers of darkness were not propitiated, nor did any sign of treasure appear, and d' Agostino, finally losing patience, exclaimed, "*Managgio il diavolo, qua non ne ricaviamo niente!*" (Damn the devil, here we'll get nothing!) and proceeded to lead the way to the Palazzo Confalone. The lantern was extinguished, and up the narrow, rough-paved street they crept. Having reached their destination, and entered the palace, Palumbo was told off to guard the door, and the same ceremony was enacted. Out of a big book blackened by smoke Manzo read his incantations, and drew a magic circle on the floor, in the centre of which the child was placed on his feet, Imparato holding him with both hands by the shoulders. Still no result. Suddenly d' Agostino, maddened by this lack of success, drew out a knife, sharpened its edge, and, putting his left hand over the child's mouth, cut his throat with his right. Filled with horror at the terrible sight, both Maria Manzo and Palumbo fled, but the latter was overtaken and brought back to the place of sacrifice, whence he was only allowed to depart after taking a solemn oath of silence, with the threat that should he break his word he would share the child's fate.

D' Agostino, Tommaso Manzo, the brothers Amato, and Panteleone Imparato alone remained on the spot, and what took place is unknown, but it is certain that four nights later the murderers returned to the Confalone and removed their victim's corpse, which they threw into the Bosco delle Croci, where it was discovered at daybreak.

On December 5, 1842, the following sentence was pronounced in the High Court of Salerno: "Giovanni d' Agostino, Tommaso Manzo, Panteleone Imparato, are condemned to death; Giovanni Amato, to thirty years of imprisonment with irons; Bonaventura

Amato, to ten years' imprisonment; the two last to the payment each of a hundred ducats annually for three years; all five to share the costs of the trial."



Notes on Faversham Abbey from Parishioners' Wills proved at Canterbury.

BY ARTHUR HUSSEY.

THE following information about Faversham Abbey, in Kent, is from the wills of parishioners proved in the Archdeaconry or Consistory Court at Canterbury, and gives both the dedication of several chapels, etc., in the Abbey church, the names of some of the monks, and other items of interest.

Faversham Abbey, dedicated to the Holy Saviour, was founded and endowed by King Stephen in 1147, for the good of his soul, and Queen Matilda his wife, Eustace their son and other children, and ancestors Kings of England. Within the Abbey church they were buried: Queen Matilda, who died at Hedingham in Essex, May 3, 1152; Eustace their son, who died at Bury St. Edmunds, August 10, 1152; King Stephen, who died in Dover Priory, October 25, 1154.

CHAPEL OF ST. BENET.

Richard Hoorne, by his will proved July 16, 1473, desired to be buried in the church of the Abbey of Faversham, before the image of our Lady, beside St. Benet's Chapel. He gave to the—

High altar of the church, 3s. 4d.

Light of the Resurrection there, 3s. 4d.

Light before Dom. William Holland 3s. 4d.

To the Lord Abbot of Faversham [Walter Goore or Gore, 1463-99] he gives £5 of such debts as he oweth to me, and to every of his brethren 3s. 4d. of the same debt; that they shall pray for me, and for the breaking of my grave.—(A., vol. ii., sec. 7.)

CHAPEL OF ST. ANNE.

John Love, who was buried in the churchyard of Faversham Parish Church,

by his will, proved March 18, 1518, gave to the—

Master Prior of the abbey, 2s.

The Chaplain there, 2s.

The Chaunter there, 2s.

Master Preston, 2s.

Master Cellarer, 2s.

Master Boughton, 2s.

To every other priest, 12d.

“That Master Sexton, of the Abbey of Faversham, shall receive of John Lacy 12 lbs. of wax, that he maintain a taper of one lb. before the Pity Rood of the said Abbey, yearly and daily to burn before the said Pity, the time of High Mass, Our Lady Mass, Chapter Mass, or at every of them.”

His wife Elen to have for her life, the tenement that I hold from the Abbey that I late had by the gift of Billesden, and at the death of Elen to remain to the Abbey again—“to the intent that 4s. of the same house coming, shall go to the keeper of St. Anne's Altar in the Abbey, to the maintaining of the same Chapel and Altar.”—(A., vol. xiii., sec. 4.)

CHAPEL OF ST. THOMAS.

Thomas Bedmanton, by his will proved September 22, 1524, desired to be buried in the Church of St. Saviour, of Faversham, nigh to the altar of St. Thomas's Chapel; and gave to every monk of the monastery being a priest, who was present at his burying, 12d.—(A., vol. xvi., sec. 9.)

ALTAR OF SALUTATION OF OUR LADY.

John Milles, late of Lenham, by will proved April 3, 1523, desired: “To be buried before the Image of the Salutation of Our Lady, within the Body (*i.e.* Nave) of the Monastery of St. Saviour of Faversham.” At his burying an Obit in the monastery with my Lord Abbot and his brethren present, the Abbot shall have 12d. and each monk 6d. Residue to the Abbot [John Castelocke or Shepey] who is to be executor of his will.—(A., vol. xv., sec. 11.)

Robert Turnour, who was buried in the churchyard of the parish church, by will proved November 15, 1523, directed that if his son William and daughter Katherine died before their mother Marion, then at the death of Marion his wife, his house was to be sold, and 26s. 8d. of the money was to buy

a vestment compleat for a priest to sing at the altar of the Salutation of our Blessed Lady within the Abbey Church. Dom Thomas Lenham, cellarer of the monastery, was his brother-in-law, and appointed guardian of his son William Turnor.—(A., vol. xvi., sec. 1.)

AISLE OF OUR LADY.

Richard Moyce, of Graveney, by will proved June 9, 1525, desired: “to be buried in the Abbey Church of Faversham in the aisle of Our Lady there.”—(A., vol. xvi., sec. 5.)

ALTAR OF ST. FRANCIS.

Joan Cheeseman, by will proved January 21, 1529, gave:

To Dom. Robert Bendishe, monk of the Abbey of Faversham, a brass pot of a potell (*i.e.* two quarts) and a bolster.

To altar of St. Francis in the Abbey an altar cloth of diaper.—(A., vol. xviii., sec. 3.)

CHAPEL OF ST. JOHN THE EVANGELIST.

Thebaude Evyas, widow, by her will proved April 8, 1479, desired: “to be buried in the Monastery of St. Saviour of Faversham in a place ordained” (from the will this seems to have been the chapel of St. John the Evangelist). That two days in every week during the month next after my decease, the brethren of the monastery shall sing dirige and mass for me by note, and for my friends; every priest of the brethren being present at every dirige and mass 6d.; and for wax for the torches 4d.

Of the twelve torches at my months day, four shall remain in the monastery; two to the parish church of Faversham; two to the church Murston; two to Minster in Shepey; one to the Priory of Davington; one to the Church of Preston next Faversham. All the torches to be occupied only in the worship of the Sacrament, in every of the said churches, at the time of sacrying of masses in the church.

To every brother of the monastery being a priest 3s. 4d.; and to everyone not a priest 20d.

A new picture to be made upon the Rode of Pity in the monastery 20s.

To the making a new window in the Chapter House 20s.

To the monastery my great cloth of tapestry work, to do worship to God in their presbitery, and on the Sepulchre next the high altar on high days. Also my vestment of green cloth embroidered with cotes (*sic*), and all that appertaineth to the same; a chalice of silver and gilt, two crewotts of silver, a bell of silver, a pax-bread of silver; to the intent that it (*sic*) shall only be occupied in my chapel where I shall lye, to the worship of God and St. John the Evangelist. That there be embroidered in the vestment: "Pray for the soul of Theobalde Evyas."

My exors to buy land of the yearly value of 26s. 8d., and with the money keep a yearly Obit in the monastery of Faversham, by the brethren for the time being; the 26s. 8d. to be received by the Chantor of the monastery, and he to pay to every of his brethren being a priest 6d., and to every novice 4d., and to the sexton 2d.; and the maintenance of a taper of wax continually to burn on the Altar in the Chapel where I shall lye, in the time of High Mass to be sung on holy days at the high altar of the monastery 4s.

To every Mayor of Faversham for the time being, coming to the High Mass of my Obit, and there offering a penny, 8d.—(Con., vol. ii., fol. 426.)

Richard Thornbury, gentleman, by his will proved May 23, 1488, desired to be buried in the body (*i.e.*, nave) of the Monastery of St. Saviour, before the Cross, at the side of Joan, his first wife. To the high altar of the monastery for tithes he gave 3s. 4d., and to every monk that is a priest doing exequies and Masses, with other observances on the day of his burial, to each 12d., and every novice 4d.

His wife Jane to have all the profits, etc., of my messuage called the Bere, and another messuage to the barn annexed, with a Seler (cellar) made with stone walls, and a Solar over the same Seleyr (*sic*), of old time called the Garret, situated in the market-place; also a garden within the town called Gavge garden, for her life. Then the Abbot and monks of the monastery to take by the hands of the Chantor of the same, all the revenues and profits of the two properties and garden for ever; that the Chantor by the advice of

the Abbot for the time being provide yearly for ever in the same month that he departeth, a dirige by note with a herse, and a Mass on the morrow of Requiem, for me and my wives Joan and Jane; my father John; my mother Agnes; brother John and his wives Mary, Margaret, and Anne; my brother William; and all other friends and benefactors that I am bound to pray for. Every monk of the monastery being a priest who is present at the Dirige and Mass of the morrow to have 6d., every novice 4d., to be paid by the Chantor.

To be spent in bread and ale after the Dirige, 6d.

To the Sexton for wax, 8d.

To alms for poor people to pray for us afore rehearsed, 6d.

For a pittance (an additional allowance of food) for the Abbot's chamber and hall, 6d., and for wine for the Abbot's chamber, hall, and fratre, 10d.

To the Chantor for his labours, 12d., yearly, to be delivered and paid by the keepers or wardens of the Brotherhood of Holy Cross.

Wife Jane to buy a gravestone to lay upon me and my wife Joan, after my wife Jane's advice, with four escutcheons at the four corners of the stone, graven in lattyn of my arms; and a verse of the Dirige that is called "Nunc Christe," graven in lattyn upon the same stone.—(A., vol. v., sec. 4.)

James Boklond by will, proved August 21, 1491, desired to be buried in the Church of the Monastery of Holy Saviour of Faversham. Left to his wife Joan for her life his chief place with all lands, etc., in the parish of Stone, beside the Beken; then to James, the son of Richard Gore, and his heirs, but if none then to be sold, and of the money £20 to maintaining the lights of Holy Saviour, and to the Pity Cross in the monastery. The Prior and monks to have 10s. yearly from a tenement with garden, and three acres of land in the parish of Stone, that they keep my Obit yearly in the monastery for ever, and to every monk or priest at Dirige and Mass, 6d., and every other, 4d.—(A., vol. v., sec. 10.)

Robert Fekinam by his will, proved July 17, 1495, directed that after the death

of my wife Elizabeth, the Abbot and Convent of Faversham Monastery and their successors, shall have my Marsh called Egyngwall Marsh in the parish of Lodenham, on condition that they keep a yearly Obit for me and all my wives, etc., in their monastery of 10s., as long as the world endureth.—(A., vol. vi., sec. 2.)

Margaret Smythe by her will, proved July 28, 1496, gave to the Convent of Saint (*sic*) Saviour of Faversham, for to say a Dirige and Mass by note, for my husband's soul and mine, and for all Christian souls, 10s.—(A., vol. vi., sec. 6.)

Thomas Giltott by his will, proved June 2, 1496, gave :

To the Abbot of the Monastery of Faversham, to pray for my soul, 20d., and to each monk, 12d.

To Dom. Richard Giltott, two silver cups.

To the Abbot, 8d., and to each monk, 4d., that they keep a dirige with Mass on the day of my burial.—(Con., vol. iv., fol. 39.)

John Dryland by will, proved January 12, 1500, desired to be buried in the Abbey church beside James Dryland.

The priest of the High Mass in the Abbey shall have weekly 8d., for twelve months next after my decease to pray for my soul, and once in the week to sing Dirige for me.

The Rev. Father John, Abbot of the Monastery, was one of the witnesses of the will.—(A., vol. vii., sec. 5.)

Henry Sayer, who describes himself as "Mayor and Yeoman of the Crown," who was buried in the parish church, by will, proved July 15, 1502, gave : To my son John eighty marcs in ready money, also a horn garnished with silver, which were to be put in a sure chest with three different locks and keys ; and by my exors the chest and money to be delivered into the custody and keeping of the Abbot of the Monastery of St. Saviour, and to be delivered to the Abbot within a month after my death ; and the Abbot to have the keeping of one of the keys, Robert Deve and John Sole the other two keys, either of them one key, until my son be 24 years of age. Then the Abbot or his assigns to deliver the plate and money to my son ; but if son John die before them, my wife Joan have the plate and forty marcs, part of the 8 marcs ; then the Abbot have 20 marcs,

and the Convent of the Monastery 10 marcs ; they to keep an Obit for my soul, my father and mother, and all Christian souls. The other ten marcs for Mass in the parish church for one year for my son.—(A., vol. viii., sec. 10.)

Robert Billesden by will, proved January 16, 1505, desired to be buried in the Abbey of Faversham beside my father and mother and my wife.

Within fifteen days of my death, fifty Masses in the Monastery. To the Abbot, 10s., the Prior, 6s. 8d., and every of his brethren, 3s. 4d.

That the Abbot and Convent of the Monastery in Faversham, and their successors have my Manor or tenement called Elyinden, with all my lands, rents, weirs, etc., in the parishes of Seasalter and White-staple (except Potyns land), for the term of seven years next after my death ; and from the yearly revenues my Obit shall be kept there during the said time ; and the Prior being at the Obit shall have 6s. 8d., and every brother a priest 3s. 4d., and every other brother 20d. Also 3s. 4d. yearly for a recreation of the brethren, rehearsing and praying for the souls of John Billesden and Margaret his wife, Robert Billesden and Isabel his wife, and for all Christian souls. The Vicar of the parish church of Faversham and his successors, every time once a year he offereth at the offertory of the High Mass of Requiem sung at my Obit, 1d., he shall have 10d. From the revenues of the same lands and tenements called Elynden, the priest of the High Mass in the Monastery shall have weekly during the same term 8d., to pray for the souls abovesaid, with Dirige once in his week. At the end of the seven years Elynden to be sold, and 100 marcs given for the repair of the monastery where most needful, and 100s. for the acquital of prisoners in the gaol of Faversham for debt or trespass.—(A., vol. ix., sec. 5.)

Thomas Reade, by will proved March 22, 1505, gave :

To the Brethren of the Abbey of Faversham 13s. 4d., that they do an Obit for me in their monastery on the day of my burying.

Also he gave : "My little tenement next to the Sign of the Anchor in Faversham to such persons as the Abbot will name, that

the said tenement remain to the Abbot or his assigns for ever, that I may be prayed for in the Abbey as a Brother of the Chapter House there."

Also 100 cartloads of gravel to be laid in the King's highway between the Abbey gate and the Hogg Cross, where most need.—(A., vol. ix., sec. 7.)

William Dobbis, barber, by his will proved June 18, 1506, gave: "To the Abbey of Holy Saviour for a trental of masses 10s., also to the Abbot and monks 40s., of the money which the Abbot oweth me."—(A., vol. x., sec. 3.)

Richard Gore, gentleman, by will proved April 5, 1504, desired to be buried in the monastery of Faversham, beside the Chapel of St. Anne. Also he gave a taper of 6 lbs. of wax to burn before the Crucifix, next the Chapter altar there. And a box of iron to hang in the lamp at St. Anne's Chapel.—(Con., vol. viii., fol. 32.)

His widow, Lora Gore, by her will proved April 22, 1507, desired to be buried in the Monastery of St. Saviour, near the body of Richard Gore, my husband.

Her lands, tenements, etc., in parishes of Woodchurch, Braborne, and Bircholt, were to be equally divided between her daughters Margaret and Anne—"provided they buy a gravestone with picture of my husband Richard Gore and me thereon graved, the price of 53s. 4d., to be laid over us at their cost and charges; and that they buy a table of alabaster for the altar of Our Lady there where they sing Our Lady Mass daily in the monastery of St. Saviour in Faversham, the price of the table six marcs. Margaret and Anne also pay to the gilding of St. Saviour over the high altar of the monastery, four marcs; and keep a yearly Obit there for five years."—(A., vol. x., sec. 6.)

John Hardy, who appears to have been a butcher of the town, as he makes a grant of—"all the instruments of my craft in the slaughter-house, tools, ropes, axes, cleavers." By his will proved September 30, 1508, gave—"To the Abbot and Monastery of St. Saviour to pray for my soul and all Christian souls 6s. 8d.; and the exors to provide within half a year of his death a trental of masses, and the Brethren to have 10s."—(A., vol. ix., sec. 11.)

"Robert Browne, Esquire, Controller of the Honourable house of the Right Noble Lord, Thomas, Erle of Arundell," by his will dated December 9, 1509, desired: To be buried in the Abbey of Faversham before the Rood of Pity, or else in the College of Arundell within Our Lady Chapel there, next unto the Erle Thomas, sometime Erle of Arundell. He gave to the Church of the Abbey of Faversham to pray for his soul 66s. 8d.

His daughter Elynor was the wife of Thomas Fogge, Sergeaunte Porter to the King.—(Con., vol. x., fol. 12.)

Clement Perchilde, by will dated January 30, 1510, desired to be buried in the church of the monastery of St. Saviour, beside the tomb of Dom. William Hollande there.

He gave to the Abbot £5—to distribute at the day of my burying, to each monk being a priest in the monastery 12d., and to every other monk 6d.

To Dom. William Biddenden, 20d.

To Dom. John Newenton, 3s. 4d.—(Con., vol. x., fol. 29.)

Margaret John, widow, who was buried in the parish churchyard beside her husband, by her will proved April 20, 1523, gave—the £4 that remaineth due unto me in the hands of Robert Maycott, gentleman, shall be evenly divided between the monks of the Abbey of Faversham, to be prayed for as a sister of their Chapter-house.—(A., vol. xv., sec. 9.)

Walter Park, who was buried in the parish churchyard, by will proved June 8, 1523, gave to the Abbot of Faversham two featherbeds, two holsters, etc.

To Master Rany, Master Bidenden, Master Boughton, and Master Cellarer, a folding table.

To Master Prior a silken cloth of three yards, desiring him to pray for me in his mass.

To Master Godynston, Master Sub-Prior, Master Barmesy, Master Hartey, a plain chest with a lock and key.

To Master Ware, Master Shepey, and Master Boudissham, a brass pot of three gallons.

To Master Lynsted, Master Elham, and Master Hadley, three plates.—(A., vol. xv., sec. 10.)

William Broke, who describes himself "of

the Abbey of Faversham," by his will proved April 15, 1528, desired to be buried in the monastery of Faversham in the fore church before the crucifix there.

An annuity of 10s. a year out of my lands and tenements in Lynstead, called Brownys, for 20 years to such persons as the Abbot shall assign, to the performance of a solemn Obit in the monastery, with Dirige and Masses for my soul, wives, father, and mother, etc.

To the Abbot of Faversham £7 to buy an Eagle of Laton to stand in the Quere there to read the Gospel upon, after the custom of the monastery there.—(A., vol. xviii., sec. 6.)

Richard Carter, who also describes himself "of the Abbey of Faversham," by his will proved July 15, 1529, desired to be buried in the Abbey Church before the picture of Our Lady of Pity, in the south aisle there.

Towards buying a new Censer for the monastery, 6s. 8d.

To the lights of St. Katharine and St. Margaret 10 lbs. of wax, to be made in tapers and burn before the said images in the monastery.

Also 5 lbs. of wax to burn before the Picture of Our Lady in St. Thomas Chapel there.

Dom Robert Faversham, Prior of the monastery, 10s.

To the monastery £7 for a yearly Obit in the same to be kept for 14 years after my death, for my soul and wive's souls.

Towards buying a vestment for the Chapter Mass Altar in the Monastery, 26s. 8d.

A Vestment for Our Lady Chapel there, 6s. 8d.—(A., vol. xviii., sec. 9.)

Robert Fale, by will proved September 19, 1530, desired to be buried in the Monastery in the Chapel of the Pity Rood there.

That the Abbot and Convent of Faversham have my barn and curtilage and garden on the east side thereof, and to have ladder room on the west side of the barn to do repairs when necessary. On condition that they deliver to my exors under grant of their Convent Seal, all such tenements, shambles, and grounds that I have now in possession, according to such agreement as hath been made unto me by the same Abbey, whereof there is yet no sufficient writing. If not, this bequest void, and the barn, etc., to be sold. Also under this condition that the

Abbot and Convent be bound in a convenient bond unto the Vicar of Faversham for the time being, to provide yearly eight loads of logwood for the Calefactory, to warm the Convent after Mattins be done there. And the Vicar of Faversham for the time being, have the oversight thereof, that the wood be provided yearly and couched (*sic*) in the monastery by the last day of October, in a house next unto the Calefactory, ordained for the same wood. And if the Vicar find not the wood provided and there couched, the Abbot and Convent shall forfeit every time 10s., whereof the Vicar to have 5s., and the other 5s. distributed among poor people.—(A., vol. xix., sec. 5.)

William Hunt, by his will dated November 27, 1533 (and proved the same year), desired "to be buried where it shall please my Lord Abbot of Faversham to assign, appoint, or devise."

To his wife Joan the house with appurtenances held by lease from the Lord Abbot of Faversham and his Convent.

My lands and tenements in the parish of Smarden, called Hobbystowne, and Cheeseman and all others, to my Lord John Abbot of St. Saviour of Faversham, to sell at his pleasure, and the money for my soul and all Christian souls.—(Con., vol. xvi., fol. 77.)

William Milles, "late of the Abbey of Faversham," by will dated November 21, 1537, and proved the same year, desired to be buried "where it please my Lord Abbot," to whom he gave a pair of beads of amber, gawdied with the five Wounds of Our Lord, of silver and gilt. To every one of the Monastery 12d.—(Con., vol. xv., fol. 373.)



Gothic Architecture in England.*

BY THE REV. J. CHARLES COX, LL.D., F.S.A.



PRELIMINARY note, put forth by the publisher previous to the issue of Mr. Bond's *magnum opus*, began by saying, with very much truth, that "the need for a new and adequate modern treatise on Gothic architecture,

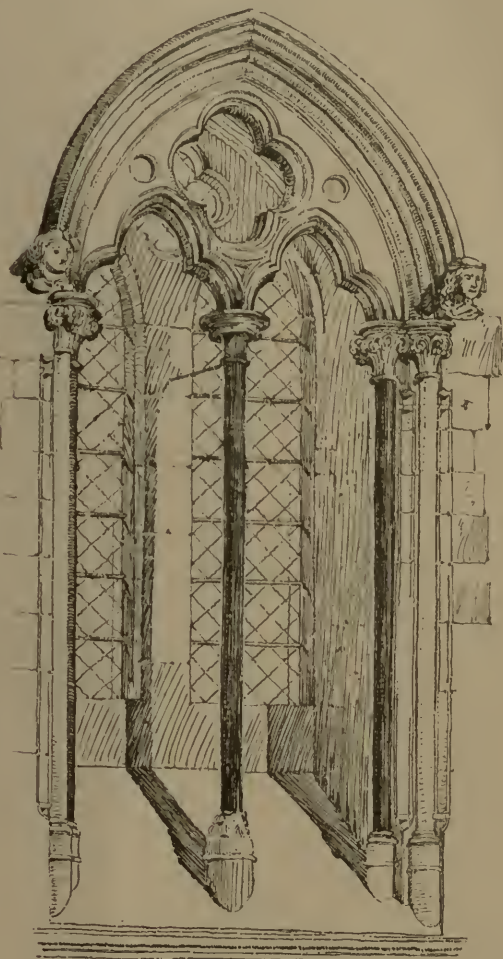
* *Gothic Architecture in England: an Analysis of the Origin and Development of English Church*

adequate in its treatment and illustration of the subject, has been long and increasingly felt." It was the aim of both author and publisher to supply this undoubted want; and I have not the very slightest hesitation in saying that they have succeeded signally in their intention. I had long known that this book was on the stocks, and had formed high expectations; but when it was accomplished, my hopes concerning it were far surpassed by the reality.

At the risk of being considered conceited and egotistical, I venture for once—if the editor permits a former editor of the *Antiquary* to do so—to adopt this personal style of writing. It is done with the object of perchance adding weight to my few remarks on this volume. Archæology is such a wide subject that there are a great number of matters of antiquarian moment on which my own opinion would be worthless. I am also fully aware that there are many of my contemporaries, particularly those who have had an architectural education, whose criticisms are worth more than mine. Nevertheless, if there is one question on which I feel entitled to express a fairly competent opinion, it is on the old church architecture of England. It is close upon forty years since I first began writing on the subject, and the numbers of English churches that I have visited and tried to understand have to be counted by the thousand. Of the churches named in this great book, I find that I have visited over 90 per cent., and several of them repeatedly. Also I think I can claim to have read and generally closely studied every book of repute on English Gothic architecture that has come out during the last forty years, as well as a great variety of shorter papers on the same subject, and, of course, know well such earlier books as Rickman and Parker.

And yet after all this somewhat exceptional experience, I can safely say that I have learnt more from Mr. Bond's new book than from

any other three or four that could be mentioned; that the study of it has made old church visiting a greater delight and a more absorbing interest than ever; and that its perusal has made much that was previously doubtful and involved clear and perspicuous.



AISLE WINDOW, STONE CHURCH.

Architecture, from the Norman Conquest to the Dissolution of the Monasteries. By Francis Bond, M.A., Hon. Assoc. of the R.I.B.A. With 1,254 illustrations. London: B. T. Batsford, 1905. Imperial 8vo. Price 31s. 6d. net. Our thanks are due to Mr. Batsford for the loan of blocks to illustrate this article.

VOL. II.

Moreover, I can scarcely think that there is anyone, from those of high architectural repute to the merest tyro perchance still at school, who would not be a great gainer by reading this work and having it at hand for reference. It is a genuine pleasure to write

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this notice, for I feel downright anxious to help to spread the knowledge that so useful and attractive as well as authoritative a book has been issued. It is exactly the kind of book I have been longing after for years, and its general scope—so different to anything else—can be better gathered from the “note” that has been already cited rather than from any expression of my own.

“What is wanted is a logical and con-

and flying buttresses. Then there is the drainage question. How is the rain to be kept from damaging roof and wall? This includes the corbel-table and dripping eaves, and the later contrivances of gutter, gargoye, parapet, and battlement; also the protection of wall, window, and doorway by basement course, string, dripstone, and hood-mold. Then there is the whole question of lighting, and the development of window tracery as



EASTERN TRANSEPT WINDOW, DURHAM CATHEDRAL.

secutive treatment of mediæval architecture. In this, first of all, comes the subject of planning—a subject of primary importance, which has usually been omitted altogether. Secondly comes the important matter of the vault and its supports. Also of great importance is the question of abutment; it is one thing to put up a vault, it is another to induce it to stay up. This includes the whole machinery of buttresses, pinnacles,

controlled by the exigencies of stained glass, and many other subjects, each needing separate treatment, such as the capital and the base, the triforium and the clerestory, the doorway and the porch, the roof, the tower, and the spire. On every one of these—planning, abutment, vaulting, and the rest—a separate treatise seems to be demanded, not necessarily lengthy, but consecutive in treatment, and, as far as space allows, com-

plete. It is precisely to such a collection of short treatises on mediæval planning and construction that the bulk of the work (Part II.) is devoted. In fact, the book in the main is a study of Mediæval Building Construction.

"From what has been said it will be seen that an attempt is here made to introduce into the study of English Mediæval Architecture that evolutionary method of treatment which has been so fertile of results in every branch of knowledge to which it has been applied. The book is an attempt not to

value would be lost were it not for the copious character of the illustrations, plans, sections, diagrams, and mouldings, which are upwards of 1,250 in number. The price of the volume may seem to some rather stiff; but when once it is in your hands and examined, surprise is felt that any publisher could have produced it for such a sum. It should also be remembered that the book seems bound to hold its own for a long time to come as the one single-volumed work of authoritative value on its own subject.



NORTH PORCH, BOXFORD CHURCH.

classify, but to work out processes of development, and the traditional classification into periods has been abandoned, except that four chapters have been inserted enumerating briefly the characteristics of the so-called Norman, Early English, Decorated, and Perpendicular periods."

The letterpress dealing with the gradual evolution of different parts of a Gothic building is of great value, and so are the dated lists of all the chief examples arranged in the order in which they were built; but half the

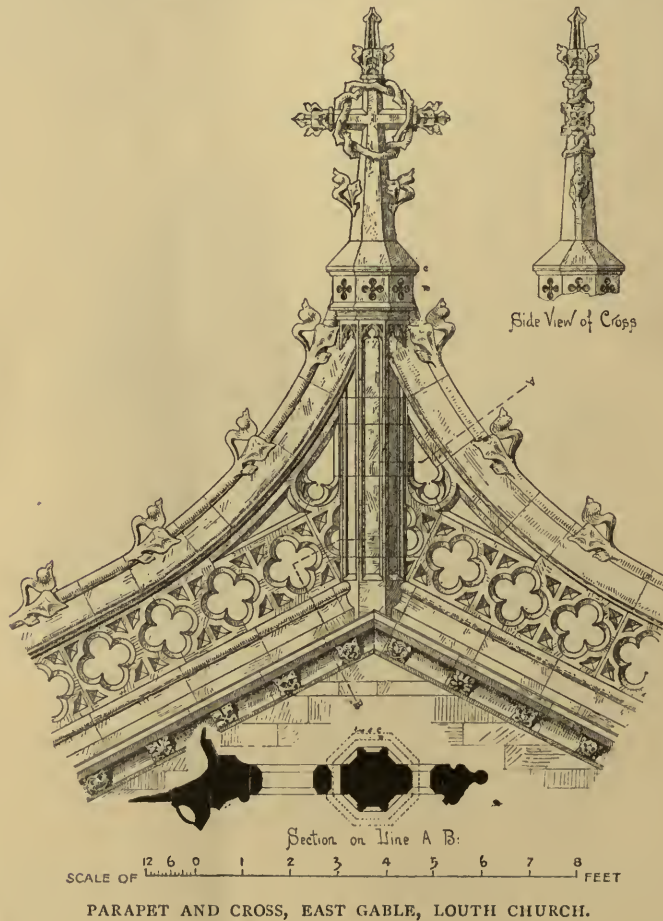
The most attractive pictorial illustrations are photographic reproductions of much merit, a very large number of which are from the author's own camera. These cannot, however, be transferred with any good effect on the paper upon which the *Antiquary* is printed, and hence some examples of other drawings have been selected, through the publisher's courtesy, to illustrate this notice.

The chapter on "Window Construction" is an excellent example of Mr. Bond's methods. He deals therein consecutively

with the functions of tracery, the planes of tracery, casping and foliation, the rear arch and inner arcade, mullions, circular windows, and sound holes; the chapter concludes with a brief paragraph on low side-windows and their possible use, wherein it might have been well to give a reference to the "conference" on the subject some few years ago, which

century work are given of (1) an aisle window of Stone church, Kent, and (2) of the elaborate rear-arch treatment of a window in the eastern transept of the cathedral church of Durham.

There is a charming section treating of the growth and development of the doorway and the porch. Space forbids even the briefest



PARAPET AND CROSS, EAST GABLE, LOUTH CHURCH.

extended over several numbers of the *Anti-quary*, with notable contributors. The illustrations to this chapter are closely pertinent, unusually novel, and in many cases of much beauty. As examples of "the delightful way of turning the plain splay into a thing of beauty, by constructing minor arches beneath the rear arch," drawings of the late thirteenth-

discussion of the subject. The drawing of the wooden porch of Boxford, Suffolk, gives a good idea of the beauty of some of the illustrations.

An earlier chapter on the meaning and growth of corbel-tables and parapets affords opportunity for the insertion of various apposite illustrations. The gabled east front

of Louth church is a noble example of a pierced and ornamented parapet.

This honestly meant and genuine eulogium—which might more aptly be styled an “appreciation” rather than a criticism—is not intended to imply that everyone need expect to be entirely pleased with the whole work, or to agree with every opinion that is expressed. Those of us who have visited many churches are pretty sure to have some pet bits of our own, and perchance to feel some slight annoyance when their absence is noted in the index. But if all such were to be included, ten volumes would be required instead of one. My own particular growl is that I cannot find anything that satisfies me, either in letterpress or pictures, as to the characteristic late treatment of granite in Cornish arcades, etc. But this notice lays no claim to any attempt at being critical; it is simply intended to induce all interested in Gothic architecture to obtain the work for their own profit.



The Egyptian Hall, Piccadilly, 1813-1873.

BY ALECK ABRAHAMIS.



WITH the demolition of the Egyptian Hall, Piccadilly has lost one of its most familiar landmarks and places of interest. Even those who had never entered that peculiar doorway beneath the huge figures of Isis and Osiris had some affection for the old “Home of Mystery,” and its disappearance will be regretted by everyone familiar with its strange exterior. As a place of entertainment its history is only exceeded in length by three coexistent buildings—viz., Drury Lane, Sadler’s Wells, and the Pantheon. But not any of these ever had such a remarkable series and variety of attractions, or formed so interesting a link between the showmen of the past and the present-day entertainers. The following account of its inception, erection, and principal events until 1873, claims to be nothing more

than a contribution towards its history; and although it contains a larger amount of information on the subject than has hitherto been brought together, yet there are probably many omissions, that can be made good only from other collections of show-bills and programmes or careful search through files of newspapers for the whole period.

William Bullock, a jeweller at Liverpool, had amassed by 1807 a museum of natural history specimens of some importance, and a number of examples of ancient arms and armour, together with a few works of art. The success of this venture and its continual growth induced the proprietor to remove to London, and on Monday, December 4, 1809,* Bullock’s “Liverpool Museum” was opened at 22, Piccadilly.† One of those excellent plates‡ in Ackerman’s *Repository of Arts and Literature* reproduces the interior of this “Cabinet of Rarities,” and illustrates the following passage of a most enthusiastic description.

“The arrangement of the Natural History Department is particularly striking and novel; the astonished visitor is in an instant transported from the crowded streets of the Metropolis to the centre of a Tropical Forest in which are seen as in real life all its various inhabitants, from the huge Elephant and Rhinoceros to the diminutive quadruped; and of the feathered creation, from the Ostrich to the almost insect Humming Bird, including the richest assemblage of the most rare, singular, and splendid birds ever brought together in one view.”

There had been other museums of natural history, notably that of Sir Ashton Lever, but nothing approaching this in extent or diversity. During the hours it was open, from ten until dusk, and from seven to nine, it must have been very crowded. Bell’s *Weekly Messenger* of January 21, 1810, says:

“It has become the most fashionable place

* Timbs’ *Curiosities of London*, 1855, p. 266. “Bullock’s ‘Liverpool Museum’ was opened at 22, Piccadilly, in 1805, in the room originally occupied by Astley for his evening performance of horsemanship.” This date is inaccurate. In 1806 this room was used for the Athenian Lyceum, and in 1808 for the British Forum, both debating societies, who held their meetings once a week at eight o’clock—“admission, one shilling.”

† The *Morning Post*, December 8, 1809.

‡ June, 1810, vol. iii., p. 387, Plate XXXV.

of amusement in London; more than 22,000 have already visited it during the month it has been opened."

By June 80,000 persons had paid the shilling admission, and "the spirited proprietor, who has devoted the principal part of his life and expended a sum of £24,000 in its completion, meets with the remuneration to which he is so justly entitled."*

Again the uninterrupted increase of the collections compelled a removal to larger premises, and by the end of June, 1811, the site of Nos. 171 and 172, Piccadilly, had been acquired,† and from the designs of Mr. G. F. Robinson the recently-demolished building was commenced. The front was said to have been after the Temple of "Dendara," or "Tentyra,"‡ a selection probably due to Bullock's intention to found an Egyptian Museum. An alternative suggestion,§ that the excitement engendered by the victories of Nelson and Abercrombie directed the choice, is in a measure confirmed by similar quasi-Egyptian features having been used in the decoration of a house in Wigmore Street and business premises at No. 110, Fleet Street. The figures of Isis and Osiris were carved by Gahagan, who made the statue of the Duke of Kent at the top of Portland Place. The total cost of the building was £16,000.|| There is little doubt that Bullock received assistance, and his catalogue (March, 1813) acknowledges his indebtedness for gifts of curiosities from nearly 250 persons.

The "London Museum and Pantherion" opened early in 1813, and was at once as great a success as it had been in the less attractive building. The admission was one shilling, and there were annual tickets, not transferable, at one guinea, and subscribers for life £10 10s. By 1814 the Catalogue or Companion had reached its sixteenth edition, and it is from this I extract the following particulars.

* Ackerman's *Repository*, vol. iii., p. 387.

† The terms of purchase were a ninety-nine years' lease at a ground-rent of £300. It is Crown property (*The Streets of London*, by J. T. Smith, vol. i., p. 17).

‡ For the first few years it was known as "The Egyptian Temple."

§ *Daily Telegraph*, February 21, 1890.

|| Cunningham's *Handbook for London*.

In addition to 15,000 species of quadrupeds, birds, reptiles, fishes, insects, shells, corals, etc., collected during twenty years' unwearied application, and at an expense exceeding £30,000, there were exhibited in the armoury some very fine suits of armour, a crossbow found in 1773 on Bosworth Field, and a small collection of shoes of different nations. The miscellaneous articles included remains of a mammoth, mummies, etc. The "Pantherion" (admission one shilling extra) was a rather more elaborated display of the mammalia, birds, etc., that had been such an attractive feature of the Liverpool Museum at 22, Piccadilly. This is its appearance in 1817:*

"The Pantherion is intended to display the whole of the known quadrupeds in a state of preservation hitherto unattempted. For this purpose the visitor is introduced through a basaltic cavern, similar to the Giant's Causeway or Fingal's Cavern in the Isle of Staffa, to an Indian hut. The hut is situated in a tropical forest, in which most quadrupeds described by naturalists are to be seen, with models from nature of the trees and other vegetable productions of the torrid climes, remarkable for the beauty of their fruit and foliage."

These collections and interesting natural history displays remained practically unaltered until their dispersal in 1819; but their popularity would soon have waned had it not been for the increase of the "Miscellaneous Articles" that shortly included objects of exceptional interest and worth. The first,† and for many years the most important, of these additional attractions was Napoleon's military travelling carriage, captured by Major Baron von Keller in the environs of Jenappe at 11 p.m. on June 18, 1815.‡ It was sent by Blucher as a present to the Prince Regent, who sold it with the valuable contents to Bullock for £2,500.

The "Description" sold at the place of exhibition is very interesting. As a frontis-

* Hughson's *Walks through London*, 1817, vol. ii., p. 273.

† January 7, 1816.

‡ *Narrative of the Particular Circumstances under which Major von Keller captured the Carriage, Equipage, and Baggage Waggon of Napoleon Bonaparte on the 18th June, 1815, after the Battle of Waterloo* (pp. 11-13 of the "Description").

piece there is a folding plate, representing the capture of the carriage and escape of Napoleon, who is alighting at the moment the Prussians have shot the leading horses. The text consists of a summary of events leading to its capture; Von Keller's narrative; Prince Blücher's Letters; catalogue of the exhibits; the affidavit of Jean Hornn, the coachman, detailing his ten years' service with the Emperor—in all twenty pages. In addition to the carriage and contents there were shown four* of the six horses that were drawing it when captured, and Jean Hornn was in attendance.

The whole town flocked to see these tangible evidences of the great victory, and the exhibitor reaped a golden harvest for his enterprise. In the following May he opened as a supplementary attraction a "Roman Gallery," in which was shown "The Judgment of Brutus upon his Sons," a huge canvas 26 feet long, painted by Le Thière, and "removed" from the Louvre in June, 1814. The Gallery also contained mosaic floors of the baths of Nero and other antiquities brought from the Louvre and Malmaison. The London Museum also received a number of water-colour paintings of minerals and shells by De Barde. The hall thus contained at one time three distinct exhibitions, for which one shilling each admission was charged.†

The success of this first exhibition of Napoleon relics suggested to Bullock, that when interest decreased the whole could be sent on tour to the principal provincial towns and the room occupied by another collection brought together for the purpose. So early in the following year, as the result of several visits to Paris, there was opened "The Museum Napoleon, or Collection of Productions of the Fine Arts executed for and connected with the History of the ex-Emperor of the French, collected at Considerable Expense from the Louvre and other Palaces, etc." In addition to a number of portraits and paintings illustrating events in his career, the museum contained "the original model of the colossal statue of Napoleon, 12 feet high, which was taken from the top of

the Column of Peace in the Place Vendôme when the Allies entered Paris in 1814." The building was now for the first time named "The Egyptian Hall," and until 1819 there is evidently no important change in the character of the exhibition.

On May 26, 1818, the following announcement appeared in the *New Times*:

"The famous carriage and camp equipage of Napoleon taken at Waterloo is just returned from a successful campaign through the principal towns of England and Scotland, in which it is said to have netted upwards of £35,000. It is now to be sold for exhibition in India and America. The four horses taken in the carriage are to be sold at Tattersall's on Monday next."*

Apparently no purchaser was found, as it was in Bullock's possession until the following June.

Probably the want of success of the second Napoleon Museum was the direct cause of its proprietor deciding to dispose of the whole of his collections. The hall must have been closed some months before the sale, as the preparation of the catalogue was a lengthy task. It was published in five parts, 4to., each of about forty pages, detailing a six days' sale of nearly 600 lots. A charge of 1s. 6d. each was made, "to be returned to purchasers.† From the address I extract the following:

"As many articles of natural history in this museum have been collected in several places, and under a variety of circumstances, by Mr. Bullock himself, he trusts that his knowledge of many particulars, which may add interest or value to the articles themselves, will be a sufficient apology (if any be necessary for the manner in which a man chooses to dispose of his own property) for his appearing before the public in the new character of an auctioneer—a character which he hopes to convince those who may do him the honour of attending the sale he has not assumed from any unworthy, pecuniary motive, but from a proper desire to apprise

* In the same issue there is an advertisement announcing the sale of "Bonaparte's Horses. The four Norman Horses taken in Napoleon's Carriage, late the property of the Prince Regent. The original harness will be sold at the same time."

† "Without which no person can be admitted to the view or Sale."

* The two leaders were shot during the pursuit.

† *The Picture of London*, 1816, pp. 146-149.

the bidder of the actual circumstances connected with the article he may wish to buy, that he may fairly and fully be in possession of its nature and character."

This joint rôle of showman and auctioneer must have been very entertaining, and it would explain the slow progress made: commencing at one o'clock, very rarely more than 100 lots are catalogued for each day. Thursday, April 29, 1819, was the first day of the sale, which continued every Tuesday, Wednesday, Thursday, and Friday, the eleventh of June being the last day. Of the prices realized I can trace no record; with few exceptions they must have been small, for the 2,248 lots made a total of £9,994 13s.

The exceptions can, even without a priced catalogue, easily be identified, and it is obvious they would realize such prices that would greatly reduce the average obtained for the other lots. Thus on the first day, when the contents of the Roman Gallery were sold, Lots 23-34 consisted of "elaborate carvings in wood of the fifteenth century taken from the frieze of a palace in Rome in 1814, presumed to be as fine specimens of the art as any existing in the country, and the work of Julia Romano." On the second day, Lots 45-89 included nearly all the valuable paintings and interesting personal belongings exhibited at the Museum Napoleon, 1817. On the 26th day the carriage of Napoleon and its contents, as shown in 1816, were offered in 106 lots. The subsequent history of this interesting vehicle will be the subject of another contribution.

The clearance of the contents of the hall was very complete. Show-cases, tables, candlebrackets, brackets, columns, all were sold; even the rustic enclosure or hut from the centre of the Pantherion was catalogued, "which may easily be converted into a greenhouse or handsome room for a park or lawn."

(To be continued.)



Old Heraldic Glass in Brasted Church.

BY W. E. BALL, LL.D.

(Continued from p. 17.)

*** The writer desires to acknowledge his indebtedness to the Rev. Sydney Wheatley, Vicar of Four Elms, and formerly Curate of Brasted, for valuable information and assistance.*

IN order to find a reason for the presence of the arms of Sir Thomas Cheney in Brasted Church I must pass to a further chapter in the history of the manor. Henry, second Duke of Buckingham, was the ward of Edward IV., and was by him given in marriage to Katharine Woodville. He is familiar to all of us in the pages of Shakespeare as the principal supporter, and afterwards the victim, of Richard III. He had scarcely placed this King upon the throne before he rebelled against him, was taken prisoner by the treachery of a retainer, and executed.

Henry, duke of Buckingham,
Who first raised head against usurping Richard,
Flying for succour to his servant Banister,
Being distressed, was by that wretch betrayed,
And without trial fell.

Henry VIII., Act ii., Scene 1.

His son was Edward, the magnificent Duke who became a victim to the spite of Wolsey and the jealousy of Henry VIII. He resembled his father, as he himself is made to observe in Shakespeare's play, in the melancholy circumstance that he too was betrayed by a retainer.

Thus far we are one in fortune—both
Fell by our servants: by those men we loved most.
Ibid.

It was Knevet, his own kinsman and the steward of the Manors of Tonbridge and Brasted and other property in Kent, who disclosed to Wolsey, or perhaps invented, the Duke's rash and vain-glorious utterances which formed the basis of his trial and execution for treason. In his position as steward Knevet had acted tyrannically. Upon a visit of the Duke to Tonbridge Castle the tenants complained; Knevet was dismissed, and took his revenge by denouncing his master and cousin to the Cardinal. This Knevet is the "Surveyor to the Duke of Buckingham" of the play of *Henry VIII.*

The names of other witnesses against the Duke are mentioned, but the "surveyor," though one of the *dramatis personee*, remains anonymous. The reason for his malice against Buckingham is suggested by Queen Katharine.

Q. KATH. If I know you well,
You were the duke's surveyor, and lost your
office
On the complaint o' the tenants.
Henry VIII., Act i., Scene 2.

This third Duke of Buckingham was executed in the year 1521, and his vast estates were forfeited to the Crown. Twice before, at least, in the history of the heirs and successors of Roger de Tonbridge had the family estates been forfeited to the Crown for alleged treason, but they had been immediately restored. This time the forfeiture was unrevoked and final.

Henry, the son of the Duke, was indeed "restored in blood" by Act of Parliament immediately after the attainder of his father, but he was not restored either to the honours or the estates of his house. A few years later the King created him Baron Stafford, and granted him some Staffordshire estates of small value. Unlike his progenitors, he lived a life of retirement and comparative poverty. Unlike them, also, he was "esteemed for his learning and piety," and departing in a striking manner from the traditions of his family, he died in his bed. His grandson, Roger, fell into such abject poverty that King Charles I. directed him to make a resignation of his barony. The sister of this Roger married a joiner. Her son, the descendant of Kings and illustrious nobles, passed his life in the useful but unaristocratic avocation of a cobbler.

Amongst those who sat upon the Special Commission before which the indictment against the Duke of Buckingham was brought was Sir Thomas Boleyn. Shortly after the Duke's execution, Sir Thomas was appointed Treasurer of the Royal Household. Parliament, as appears from the terms of Henry IV.'s grant to his Queen above cited, had provided that the revenues derived from wardships should be appropriated to the expenses of the King's household. Forfeited estates were treated in the same way. The King might grant them away to favourites or restore

them to their former owner, but so long as they remained in the royal hands they appear to have been under the charge of the Treasurer of the Household. The King made large grants of the Duke of Buckingham's lands to his friends, but he retained Tonbridge and Brasted amongst other estates in his own hands. As these estates were so near Sir Thomas Boleyn's own residence at Hever, he seems to have taken a very direct interest in their management, obtaining from the King the appointment for life to certain small offices connected with both manors (Cal. Henry VIII., vol. iii., 2214, 29).

Ten years passed, and the Treasurer of the Household had become the Earl of Wiltshire and a very important personage. In the year 1531 the King granted two parks forming part of the Manor of Tonbridge, and known respectively as Le Postern and Le Cage, to the Earl of Wiltshire "and his heirs male, and *in default to his daughter, Anne Boleyn*" (Cal. Henry VIII., vol. v., 506, 16).

About the same time, but probably a little later, the King granted Brasted Manor to the Earl of Wiltshire, and though I have not found the grant itself, it seems clear that it was conveyed with the same limitations as the Tonbridge parks. The only record, so far as I am aware, of this grant is contained in the recitals of the subsequent grant to Sir Henry Islay in the year 1540, which I give below.

The lady who was Anne Boleyn in 1531 became Marchioness of Pembroke in September, 1532, and Anne, Queen of England, in January, 1533. She was executed on May 19, 1536, a few days after her only brother, Viscount Rochford. Her father, Lord Wiltshire, died in March, 1539, leaving an only child, Mary Boleyn, then married to her second husband, Sir William Stafford. Upon Lord Wiltshire's death the King resumed possession of Brasted Manor. Sir Thomas Cheney was appointed Treasurer of the Household in March, 1539, and about the same date was made a Knight of the Garter. From March, 1539, to June, 1540, as Treasurer of the Royal Household, the management of the Manor of Brasted was in his hands, and this, so far as I have been able to ascertain, was his only connection with the place. He

was himself, by the bounty of the King, the lord of many manors in Kent; and during the fifteen months when he was, so to speak, acting lord of the Manor of Brasted, he may, perhaps, have contributed to some improvement of the church, or otherwise earned the gratitude of the parishioners.

In June, 1540, the King granted in fee to Sir Henry Islay (in exchange for the Manors of Bradburn and Tymbuden in Kent, and for the sum of £716 7s. 11d.) "the manor and town of Brasted, Kent, the hamlet called the upland of Brasted, and the park called Brasted Park," which premises, it is recited, "belonged to Edward, Duke of Buckingham, who was attainted, and which came to the King by the attainder of Anne, Marchioness of Pembroke (by the name of Anne, Queen of England), and by reason of Thomas, late Earl of Wiltshire, dying without heir male" (Cal. Henry VIII., vol. v., 506, 16). It will be seen that, unless the grant of Brasted Manor was in the same terms as that of the Tonbridge parks, the recital of Wiltshire's death *without male issue* would be irrelevant, and the further recital of the attainder of Anne Boleyn would have been insufficient to show title in the King; for if the estate had been granted simply to Lord Wiltshire *and his heirs*, on his death it would have descended to Mary Boleyn, his surviving daughter. Even if the legitimacy of the Princess Elizabeth were recognised, Mary Boleyn would still have been entitled to one-half of the property. Miss Strickland, indeed (*Lives of the Queens of England*, vol. ii., p. 702), seems to have believed that King Henry seized all the Boleyn estates and deprived Mary Boleyn of her inheritance, but this was certainly not the case. He seems to have divided the property of the Earl of Wiltshire between himself (probably as representing the Princess Elizabeth) and Mary Boleyn. This, at any rate, was the case with the Kentish estates. For although he took possession of the Manor of Hever, Mary Boleyn and her husband were allowed, within a year of the Earl's death to take livery of his Kentish manors of Southt and Henden, as well as of certain detached lands in Brasted, Hever, Chiddingstone and Sundridge, which seem to have been held with Henden Manor.

Southt was at some distance from Hever, but Henden* closely adjoined it. There was a moated Manor-house there (a part of which still exists) and a park of 300 acres. It may be conjectured that Mary Boleyn and her husband, Sir William Stafford, took up their residence at Henden. At any rate, the King seems to have thought it better to sever the association of the Boleyn family with the neighbourhood of Hever; for in 1541, only a year after Sir William Stafford and his wife had taken possession of Henden, the King took it from them in exchange for a manor in Yorkshire. Within three years the King resold Henden to Sir Thomas Gresham of Titsey. His purpose had evidently been served in removing the last of the Boleyns from the scene of their former splendour and importance (see Cal. Henry VIII., vol. xv., 611, 22 and 23; vol. xvi., 1307; vol. xix., 141 gr., 71).

The Manor of Brasted remained in the Islay family until 1580, when it passed by purchase into the hands of the Lennards, who already possessed the neighbouring manor of Chevening; and in 1715, on the death of Thomas Lennard, Baron Dacre and Earl of Sussex, both manors were sold to Major-General Stanhope, who distinguished himself in the capture of Port Mahon in Minorca, and was created Viscount Mahon and Earl Stanhope. Brasted Manor has remained ever since in the possession of the Stanhope family, and long may it so remain!

The badge of Henry IV., the arms of Henry V. and Henry VI., and those of Sir Thomas Cheney, now occupy the central portion of the manorial window, whilst above them have been placed in new glass the arms of De Clare, De Audley, and De Stafford, and beneath them, also in new glass, the arms of Islay, Lennard, and Stanhope. Thus the window presents an almost complete record of the ownership of the manor. The arms of Le Despencer, who held it for three years in the fourteenth century, and those of the Earl of Wiltshire, who held it for seven or eight years in the sixteenth century, are indeed omitted; but the period during which the manor was in

* Henden lies at the southern extremity of Sundridge; Henden Manor was dependent on that of Sundridge.

the hands of Henry VIII. upon forfeiture, or rather the second of two such periods, is represented by the arms of Sir Thomas Cheney, the Treasurer of the Royal Household; whilst the armorials of the three Lancastrian Kings mark an exceptionally lengthy period of royal guardianship, and at the same time serve as a reminder of the splendour and the tragedy associated with the house of Stafford.

II.—THE ECCLESIASTICAL WINDOW.

Although Tonbridge and Brasted were alike held by their common lords of the Archbishop of Canterbury as intermediate seigneur between them and the King, they differed in one important respect. Whereas the patronage of the living of Tonbridge was always in lay hands, that of the living of Brasted has always, from the Conquest to the present time, been in the hands of the Primate. The forfeiture to the Crown of the estates of the third Duke of Buckingham put an end to the over-lordship of the Archbishop, and with it to certain vexatious feudal disputes to which I have not alluded in my brief references to the history of the manor; but it did not, of course, affect the ownership of the advowson. The circumstance that Brasted Rectory was in the gift of the Archbishop explains the presence in Brasted Church of the more remarkable of the ecclesiastical shields, now assembled in a separate group.

The following is a list of the shields taken from the old east window, and now placed with a single addition in the "Ecclesiastical Window":

1. *Az., an Archbishop's cross, in pale, or; over all a pall proper.*

Impaling:

Gu., a fess or; in chief, a goat's head and neck, couped of the second attired arg.; in base, three escallops of the second.

These are the official arms of Archbishop Warham. The dexter half represents the insignia of an Archbishopric, and the sinister half the private arms of the Archbishop.

This shield is poorly designed and executed, as though it were the effort of some local artificer unaccustomed to heraldic work. The pall and cross are incorrectly drawn; the goat's head is *couped* instead of *erased*, and is ill displayed.

2. *Az., an Archbishop's cross, in pale, or; over all a pall proper.*

Impaling:

Gu., a fess or; in chief, a goat's head and neck, couped of the second, attired arg.; in base, three escallops of the second.

This is another example of the arms of Archbishop Warham. It is by a different hand, but even worse executed. In par-



THE "ECCLESIASTICAL" WINDOW.

ticular the goat's head is grotesquely drawn, though it is here properly *erased*.

William Warham was Archbishop of Canterbury from 1503 to 1532. He was a great "civilian" as well as a great ecclesiastic. At Oxford he became proficient both in the Roman and common law and in divinity. When he had taken orders, he combined practice as an advocate in Doctors' Commons with the tenure of a country living. Later

he was preferred to the Mastership of the Rolls, and whilst occupying that high judicial position, he was also Precentor of Wells and rector of two country parishes. In 1501 he became Keeper of the Great Seal, and in the same year Bishop of London. Still advancing in parallel lines along the paths of law and divinity, when two years later he was promoted to the Archbishopric of Canterbury, he was almost simultaneously created Lord Chancellor of England.

He was almost the last and perhaps the best of the Ecclesiastical Lord Chancellors. Erasmus, who knew him personally, and whose affectionate regard for him cannot but be regarded as a high testimony to his character, says: "This office (of Lord Chancellor) he filled with such skill for many years that you would have said he was born for that very business. But at the same time he was so vigilant and attentive in matters relating to religion and his ecclesiastical functions, that you would say he was engaged in no external concerns" (*Eras. Ecclesiastes*).

Warham was highly valued by Henry VII., and much employed by him in political business at home and abroad. It is to the credit of his sagacity that upon the death of Prince Arthur, he strongly opposed the marriage of his widow to Prince Henry, foreseeing that in spite of the Papal dispensation, this union might lead to a disputed succession. The Archbishop's protest passed unheeded at the time, but at a later date Henry VIII. remembered it, and made the most of it.

The period of Warham's primacy was troublous as well as lengthy. He had a difficult course to steer, and if he made mistakes, another man in his place would probably have made more. It is to be said to his honour that he was beloved and trusted by the rank and file of his clergy; that, peace-lover as he was, he knew how to stand up to Wolsey on behalf of the interests of the Church as he understood them; and that, whilst far from yielding slavish compliance to the ecclesiastical schemes of Henry VIII., he retained the King's affectionate regard to the end of his long life. It ought also to be had in remembrance that at a time when, in pursuance of the policy of

Wolsey, the spoliation of ecclesiastical property had already been commenced by the suppression of the lesser monasteries, Warham was quietly occupying himself in repairing the material fabric of the churches of his diocese at his own expense. He spent no less than £30,000 in this way—an enormous sum, having regard to the value of money in those days—and died, leaving barely enough money to pay his funeral expenses.

It may be that Brasted was amongst the churches which he caused to be repaired. The repetition of his shield possibly indicates that he did so twice during the twenty-nine years of his Archiepiscopate. Warham was often in the vicinity of Brasted, for Otford was his favourite residence. He rebuilt the Archbishop's palace at Otford, and in the year 1527 entertained the King there for several days.

(To be concluded)



At the Sign of the Owl.



IN his new volume of essays, *In the Name of the Bodleian*, Mr. Augustine Birrell, in a paper on "Librarians at Play," gives an amusing account of an experience of one of the delegates to a recent library conference. "Only the day before yesterday," the delegate said, "on the Calais boat, I

was introduced to a world-famed military officer, who, when he understood I had some connection with the Library Association, exclaimed: 'Why, you're just the man I want! I have been anxious of late about my man, old Atkins. You see the old boy, with a stoop, sheltering behind the funnel! Poor old beggar! quite past his work, but as faithful as a dog. It has just occurred to me that if you could shove him into some snug library in the country I'd be awfully grateful to you. His one fault is a fondness for reading, and so a library would be just the thing.'



Years ago teaching school was the last refuge of the incompetent. The notion that the

man who, from physical deformity or other cause, was unable to follow an ordinary occupation was just the man to "teach the young idea how to shoot" is now pretty well exploded; but apparently there are some folks who think that the chief qualification for a librarian is unfitness for other employment—a fondness for reading being a fault which should not stand in such a one's way.

Mr. Sidney Lee has announced in the *Times* a new Shakespearean discovery of some importance. Sir H. Maxwell-Lyte and Mr. W. H. Stevenson have lately been examining, on behalf of the Historical Manuscripts Collection, the sixteenth and seventeenth century household books of the Duke of Rutland, which are preserved at Belvoir. Among the expenses incurred by Francis, sixth Earl of Rutland, in 1613, is the entry:

"1613.

"Item, 31 Martii, to Mr. Shakspeare in gold about my Lorde's impreso, xliiij; to Richard Burbage for paynting and making yt, in gold xliiij;—iiij li viiij."

The "impreso," or, more correctly, "impresa," was a hieroglyphical or pictorial design in the form of armorial bearings, suggesting some characteristic of the person for whom it was devised, and was at the time a fashionable craze, enlisting much literary, as well as artistic, instinct. Mr. Lee says: "The recovered document discloses a capricious sign of homage on the part of a wealthy and cultured nobleman to Shakespeare, who, in his last leisured years, complacently turns his powers of invention to playful account in the rich lord's interest, and it adds one to the many links which are already known to have bound together Shakespeare and Burbage, the versatile actor-painter, alike in public and in private life. . . . Many other points of interest are suggested by the discovery. . . . Burbage, the actor-painter, was rightly held at Belvoir in 1613 to be of inferior social rank to Shakespeare, the dramatist. The prefix 'Mr.,' the accepted mark of gentility, stands in the account-book before the dramatist's name alone. He had well earned the distinction. With great difficulty he had, in 1599, obtained

from the College of Arms a recognition of his claim to a coat of arms, and to the title of 'gentleman.'"

The Wiltshire Archaeological Society is proposing to print, in an edition of 150 copies, at the price for the two volumes of 30s. to its members and £2 to non-members, the *Tropenell Cartulary*. This important manuscript, which belonged to Thomas Tropenell, the builder of the well-known manor-house at Great Chalfield, 1464-1488, contains a very large collection of deeds, etc., connected with properties in many different parts of Wiltshire, and is of great importance for Wiltshire topography and genealogy. It also contains a curious account of the foundation of the city and cathedral of New Sarum. The manuscript—a thick 4to. volume—was known to Aubrey in the seventeenth century, but had long disappeared, and its loss was lamented by Hoare, Canon Jackson, and other Wiltshire writers. In 1901 it reappeared, was exhibited at the Trowbridge meeting of the Society, and was described in a paper by the Rev. J. Silvester Davies, afterwards printed in vol. xxxii., p. 194, of the *Wiltshire Archaeological Magazine*. The manuscript was then purchased by Mr. W. Heward Bell, in order that it might be available for publication, and Mr. Davies has now completed the task of expanding and transcribing the contracted Latin of the deeds. It is proposed to print it as it stands, four-fifths being in Latin and the remainder in English and French, with a full introduction and an index to all names and places. It will be sent to press as soon as sufficient subscriptions have been received. Intending subscribers should send their names to the Rev. E. H. Goddard, Clyffe Vicarage, Swindon.

The January *News-Sheet* of the Bibliographical Society announces that a society is about to be formed in Germany for the reproduction of early engravings, block-books, and illustrated books. There is plenty of work for such a society to do. The example of the Dürer Society shows what an ample return subscribers can be given for their money, and the names of Dr. Friedländer, Dr. Kistler, and Professor Lehrs as the directors of

the new venture should insure its success. Intending subscribers who have a weakness for their own language should persuade many of their friends to join, as a special edition with English text will be provided if sufficient English support is forthcoming.

At the February meeting of the Bibliographical Society, on the 19th, the paper will be "The Heraldry of English Royal Bindings," by Mr. Cyril Davenport. At the last meeting of the session, on March 19, Mr. Beazeley will speak on "The Library of Canterbury Cathedral."

It is proposed by the Scottish Universities to hold next year a celebration of the four hundredth anniversary of the birth of George Buchanan (1506-1582), the Scottish humanist. Dr. Steele, of Florence, has offered a prize of one hundred guineas, open to *alumni* of the four Scottish Universities, for the best essay on "Sixteenth-Century Humanism as illustrated by the Life and Work of George Buchanan," as well as lesser prizes. It is believed that the celebration will be held early in July next.

At Messrs. Sotheby's early in December some interesting Shakespeareana came under the hammer. The first quarto, 1600, of *Much Ado About Nothing*, brought £1,570, and the *Midsummer-Night's Dream*, J. Roberts, 1600, realized £480. A very large copy of the fourth folio, 1685, sold for £150, and an "Unknown Portrait of Shakespeare," described in Walford's *Antiquarian*, October, 1885, fetched £61. At the same sale a fine copy of the first folio edition of Beaumont and Fletcher, 1647-1652, brought £103. What would Charles Lamb have said to this price for his beloved folio Beaumont and Fletcher? He gave "the mighty sum of fifteen—or sixteen shillings, was it?"—for the copy, which, after long hesitation and debate as to ways and means, he made the bookseller in Covent Garden, late on a Saturday night—the bibliopole was "setting bedwards"—drag out from among his dusty treasures.

Mr. Robert Brown, of Barton-on-Humber, is writing a history of his native town. The

first volume, which covers the history from Roman times to 1154, will be published by Mr. Elliot Stock very shortly under the title of *Earlier History of the Town of Barton-on-Humber*. The work will be published in quarto size, and will be embellished with numerous illustrations of the locality, and by maps, plans, and facsimiles.

Mr. William Jaggard, of Liverpool, a descendant of the Shakespearean printer, announces that he has nearly ready for publication in a limited issue a bibliography of Shakespeare, "including every known issue of his plays, poems, and collected works, together with all Shakespeariana in the English language, whether manuscript or printed." So runs Mr. Jaggard's announcement, which also promises that the work will include over 15,000 entries and references, with collations, copious notes, and a key to hundreds ofonyms and pseudonyms. It is a great undertaking, but Mr. Jaggard is hardly correct when he says that "this is the first serious attempt to master the gigantic mass of literature with which" the name of Shakespeare is associated. The first serious attempts in this direction are to be found in the laborious compilations of Franz Thimm and Albert Cohn.

I note with much regret the death of two antiquaries, comparatively young, who had both done good work, and from both of whom more was hoped for. One was Mr. F. B. Bickley, who had lately retired from the British Museum on the ground of ill-health, and who was well known as the editor of that famous municipal register the *Little Red Book of Bristol*. The other, who died within a few hours of Mr. Bickley, and from the same disease, was Mr. A. Hughes, late of the Public Record Office, who was one of the editors of the *Dialogus de Scaccario*, published by the Clarendon Press, and noticed in the *Antiquary* a few months ago.

Major Martin Hume, says the *Athenæum*, is busy with a book which should possess a topical as well as a historical interest, in view of the approaching Anglo-Spanish

royal marriage. It will consist of the strange and romantic stories of some of the more interesting of the earlier Queens of Spain, drawn in many cases from unpublished sources. The share of Isabella the Catholic in the expedition of Columbus; the attitude of Elizabeth of Valois towards her stepson Carlos, and the reason of her premature death; the action of Elizabeth of Bourbon in the overthrow of Olivares; and the vagaries of Luisa Isabel of Orleans and other ladies, will be discussed, with many points which remain problematical. The book will be published in the early autumn by the firm of E. Grant Richards.



Mr. E. V. Lucas, the biographer of Charles Lamb, announces a very strange discovery. It appears that in an early eighteenth-century book entitled *The Scourge: In Vindication of the Church of England*, one Thomas Lewis prints this tantalizing morsel from a letter dated from "Button's, Sunday, September 1: Well, I shall live to be reveng'd of all the Chimney Sweepers in England, and only for Charles Lamb, I do love that dear Fellow, I did not care if they were all hang'd and damn'd." This is surely one of the most remarkable coincidences ever recorded. As Mr. Lucas says, one can simply rub one's eyes in the presence of so odd an anticipation.

BIBLIOTHECARY.



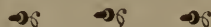
Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

SALES.

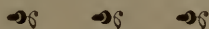
ON December 18 Messrs. Puttick and Simpson sold a collection of ancient pottery and glass belonging to Sir Theodore Fry, of Woodburn, Darlington. A group of figures and vessels found in the Incas' burial-ground in 1878, near the Temple del Sol, Cuzco, fetched £5 5s. (Irish); an Etruscan cinerary urn, £19 (Ready); a grande kelebe, 19 inches high, from the Samuel Rogers collection, £15 15s. (Rollin); a fine Greek amphora, £59 (C. Ricketts); a lekythos, £5 5s. (Ready); a pair of carved wood Gothic figures of saints, £7 10s. (Rollin); and a Greek cinerary urn, £8 (Quilker).

Messrs. Hodgson began yesterday at 115, Chancery Lane, a two days' sale of valuable books from the library of the Royal Military College, Camberley, by order of His Majesty's Stationery Office. This library contained an extensive and interesting collection of English and foreign military books, including several treatises published at the end of the sixteenth and beginning of the seventeenth centuries, in addition to many early editions and sets of the Elizabethan and Jacobean dramatists and poets. A good deal of surprise has been expressed at this noteworthy collection coming into the market at all, but the books are of little practical value, although the rarity of many of them is very considerable. Several of the more important lots were purchased on behalf of the War Office, notably four folio volumes of manuscript copies or extracts of orders, returns, and capitulations between 1773 and 1783, and comprising matters of the utmost interest relating to the military operations during the American War of Independence—£300. There were also the following: J. Lyly, "Sixe Court Comedies," 1632, first edition, a clean copy of this scarce little book—£8 15s. (Parsons); Sir John Smythe, "Concerning the Formes and Effects of Divers Sorts of Weapons," 1590, first edition, and another work by the same—£5; Sir R. Williams, "A Briefe Discourse of Warre," 1590—£4; Giles Clayton, "The Approoued Order of Martiall Discipline," 1591—£7 10s.; Francis Markham, "Five Decades of Epistles of Warre," 1622—£5; G. Markham, "The Souldier's Grammar," 1639, both parts—£6 10s. (these very rare books were purchased for the War Office Library); and "Historical Records of the British Army, comprising the History of Every Regiment in His Majesty's Service," by Richard Cannon, sixty-eight volumes, 1835-1853, with numerous beautiful coloured plates of military costume, regimental colours, badges, etc., as well as coloured plates illustrating the more important engagements, by W. Heath and others—£44 10s. (Robson). The set of this important work in the United Service Institution extends to seventy volumes. The day's sale realized £760.—*Times*, December 21.



Messrs. Hodgson's three-days' sale of books last week at 115, Chancery Lane, included the library of the late Mr. H. J. P. Dumas, 49, North Side, Clapham Common, and other properties. The principal lots were: T. Raynalde, "The Byrth of Mankynde," 1560, the first English book on midwifery, with woodcut illustrations—£5 7s. 6d.; a set of the Chetham Society publications, 1844-1891, 139 volumes—£13 17s. 6d.; S. R. Gardiner, "History of England from the Accession of James I. to the Disgrace of Chief Justice Coke, 1603-1616"—£14 5s.; a choice set of the Chiswick Press edition of the British Poets, 1822, 100 volumes, old grained blue morocco, and a set of the "British Essayists," 1819, in 45 volumes, uniformly bound—£28 5s.; Sir W. Dugdale, "Monasticon Anglicanum," 1846, third edition—£10; and R. H. Barham, "The Ingoldsby Legends," 1840, first series, earliest issue of the first edition, with plates by Buss, Leech, and Cruikshank—£6 17s. 6d.—*Times*, January 15.

BRITISH ARCHÆOLOGICAL ASSOCIATION.—*December 20.*—Mr. R. H. Forster in the chair.—A paper was read by Mr. C. H. Compton on the history of the Abbey of Arbroath, situated some seventeen miles east of Dundee. The remains of the abbey have recently been acquired by H. M. Commissioners of Works, to be preserved for the use of the public. The abbey was founded in 1178 by King William the Lion, who largely endowed it; and at his death, in 1214, he was buried before the high altar of the abbey church. The abbey was colonized by Benedictine monks from Kelso, Reginald, one of them, becoming the first Abbot. Owing to the exposed situation of the abbey on the shore of the German Ocean, and the unsettled state of the Scottish Government during the twelfth, thirteenth, and fourteenth centuries, it was subject to the fury of the elements and to the vicissitudes of the wars with England and internal feuds, including the dispute between the Ogilvies and the Lindsays, which ended in the subjection of the latter in 1350. In 1240 litigation arose between William de Ros and the Abbot concerning the advowson of the church of Haltwisel, which ended in 1329 in favour of the Abbot. It was at this abbey that Robert Bruce in 1317 received the messengers from the two Cardinals sent by Pope John XXII. after the battle of Bannockburn, commanding a truce for two years under pain of excommunication, with sealed letters addressed to Robert Bruce, "Governing in Scotland," to which he made the spirited reply refusing his consent so long as the Pope and his legates, under English influence, withheld from him the title of King. It was here also that Bruce convened a Parliament of the nobility of Scotland in 1320, when they framed their remonstrance to Pope John on account of the hardships which Scotland was suffering from the anathemas of His Holiness and the invasions of Edward I. In 1523 David Beatoun succeeded his uncle James Beatoun as Abbot of Arbroath. The Abbot and convent also appear in Queen Mary's reign on several occasions as supporters of her claims. The Act of Annexation in 1587 attached the temporalities of the abbey to the Crown. John, Lord Hamilton, commendator of the abbey, who was created Marquess of Hamilton, remained in possession until April 17, 1599, when he resigned the abbey into the hands of the King, who confirmed the same to his eldest son James Hamilton. On July 6, 1606, the King and Parliament dissolved all the temporalities of the abbey, and created them into a temporal lordship in favour of James, with the title of a lay lord of Parliament, and the Act also provided that the memory of the abbey should be extinguished.



The first paper read at the December meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND was by Dr. D. Christison, who described a remarkable group of apparent earthworks situated on Whitcastle Hill, about half a mile north-east from Easter Braxholm Loch and four miles from Hawick. The group consists of five separate works in two divisions, about 40 feet apart, the enclosures in each division being close to each other without intercommunicating. In

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the first division the main fort is oval, measuring about 270 feet by 250 feet over all, surrounded by a rampart and ditch, both much damaged, and having an entrance of 27 feet in width at the west end, where it emerges from the interior area, widening to 40 feet when it passes the trench. An oblong outwork, with an area of 105 feet by 80 feet, enclosed within two ramparts with an intervening trench, and a rectangular enclosure surrounded by a slight mound but no trench, complete the group. In the second division there is a circular work with defences closely resembling those of the oblong outwork, enclosing an area of about 95 feet in diameter, and with an entrance 5 feet wide. Adjoining this is another rectangular work, about 50 feet square, surrounded by a mound from 3 to 5 feet high. The name Whitcastle may suggest that the principal work of the group is stone-built, and a very slight excavation would determine this. The three curvilinear works are evidently of a defensive character, and may be contemporary. The rectilinear works appear to be indefensible enclosures, though there is nothing to show their precise purpose. Another earthwork of a rectangular form, but surrounded by a trench 12 feet wide and 4 feet deep, enclosing an area of about 75 feet by 70 feet, situated in Flanders Moss, was also described. Its origin is obscure, but it is more probably late mediæval than prehistoric.—In the second paper, Mr. J. Graham Callander, F.S.A. Scot., gave notices of several remains of the prehistoric period in Aberdeenshire, which had recently come under his observation, including several graves and cists containing urns and skeletons.—In the next paper Mr. William Reid, F.S.A. Scot., gave a notice of the discovery of a cist containing an unburnt burial and an urn of the drinking-cup type at Lochee, near Dundee. The urn has now been presented to the National Museum.—The last paper was a notice by Mr. George Leitch, M.A., Cults Schoolhouse, Ladybank, of a mahogany pitch-pipe, formerly used in the Parish Church of Cults, and now presented to the Museum by the author. The paper was read and the use of the pitch-pipe demonstrated by Mr. Alan Reid, F.S.A. Scot.

At the meeting on January 8, Dr. Christison in the chair, Mr. F. C. Inglis, F.S.A. Scot., gave a description of a miniature in wax with an autograph letter by Paul Jones, sent to Mrs. Belches, a lady resident in Edinburgh, in 1789. Mr. J. W. M. Loney, F.S.A. Scot., described a cemetery of long graves, stone-lined, discovered near the source of the North Esk, Mid-Lothian. Papers were given by Mr. A. O. Curie, the secretary, and the Rev. Angus Mackay, Westerdale; and Mr. James Urquhart, F.S.A. Scot., exhibited an ornamental Norse crupper, decorated with thirty brass plaques, each chased with a floral scroll, and having a central boss covered with an interlaced design, on the flat border of which is engraved a stanza of Icelandic poetry.



At the seventh annual meeting of the LONDON TOPOGRAPHICAL SOCIETY, held in December, Lord Rosebery was re-elected President. The council announced the completion of the reproduction of the famous Agas map. Since the facsimile of the Van

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den Wyngaerde view, with which the Society commenced its work, the council have made many interesting and useful additions to the cartography of London, but none to equal this picture-map of Tudor London attributed to Ralph Agas. Mr. Philip Norman, F.S.A., delivered an address on "The Roman Wall of London." He gave a resumé of present fragmentary knowledge regarding this ancient structure, and dealt generally with primitive London from the time of Tacitus, when it was much frequented by merchants, being a famous centre for trade. The Borough was thickly populated in Roman times. The question of importance, which would never be absolutely solved, was the site of the first Roman settlement. The date of the construction of the Roman wall was given by Stow as about 306 A.D., and according to Roach Smith it was probably of a later date. It had been said that the old wall was rebuilt in post-Roman times, but there was no proof of this. Its boundary enclosed a city of about 380 acres. Starting from the Tower the mediæval wall skirted the river eastward, then turned off to Aldgate, Houndsditch, Bishopsgate, Cripplegate, Christ's Hospital, Newgate, Ludgate, and probably to the river. As regards the towers and bastions, some were square and some semicircular. It was doubtful if they were of Roman construction, but they contained Roman material. As originally built the wall was undoubtedly of a height of 20 or 25 feet, and the gates were still higher. By means of lantern slides Mr. Norman showed a fragment of the wall 68 feet long and 8½ feet in height, discovered two years ago when Newgate Prison was pulled down. He described the construction of the wall from its foundation upwards, and referred to the recent excavations in London Wall for the Post-office telephones, where the workmen came right upon the top of the old Roman wall, many portions of which were laid bare and photographed. These photographs were shown upon the lantern screen, and their peculiarities pointed out by the lecturer.

The DORSET FIELD CLUB held the opening meeting of its winter session in December, Mr. N. M. Richardson presiding.—Dr. Colley March read a long and learned paper on the Roman tessellated floor which was found in Durgate Street, Dorchester, last June. The paper was illustrated by copious coloured diagrams.—The Rev. J. C. M. Mansel-Pleydell made an interesting numismatic exhibition. He called attention to twenty-four different Roman coins, all dug up in Dorset. The oldest was a good specimen of Agrippina, wife of Germanicus and mother of Nero, who died 33 A.D. Then came coins of Vespasian, Antoninus Pius, Marcus Aurelius, Severus, and two good silver coins of Hadrian. There were more coins of all the Emperors during the Roman occupation, the series ceasing suddenly with Constantine and Constantius. One tiny coin of Carausius, found by his father in Bockerley Dyke, near Rushmore, suggested the conjecture that such miniature coins were made especially for interments. He also showed a fine Rose noble of Edward IV., a half-guinea of Henry VIII., found during the repair of Clenstone farmhouse in 1847, several silver Portu-

guese coins brought by his grandfather from the Peninsular War, some interesting old seals, and a pedometer, still in working order, which belonged to his great-grandfather.—Mr. Prideaux exhibited and presented to the County Museum a Roman pot found at the bottom of the Grove, another found under the front door of the new Masonic Hall, and a fragile slate incised with pretty patterns. This year, he added, he made excavations at Powerstock, and on the site of the castle found a great quantity of pottery, which Mr. St. George Gray, of Taunton, pronounced to be late Norman. It was rough, debased, and with little pattern. He had five or six thousand pieces, but had been able to match only about twenty pieces. He cut a dozen sections in the site of the castle, and made a map of the whole foundations. The President, on behalf of the council of the museum, thanked Mr. Prideaux for his valuable gift of the Roman pots, which he had so beautifully restored.—Various other exhibitions were made.

At a meeting of the EDINBURGH BIBLIOGRAPHICAL SOCIETY, held on January 11, Mr. J. P. Edmond in the chair, Mr. Robert Steele contributed a paper on "Materials for the History of the Lithuanian Bible." Mr. Steele said this translation, of which only two or three fragments were known, was one of the puzzles of international bibliography, made none the less difficult because its literature was found in such languages as Polish, Lithuanian, Russian, and Bohemian. Up to now the most authentic short account of it was found in *Three Hundred Notable Books*. He believed the St. Petersburg fragment there referred to was MS.—at any rate, a MS. copy of the translation existed there. Documents throwing a fuller light on the matter, he said, were the Oxford Testimonial, given in favour of "Samuel Boguslaus Chylinski" on November 15, 1659, and a brief which was sanctioned on July 12, 1661, for a collection throughout England for the Protestants of Lithuania. Chylinski was said to have lived at Oxford for two years, and to have accomplished the work of translating the Bible into Lithuanian. The brief stated that John de Kraino Krainsky, Minister, Deputy of the National Synod of the Protestant Churches in the great Dukedom of Lithuania, had been sent to England to obtain help for oppressed churches, and that a collection was to be made for their aid and for translating the Bible into Lithuanian, "which has been translated, and about one-half of it printed." Arrangements were made for the printing of the Bible, but the relations seemed, from a note on the books of the Privy Council on May 21, 1662, to have become strained, and to all appearance no more of the work was ever printed. Mr. Steele, in conclusion, said he thought it most likely that the Lithuanian Bible was never completed or published, and that it was printed in London. Of the few proofs which ever got into circulation, some two or three still existed.

The paper read at the meeting of the SOCIETY OF BIBLICAL ARCHÆOLOGY, on January 10, was by Miss Murray, on "The Astrological Aspect of the Egyptian Magic Ivories."

The members of the northern branch of the SOMERSET ARCHÆOLOGICAL SOCIETY held their first annual meeting, by the kind invitation of Sir Edward and Lady Fry, at Failand House, on January 10, when the report and balance-sheet for 1905 were presented by Mr. F. Were, hon. secretary, and Mr. C. O. Master, treasurer. From the report it appears that there are fifty-one members, that the three excursions of last year's programme to Berkeley Castle, Laycock Abbey, and Bath were carried out as planned, while the accounts show a balance of £10. Sir Edward Fry was unanimously elected president for the year, in the place of Mr. A. E. Hingstone, who becomes a vice-president, while the old committee were unanimously re-elected. The president gave a most interesting account of "Kings Ina and Alfred in Somerset," laying stress on the curious enactments drawn up with regard to hedging, the felling and burning of trees, the keeping of pigs, and the maintenance of the widow. He also favoured the idea of Edington in Wilts as being the scene of Alfred's famous victory over the Danes. On the motion of Canon Barff, seconded by Mr. A. E. Hingstone, a vote of thanks was passed to the president and Lady Fry, who afterwards entertained the party to tea.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

SOMERSET HOUSE: PAST AND PRESENT. By Raymond Needham and Alexander Webster. Fifty-seven plates. London: T. Fisher Unwin, 1905. Thick 8vo., pp. 344. Price 21s.

It was full time that Somerset House—the old palace founded by the Protector Somerset and its later successor—should find its chronicler. How far the original building had progressed when Somerset, who, according to John Knox's testimony, preferred watching his masons to listening to sermons, was led to the block is uncertain; but it seems probable that it remained in an unfinished condition until the reign of James I. Nevertheless, such part as was complete was the scene of some stately gatherings during Queen Mary's reign, when the Princess Elizabeth was wont to stay there at the times when she came from Hatfield to pay her respects to her sister. And when Elizabeth came to the throne the early days of the new reign were spent at Somerset House. After the Queen had removed her Court to Whitehall, the Council often met still at Somerset House, which was also used for the lodging of various relations and dependants of Elizabeth, and occasionally for the accommodation of foreign ambassadors and other strangers of distinction. It was from Somerset House, too, that the Queen set forth in great state to attend the thanksgiving service at St. Paul's after the defeat of the Armada. With the accession of James

came the completion, under the direction of Inigo Jones, of the Strand palace, which, "restored to the front rank of royal palaces, became the centre of English social life." Here James I.'s Queen, Anne of Denmark, took up her abode, and Somerset House became the scene of many of the masques and similar entertainments which were then so much in favour. Many of the poets and dramatists whose names shed lustre on the age—Ben Jonson, Dekker, Campion, Drayton, Chapman, and others, with possibly Shakespeare also—were familiar visitors to the palace, which Anne of Denmark found more to her taste than any other residence. With the death of the Queen, Somerset House ceased for a while to be a conspicuous centre of Court and social life, though it was here that King James's body lay in state prior to burial at Westminster. The palace again became a royal residence when Charles's Queen, Henrietta Maria, took up her abode there in 1625; and masques and other gaieties once more held sway within its walls, the Queen herself taking part therein, to the scandal of Mr. William Prynne. A more serious note was soon struck, for the public celebration of Mass in a newly-prepared chapel in the palace, and other developments which followed, did much to embitter public feeling against both the Queen and the King, and added fuel to the political fire then beginning to rage.

But it is impossible in our limited space to continue the story of Somerset House, even in outline. We might mention such outstanding points in its history as the lying in state of Oliver Cromwell; the return of Henrietta Maria and the re-establishment of Roman ritual; the extensive structural alterations which took place at the Restoration; and the residence of Catherine of Braganza. Then in the eighteenth century, when the palace was used to provide residences for poor members of the nobility and other folk, there are the literary associations of the Somerset House garden terrace, memories of masquerades, and the installation of the Royal Academy in 1771, which was shortly followed by the demolition of the Protector's palace. For details of the history which we have merely outlined, and for the less picturesque but important history of the later and still existing Somerset House, we must refer the reader to the volume before us, which is a thoroughly sound and careful piece of work. The authors are to be thanked for having done well what badly needed to be done. It is only necessary to add that the fifty-seven capital plates, mostly from old maps, prints, paintings, and engravings, greatly enhance the value of the book. The appendices contain a full record of the sale of Charles I.'s collection of pictures and other artistic objects, with the prices realized; and details of the accommodation in, and persons inhabiting, the palace, then known as Denmark House, in 1706. The index is commendably full.

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ENGLISH FURNITURE. By Frederick S. Robinson. "Connoisseur's Library." 160 plates. London: Methuen and Co., 1905. Royal 8vo., pp. xl, 366. Price 25s. net.

Mr. Robinson has in this volume filled, with much success, a considerable gap in the history of English art-craft. Much has been done, particularly

of late years, in the production of books on furniture. There is, for instance, Mr. Litchfield's good general *History of Furniture*, where two or three chapters are devoted to English work; there are the fine volumes of measured drawings of old English furniture of Mr. Hurrell and Mr. Chancellor, both recently published by Mr. Batsford, as well as Miss Singleton's admirable *Furniture of our Forefathers*, by the same publisher, descriptive of examples of the eighteenth century; and there is also a valuable work by Mr. Macquoid, now being published in parts by Messrs. Lawrence and Bullen. Then, too, there is Mr. Roe's singularly fine and costly work, so rich in illustrations, on *Ancient Coffers and Cupboards*, published by Messrs. Methuen in 1903. Nor should two useful cheap publications of the South Kensington series be forgotten: the one a handbook on furniture, and the other a catalogue of the Loan Exhibition of English Furniture at Bethnal Green in 1896. But none of these publications, nor several that might be mentioned of earlier date, have made any attempt to supply an orderly history of English furniture of successive types.

Now, however, anyone so disposed can place on their shelves a handsomely printed and admirably illustrated volume of moderate price, in whose 400 pages of letterpress a wealth of pleasantly-written and accurate information has been brought together as to the craft of furniture-making in England from Saxon to Georgian days. From the accuracy of its photographic plates, as well as from the care expended on the descriptions this work will be of genuine value to even the experienced connoisseur, and indispensable to those desirous of learning from a single volume the true story of the development and ramifications of English furniture. The charming plates, at the end of the book, give no fewer than 160 representations of particular examples.

It should, however, be recollected that this volume is intended primarily for the collector, and therefore the antiquary must not be disappointed to find the earlier periods, of which there are hardly any specimens, save chests now extant, passed over with considerable brevity. When the Renaissance period is reached, there is much to be said, and Mr. Robinson says it after an excellent and orderly fashion, treating first of the Renaissance house and the various patterns of old oak, and then dealing more particularly with the panelled rooms, bedsteads, cradles, cabinets, tables, and chairs of the sixteenth and seventeenth centuries. After certain chapters dealing with seventeenth-century chests of drawers and the period immediately following the Restoration, an excellent section is given to the smooth-surfaced furniture of the late seventeenth and early eighteenth centuries, dealing with inlay, marquetry, and veneer. This is succeeded by the Mahogany Period of the eighteenth century, and by various sections dealing with the work and patterns of Chippendale, Manwaring, Ince and Mayhew, the Adams, Heppelwhite, and Sheraton.

One of the last chapters discusses, after an interesting and useful fashion, the material of English furniture. Mr. Robinson says that in broad, general terms, allowing for overlap, the material divisions following each other successively are oak, walnut, and mahogany. Oak extends from the earliest date to

the later Stuart epoch. Walnut was much used at the close of the Stuart period and through the reigns of William and Anne. Mahogany began to appear in English furniture about 1720; Chippendale chairs are of this material with very few exceptions, though Mr. Robinson knows of examples in pear, walnut, and even elm.

As Mr. Robinson introduces some accounts and illustrations of church furniture, better examples might readily have been chosen. There are at least a score of good Elizabethan altar-tables with bulbous legs. It might have been well, too, if some of the better examples of coffin-stools had been given. There are one or two cases where long coffin-stools (instead of a pair) of seventeenth-century date are still to be found in churches. Early biers are also ignored.

If Mr. Robinson was a more experienced antiquary some of his statements would be modified. On p. 11 it is stated that "chairs did not come into common use until the sixteenth century." Again, on p. 109 we read: "English chairs of an earlier date than the seventeenth century, or perhaps the end of the sixteenth, are extremely rare. Before that in all probability very few were made. The head of the house was alone accommodated with a chair, and for the rest a bench was considered good enough." Such remarks require much qualifying. Mere benches were undoubtedly the commonest form of seat, but settles were quite usual in fifteenth and sixteenth century inventories. They are often met with under such titles as *longa cathedra*, *langsedile*, *longa sedilia*, *sedilelonga*, or *sedilia*, outside church use. Chairs, too, were certainly far less rare than Mr. Robinson supposes. Thus, in the Durham accounts, ten wooden chairs were bought in 1352, two in 1464, and six chairs for the chambers (*pro cameris*) at 7s. 9d. in 1523-1524.

English furniture of an early date has never yet been adequately discussed from the inventory point of view. It seems highly probable that another edition of this fine work will ere long be required; perhaps an additional chapter on this subject might then be added.

J. CHARLES COX.

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THE COLLECTORS' ANNUAL FOR 1905. By George E. East. London: *Elliot Stock*, 1906. Demy 8vo., pp. viii, 198. Price 7s. 6d. net.

We welcome this second issue of a useful *Annual*. It gives all necessary particulars, with prices realized, of pictures, engravings, etchings, prints, old china and porcelain (both English and foreign), antique furniture (English and Continental), antique silver and plate, clocks, miniatures, etc., which were sold at auction during the season 1904-1905. The volume is marked by many improvements on its predecessor, both as regards increased and better arranged, as well as additional, information. It contains a record of the works of over 300 painters and 100 engravers, as against about 100 and 50 respectively in the first issue. Moreover, the dates of birth and death of painters and engravers have been added. The *Annual* does not profess to be an exhaustive record, but it includes all the more important sales, not only those held at Christie's, but many held elsewhere. It is a book of reference of permanent usefulness, and is likely to increase in value as time passes.

The *Annual* is well produced and strongly bound, and can also be obtained, by application to the publisher, interleaved with writing-paper for notes.

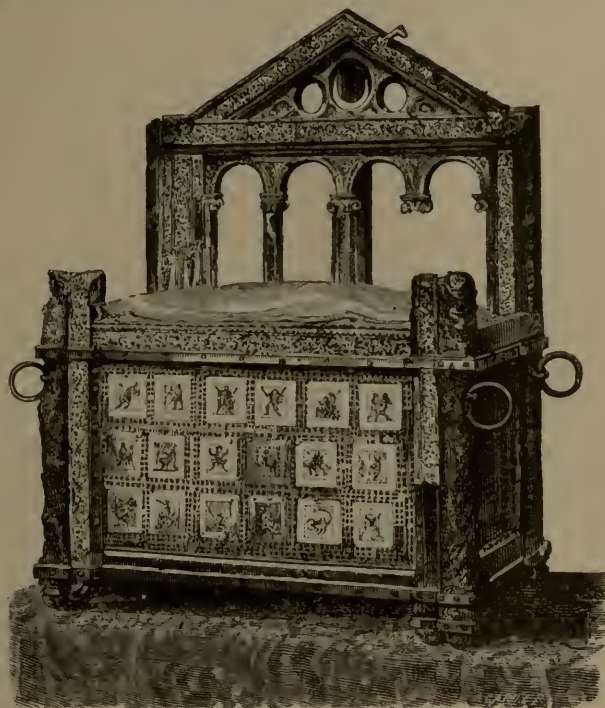
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THE STORY OF THE CHAIR OF ST. PETER IN THE BASILICA OF ST. PETER, ROME. By H. Forbes Witherby. Many illustrations. London: *Elliot Stock*, 1905. 8vo., pp. viii, 90. Price 2s.

This booklet is too controversial and theological in tone to be suited for discussion in these neutral columns. It deals with the "Chair" as a symbol and seat of authority, in pre-Christian times, in the Catacombs, in the apses and mosaics of early churches, in church councils, as a bishop's throne, and in the

BURFORD PAPERS. By W. H. Hutton, B.D. Nine plates. London: *A. Constable and Co., Limited*, 1905. Demy 8vo., pp. x, 335. Price 7s. 6d. net.

The sub-title of this pleasant book tells us that it contains "Letters of Samuel Crisp to his Sister at Burford; and other Studies of a Century (1745-1845)." This Samuel Crisp was the "Daddy Crisp" of Fanny Burney's *Diary*, and his letters to his sister, Mrs. Gast of Burford, here printed, contain many references to the author of *Evelina*, which show the pride "Daddy" took in the celebrity which her writings brought her. He went on one occasion to dine with the Thrales at Streatham, when Fanny was living



THE CHAIR OF ST. PETER AT ROME.

Latin Councils. The last chapter describes and discusses the chair preserved beneath its symbolic canopy in St. Peter's, Rome.

Many readers who will not agree with the views expressed in Mr. Witherby's booklet will be glad to look through its very numerous illustrations, which reproduce designs from the Catacombs, apse-mosaics from Roman churches, views of church councils, famous ecclesiastical chairs or thrones, and other subjects cognate to the argument. The illustration we reproduce on this page is that of the reputed chair of the Apostle Peter, so carefully enshrined in the great Basilica, and which is obviously of great antiquity. It is hidden from view, but the illustration reproduces the accepted drawing.

with them, and tells his sister how he "met a vast deal of Company at Streatham, where everything was most splendid and magnificent—two courses of twenty-one Dishes each, besides Removes; and after that a dessert of a piece with the Dinner—Pines and Fruits of all Sorts, Ices, Creams, etc., without end—everything in plate, of which such a profusion, and such a Side Board: I never saw such at any Nobleman's." A gargantuan banquet indeed! Apart from the references to Fanny Burney, the letters pleasantly picture the daily life of a hundred and twenty years or so ago, though the references to business matters and to the writer's own ailments and his sister's are a trifle wearisome. The Crisp letters occupy only the first ninety pages of the book. The "Other

Studies," which fill the rest of the volume, can only claim inclusion among *Burford Papers* because they were all written at Burford in the Great House where Mrs. Gast lived, and which is now Mr. Hutton's own home. These brief papers, which deal with Oxfordshire Jacobites, Memories of Sir Walter Scott, the Duke of Wellington as a Letter-Writer, a Warwickshire Coterie, A Forgotten Poet—i.e., Shenstone, who is not quite forgotten—Bath in the Eighteenth Century, the Rev. Richard Graves of *Spiritual Quixote* fame, and a variety of like topics, are concerned chiefly, as these titles show, with byways of eighteenth-century literature. They all make pleasant reading, and if a good deal is made of half-forgotten folk of not much account—well, that is a matter of which no antiquarian reader with a taste for leisurely sauntering in literary bypaths will complain. The concluding papers, under the general title of "On the Religion of a Century," include brief studies of Two Eighteenth-Century Bishops (Dr. Newton of Bristol and Dr. Richard Watson of Llandaff), John Wesley and his Journal, Laurence Sterne, Dr. Johnson's Religion, and Some Memories of George Crabbe.

The quiet, eighteenth-century leisurely atmosphere of the book is suggestive of the charm of the quaint old-world town which gives it its title; and the reader who takes the volume up in a sympathetic spirit can be promised a very pleasant experience. The illustrations include views of Burford and of Burford Priory a hundred years ago, and of the Great House as it is at the present day. The volume is nicely got up, and the index deserves special commendation for its exemplary fulness.

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CONSTABLE. By M. Sturge Henderson. With thirty-nine illustrations. London: *Duckworth and Co.*, 1905. Crown 8vo., pp. xii, 239. Price 6s. net.

Among a plentiful, we had almost said an excessive, supply of books on artistic subjects, any lover of the fine arts must welcome the now familiar red volumes of this notable series, edited by Mrs. Strong. Produced at a price which seems the lowest compatible with a critical text and illustrations really worth having, they form most useful handbooks of reference to the great subjects on which they treat; and at the same time (and this seems to us to be their differentiating feature) their texts are themselves an addition to that great body of criticism which is itself literature.

With Constable, as might be supposed, black and white reproduction on a small scale in "half-tone" can hardly do such justice to what was the essence of the artist's work as with certain other artists, sculptors, and even painters. But Mr. Henderson has been allowed a wide choice of illustration, and has wisely included many interesting pencil-studies, as well as a few reproductions of the famous Lucas mezzotints. Thus the pictures to the volume are acceptable in themselves. One only regrets that a specimen of Constable's portraiture was not included.

The author has naturally drawn on Leslie's *Life* of his great friend for the chronicle of his artistic career, and gives a good selection from the delightful letters. The four chapters of strict biography, with a fifth on "The Lucas Mezzotints" and the interesting

early portrait after Gardner, give us a just appreciation of a lovable Englishman. But the main part of Mr. Henderson's essay lies in his estimate of Constable's sincerity and invention, and in the admirably phrased chapter on "Constable's Influence on Landscape Painting." The discriminating sentences as to Constable's relation to both the English and the French art of his time are obviously so careful and calm that the less expert reader, who loves the quiet beauty of a great canvas by Constable, and is pleasantly moved by even a slight sketch at South Kensington, feels safe under his guidance and is prepared, after perusing this volume, to find new delights in old places. No such book can add to a painter's greatness, but it may well lead to a more generous appreciation of it.—W. H. D.

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A BOOK FOR A RAINY DAY. By J. T. Smith. Edited, with an Introduction and Notes, by Wilfred Whitten. With forty-eight illustrations. London: *Methuen and Co.*, 1905. Demy 8vo., pp. xxiv, 332. Price 12s. 6d. net.

"Rainy Day" Smith was a born gossip, and the book which is here presented in so glorified a form has been a delightful collection of *ana*—a storehouse of anecdote and antiquarian chit-chat concerning London and art—for the last sixty years. Smith died in 1833, and the book was not published till 1845, the third edition appearing in 1861. It has probably been more plundered than read, but for a lover of London or of art (or of both) it has always had charms. And now Mr. Whitten, himself so well known and so devout a Londoner, revives the book for the present generation of readers in an edition which surely deserves to be called ideal. It is well printed on good paper and charmingly bound in gray boards with gold-lettered white back. The editor's work consists in a crisply-written biographical introduction, excellent indexes, and a very large number of notes—Smith's book at this time of day badly needs annotation—not of the dry-as-dust order, but written in the pleasant, gossipy spirit of the text, though scrupulously accurate. Smith had an eye for the little details, which, noted at the time, so materially help, when long years have passed, to make vivid the picture of the life of long ago; and his book is a storehouse of details relating to the London, and to art and artists, of the latter part of the eighteenth century and early years of the nineteenth. It was characteristic of the man that he should note in a friend's album that he could "boast of seven events, some of which great men would be proud of," and these events were that he had been kissed by "Perdita" Robinson, had been patted on the head by Dr. Johnson, had often held Sir Joshua Reynolds's spectacles, had partaken of a pint of porter with an elephant, had "saved Lady Hamilton from falling when the melancholy news arrived of Lord Nelson's death," had three times conversed with George III., and had been shut up in a room with Mr. Kean's lion. He loved and noted the trivial, but, as Mr. Whitten well says, the trivial facts of to-day often become piquant to-morrow; and it is a piquant and entertaining medley that he offers in this *Book for a Rainy Day*. The numerous illustrations, one or two of which are coloured, are all taken from contemporary prints, and

make this charmingly produced volume an attractive picture-book as well as a capital book of anecdote.

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LETTERS AND EXERCISES OF THE ELIZABETHAN SCHOOLMASTER, JOHN CONYBEARE. Edited by F. C. Conybeare, M.A. Pedigree and seven Facsimile Plates. London: *Henry Frowde*, 1905. 8vo., pp. xvi, 159. Price 10s. 6d. net.

The complete title is of Elizabethan fullness. It describes John Conybeare as "Schoolmaster at Molton, Devon, 1580, and at Swinbridge, 1594," and proceeds: "With Notes and a Fragment of Autobiography by the Very Rev. William Daniel Conybeare, D.D., F.R.S., Dean of Llandaff." Mr. Conybeare, who undertakes the pious task of editing the whole, says that these "Letters and Exercises" are from an Elizabethan manuscript still preserved in the family. Besides letters, both Latin and English, here are notes on Biblical names; medical recipes, mostly of the usual herbal kind; adagia, a very interesting collection in Latin and English; and sundry Latin exercises, theological and rhetorical. The fragment of autobiography of the Dean of Llandaff (1787-1870) only covers his boyhood and part of his college course, but is interesting as showing in some detail the nature of his school and university training. It is curious to read of Bexley, Kent, as a retired country village in "a luxuriant woodland valley watered by a sparkling trout stream." The plates are good reproductions of sundry of the Elizabethan schoolmaster's papers, and show a variety of quaint handwritings. The volume, while chiefly of family importance, has the interest of a scholarly antiquarian miscellany. The necessary index has not been forgotten.

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HANS HOLBEIN THE YOUNGER. By F. M. Hueffer. "Popular Library of Art." Forty-nine illustrations. London: *Duckworth and Co.* [1905]. 16mo., pp. xii, 178. Price 2s. net, cloth; 2s. 6d. net, leather.

For the sake merely of the reproductions of such a series of Holbein's masterly portraits this little book would be worth having. Some of them are wonderfully good. Mr. Hueffer's text is on the biographical and critical lines usual in these handbooks, and the criticism is sound and discriminating. "Other artists," says Mr. Hueffer in his forcible "summing up," "are giving us more light; others, again, have given us both more light and more shadow, or more shadow alone. But no other artist has left a more sincere rendering of his particular world, and no other artist's particular world is compact of simulacra more convincing, more illusory, or more calculated to hold our attention. He has redeemed a whole era for us from oblivion, and he has forced us to believe that his vision of it was the only feasible one." Altogether, this is one of the best volumes in a good series of books.

* * *

IN THE GOOD OLD TIMES. By J. C. Wright. London: *Elliot Stock* [1905]. Demy 8vo., pp. viii, 366. Price 6s. net.

Mr. Wright's "Good Old Times" are to be found from a century to a century and a half ago. In a series of well-written chapters which, though they make little additions to our knowledge, pleasantly

summarize what others have collected and noted, Mr. Wright displays and discusses the changes that the last four or five generations have seen in the social, industrial, and moral life of our country. Travelling and diet, national defence and the treatment of children, changes in criminal law and social conditions, in religious thought and in moral conceptions, the making of books, occupations, wages, pauperism, invention and discovery, are among the many topics brightly and informally discussed in this entertaining volume. The book is handsomely produced, and is provided with a very necessary index.

* * *

J. M. W. TURNER. By W. L. Wyllie, A.R.A. Four coloured plates and many other illustrations. London: *George Bell and Sons*, 1905. 8vo., pp. ix, 204. Price 7s. 6d. net.

In spite of Mr. Wyllie's engaging remark in his preface that, "being a painter," he might be found to look at Turner's life and work from a point of view different from that of a literary man, our first alarm was lest this volume might prove to be a scrappy *réchauffé* of "all the books on the subject," or an otherwise inadequate appreciation of the Shakespeare of English landscape and seascape art. That incisive critic, W. E. Henley, somewhere observed that Turner must have been really great to have survived what Ruskin said of him; and the painter has indeed suffered a great deal of indiscriminating praise. But we hasten to acknowledge that, even if Mr. Wyllie has not given us just that compound of accurate biography and critical judgment which Turner has never yet received, his pages are abundantly pleasant and stimulating. No one could be more competent than Mr. Wyllie to bear witness to Turner's passion for the sea in all the rage of its beauty, and his book abounds in happy touches, such as the conjecture of Turner's boyish enjoyment of an early trip down the Thames, or the generous tribute to "The Snowstorm" of 1842.

Mr. Wyllie gives an interesting account of the early evolution of English water-colour painting which Turner rapidly developed into such glory. In a really eloquent, but, as it seems to us, entirely just, paragraph on p. 117, he sums up the real secret of the painter's power: "He knew exactly what to do so that his work should appeal to the mind. He suggested the beauty of nature and its infinity without trying to make an actual copy," and so on. The present writer, who pens these lines in the home of De Louthembourg, to whose influence on Turner the author pays a merited tribute, can shake hands with Mr. Wyllie on the delight in having spent early pocket-money on small "Turner prints."

The volume is furnished with a useful general index and with a reprint of the valuable "Catalogue Raisonné" of all Turner's exhibited works, compiled by Mr. C. F. Bell, of Oxford. The present edition is marred by a number of small "corrigenda"—there are at least seven between pp. 64 and 68.

The illustrations are of great interest, and will afford much pleasure of comparison to print-collectors. The reproductions of originals fare better, curiously, than those of the line engravings. The gallery or home of every picture should have been entered on each plate.—W. H. D.

The Report concerning Canadian Archives for the Year 1904 (Ottawa: S. E. Dawson)—a thick volume—is before us. The extracts and digests given in the appendices will be very valuable to students of eighteenth-century colonial history. There is also much bibliographical and statistical matter.

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Among the booklets and pamphlets on our table is *Shakespeare and the Supernatural*, by Margaret Lucy, with a bibliography by William Jaggard (Liverpool: Jaggard and Co. Price 1s. net; 2s. linen), which treats very briefly but readably, though occasionally in rather transcendental fashion, of the folklore and witchcraft in *Macbeth*, *Midsummer-Night's Dream*, and *The Tempest*. The title is too comprehensive for so slender an essay. Mr. Jaggard's summarized bibliography is useful, though naturally far from exhaustive. We have also received the *Mohun Chronicle at Hacombe*, reprinted from *Devon Notes and Queries*; a note, with partial transcript and translation, by Miss Lega-Weekes, and with photographic facsimile page, on an interesting old vellum manuscript written in old French, and beginning the chronicle of the Mohun family, which was found last summer at Hacombe; and the *Cornubian Annual for 1905-1906* (Holborn: The Cornubian Press. Price 3d.), a creditable production containing, besides much other matter which hardly comes within our purview, a good view of the interior of the church at Blisland Church-Town, near Bodmin; an illustrated paper on Druidism by Mr. Joseph Finnian; a capitally illustrated article on "Plymouth in History," by Mr. R. Barnicott; and notes, with illustrations, on "Some Inscribed Stones in the West."

* * *

The Scottish Historical Review for January is an excellent number. Dr. Andrew Lang sends the first part of a study of the "Portraits and Jewels of Mary Stuart," which is illustrated by ten full-page portraits. These plates are splendidly done—we have seldom seen finer reproductions—and alone are well worth the price of the number. Among the many other contents are papers on "The Scottish Nobility and their Part in the National History," by Professor Hume Brown, and "The Early History of the Scots Darien Company," by Hiram Bingham, of Harvard. This *Review* has always been good, and this number is one of its best issues. To the *Reliquary*, January, Dr. R. Cochrane sends a good paper on "Recent Researches in Connection with Roman Remains in Scotland." There are also articles on the Sculptured Caves of East Wemyss; the Whitgift Hospital, Croydon; and the Silver Altar of Pistoia Cathedral. All the papers are well illustrated.

* * *

The *Architectural Review*, besides much matter of current architectural interest and a note of painful importance on the disaster at Charing Cross Station, with some striking illustrations, contains a freely illustrated paper by Mr. M. S. Briggs on "Carshalton," and a chapter on "Early Irish Stone Carving," by Mr. A. C. Champneys, with several illustrations of grave slabs and of the crosses at Clonmacnoise. In the *Essex Review*, January, Dr. Clark concludes his extracts from "Dr. Plume's Note-Book," and

writes on "Pleshey in 1641." Mr. J. L. Glasscock supplies interesting "Gleanings from an Essex Parish Register"—that of Little Parndon; and Mr. W. Marriage has a good article, well illustrated, on Jan van Miggrode, a Dutch reformer, who was Predikant at Colchester, 1563-1573.

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We have also before us Part V. of Mr. G. A. Fothergill's *Sketch Book* (price 1s.), with the usual miscellany of clever sketches dealing with hunting and humorous subjects, old sundials, quaint characters, old buildings, bits of landscape, etc., which all bear witness to the graphic power of the artist's pencil; the *American Antiquarian*, November and December; the *East Anglian*, October, with, *inter alia*, an illustrated note on Gedding Church, Suffolk; *Sale Prices*, December 31—in future to be published quarterly, beginning with an issue on March 31; *Scottish Notes and Queries*, January; and a book catalogue from Messrs. James Fawn and Son, Bristol.



Correspondence.

CHURCHES BUILT ON PRE-CHRISTIAN BURIAL-PLACES.

TO THE EDITOR.

It is often stated that churches stand on the site of pagan temples. But temples cannot have been very common; and has this question been considered: Do churches, especially country churches, stand on the sites of pre-Christian burial-places which would be sacred? I know of the following examples: at Penrith there is a cromlech (the Giant's Grave) in the churchyard; at Taplow, Bucks, a tumulus in the churchyard was opened and found to contain the remains of a Saxon chief, with jewels and other objects; at Twyford, on the Itchen, the church stands on the site of a stone circle, so Dean Kitchen says; and one church in Wiltshire, known to me, stands in the corner of a Romano-British settlement. Many churches in Ireland and Wales are said to stand on "sacred sites."

How far can this view be supported by instances?

J. U. POWELL.

1, Wellington Place, Oxford.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.



The Antiquary.



MARCH, 1906.

Notes of the Month.

MR. G. A. MACMILLAN, in a letter to the *Times* of February 6, announces a proposal of the British School at Athens to undertake a systematic survey and archæological exploration of the site of ancient Sparta. Excavations are to be made to ascertain the existence and extent of remains, their character and state of preservation, and what prospects are held out for excavation on a larger scale. Attention will be given also to the remains of the Frankish and Byzantine periods, which are numerous in the province of Laconia, and this portion of the work will be put under the direction of an architect, Mr. Ramsay Traquair, of Edinburgh. Funds are required to assist the management of the British School in this undertaking, which is on new ground, and may turn out to be of the greatest value and interest. We heartily commend Mr. Macmillan's appeal to the consideration of our readers.



MR. R. A. S. MACALISTER lectured on "Recent Excavations in Palestine" before the members of the Oxford Architectural and Historical Society at the Ashmolean Museum on January 31. Mr. Macalister's work has been fruitful in discoveries. When he began his labours at Gezer, no one expected that he would find the untouched cremated remains of a cave-dwelling race which was acquainted with metal, the undisturbed dead of a Canaanitish tribe, together with their

bronze weapons, the bones of infants buried in house walls, or a Canaanite "high place" with the bones of newly-born infants which had been apparently sacrificed to some unknown deity. Yet these discoveries, along with others which have been made, have supplied a chronological starting-point for the archæology of pre-Israelite Canaan, and have thrown light upon the domestic life of the Amorites, and possibly of the Israelites under the Judges. The irade under which the excavations were being conducted expired towards the close of last year, and the work at Gezer then ceased. A new irade may lead to a more exhaustive scientific examination of a city which occupied a very prominent place in ancient Biblical history, including long periods both before as well as after the Jewish occupation of Canaan.

Mr. Macalister informed his audience that a number of inscriptions which had been found on the mound where the excavations were being performed were, peculiarly enough, bilingual—Greek and Hebrew. It was chiefly for that reason that they were able to assert with confidence that the mound was actually the Biblical city of Gezer and no other. They could hardly feel that confidence with regard to the majority of the other suggested sites in Palestine. He had gathered that the first inhabitants of the mound must have lived there about 3500 B.C., and were a race of cave-dwellers. About 1450 B.C. the city had grown to such an extent that the city walls had become useless, owing to the gradual rising in the level of the city, and it was therefore necessary to build a further wall about 10 yards away from the original one, the intervening space being filled with bric-a-brac and rubbish. It was in this place that many of the most valuable finds of vessels and lamps had taken place. The wealth of the mound might be estimated when he told them that, although such a small portion had been worked, the results had been entered in a diary having 10,000 entries, 300 drawings, and 5,000 photographs.



At the close of a lecture at the Royal Institution, Swansea, on February 5, Mr. J. R. Maine mentioned as a matter of great interest to the members of the Swansea

Scientific Society the discovery that two of the paleolithic flints in the museum collection were implements which had been discovered by Boucher de Perthes (1788-1868), the great French archæologist, during those historic researches at Abbeville St. Acheul, in the Somme Valley, by which he established the existence of Quaternary Man in Europe. A photograph of the two paleoliths was thrown on a screen, when it could be seen that on one of them was a label, and in a very faded writing an inscription which Mr. Maine said was undoubtedly in the handwriting of Perthes himself. The flints had been presented to the institution by Mrs. Crawshay, whose father (Colonel Wood, of Stouthall) obtained them from Dr. Falconer.



The Herts County Council has taken over Queen Eleanor's Cross, at Waltham, for preservation as a national memorial. We hope to print in an early number of the *Antiquary* a paper on "The Hertfordshire County Council and the Ancient Monuments Protection Acts, 1882 and 1900," by Mr. W. B. Gerish, the Hon. Sec. of the East Herts Archæological Society.



An interesting Burns relic was sold in Glasgow on February 5 in the form of an Excise Return for April and May, 1791, signed and dated by the poet. After a keen competition the relic was knocked down at seventeen guineas to a Dumfries hotel-keeper who possesses several other mementoes of Burns. At the same sale a copy of Chaucer, a small folio in black letter, dated 1542, was sold for £29.



The *Builder* learns that steps are about to be taken for completing a restoration which was begun in the early years of the last century of the Popes' Palace at Avignon, and for converting the buildings for purposes of a museum of religious art. After the Revolution the palace was taken for a prison and soldiers' barracks, the great hall, wherein the groining and shafts remain, being divided into floors for dormitories. In 1309 Clement V. (Bertrand the Goth) removed his Court from Rome to Avignon, which Philip III. had ceded to Gregory X. in

1273; Benedict XII., also known at Rome as Nicholas V., began the erection of the palace in 1336, and, by one account, his successor, Clement VI., bought the land from Joanna of Sicily for 80,000 florins. Until Gregory XI. restored the papal chair to Rome, in 1377, Avignon formed the seat of seven occupants of the papal throne. During the schism of 1378-1447 it was the seat of several of the Anti-Popes, and it continued in possession of the See until the deposition in 1798 of Pius VI. The palace, which covers more than $1\frac{1}{4}$ acres of ground, and combined the structural features of a monastery and a feudal castle, was surrounded with high walls and towers. The Tour de Trouillas, in the northern block, was built by the architect Pierre Obrero for Benedict XII.; it was used as a State prison, and there, it is said, Rienzi was incarcerated. Giotto decorated the lower chapel for Clement V.; the frescoes in the "Salle de l'Inquisition" are attributed to Spinello Aretino; but the greater portion of the mural paintings and decorative work have suffered irreparable injury. The grand staircase has a continuous groin; the walls of the "question chamber" were built so as to contract above in the shape of an inverted funnel, in the belief that they would prevent the passage of sound.



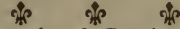
It is proposed to hold an International Exhibition of Old Glassware in the course of the present year. Mr. C. E. Jerningham, who is the moving spirit in the matter, writes to us, remarking that "the admiration for fine glass, which has been dormant for about a century, is fast reviving. But, curiously enough, little is even now known about glass, and this International Exhibition is intended to bring together as many fine and interesting specimens as possible, so that the subject may have for the first time a fair chance of being studied in the best conditions." Those who are interested in this excellent idea should communicate with Mr. Jerningham at 9, North Terrace, Alexander Square, S.W. He will be particularly glad to receive promises towards the guarantee fund for the necessary expenses, and offers of the loan of good and interesting specimens.

Specimens of Roman pottery were found early in February, during the excavations for laying the foundations of a new palace-by-the-sea at Clacton. A finely-moulded vase, containing a few small bones, was dug out intact, and in a perfect state of preservation. Another vase, somewhat larger and also containing bones, crumbled to dust when exposed to the air. Both urns were discovered about 6 feet below the surface, and close to the Martello Tower.



A recent issue of the *Guardian* contained an interesting paper by Mr. F. Hamilton Jackson on "Early Mediæval Bronze Doors." By a coincidence the bronze doors of Ravello Cathedral were illustrated in last month's *Antiquary*, and we quote a relevant descriptive passage from Mr. Jackson's article. "The three doors," he says, "which were made by Barisano, of Trani, for the cathedrals at Trani, Ravello, and Monreale in Sicily, are very fine in workmanship, but have the peculiarity that the same panels recur, not only in the several doors, but in different parts of the same door, proving plainly that he made use of stock moulds from which he cast a number of examples of the same design. The doors at Trani fit into a round arch, and are two-leaved; they are each divided into seven rows of two panels and a head, which has one of the same shape, and one truncated to fit the curve of the external row, which follows the shape of the arch, and is filled with an interlacing pattern. The panels have figures of saints, monsters, and men fighting; and all these subjects appear again in the doors at Ravello. The lions' heads, with rings made of intertwined serpents, are very fine, and the bosses at the angles of the panels relieve a somewhat flat effect. At Ravello the doors are dated 1179, and are square-headed. Here the same border appears surrounding the leaves, which consist of nine rows of three panels each, exactly reversing the subjects. The centre panel at the top has a Christ in a vesica-shaped glory, and the flanking panels have a curve across them, within which an adoring angel is fitted, as if each leaf had been designed to fit a pointed doorway. The ornamentation of the bands is rich, and the nail bosses

are fine, but the lions' heads with the rings are not equal to the earlier examples. The two lower rows have a design, evidently Oriental in origin, repeated twelve times, but the inlaying and incising of lines has disappeared. In the doors at Monreale Barisano uses the same panels, and doubles the Christ at the top as at Ravello. The ornamental bands resemble those at Ravello rather than Trani, but the outside band of ornament has disappeared."



An important sale of Greek coins will take place at Frankfort on March 12 and following days. The well-known firm of Messrs. Adolph Hess Nachfolger have been directed by the keepers of the Royal Cabinet at Berlin to sell by auction the second series of duplicates resulting from the acquisition of Dr. Imhoof-Blumer's magnificent collection. The 1,169 lots, representing coins of Greece proper and the European Islands, offer a good many rarities. The catalogue includes four full-page plates.



We have been favoured with the report of the curator and librarian of the Maidstone Museum, Public Library, and Bentlif Art Gallery for 1905. In the varied list of antiquities given to the museum during the year we note items so diverse as a smock-frock of sixty years ago; Roman horseshoes and nails (dug up a few years ago in the Tonbridge Road); a neolithic bowl from near Ightham; several pieces of Kentish Rag-stone from the Loose Road, found at a depth of about 3 feet below the surface of the present road, "with grooves on the upper surface worn by cart-wheels, probably during the period of the Roman occupation"; and a linen calender, or smoother, of dark green glass. These glass smoothers are now rare, though they were once in common use through a long period of time. In 1878 a specimen, of black glass, was found in a Viking's grave in Islay, which contained the skeleton of a female surrounded by various objects of personal and domestic use; and a few years ago the only known specimen in Wiltshire was found in an old cottage at Ramsbury, near Swindon. The example recently presented to the Maidstone Museum is the second specimen now in that collection.

“The handle,” says the curator, “which rises from a boss in the centre of the base, is 6 inches high by 1 inch thick, and is formed by a series of rings, the hollows or indentations between which enabled the user to get a firmer grip with the fingers. The under surface of the base, which is slightly convex, is considerably dulled and striated by usage. The article is probably a relic of the days when linen-weaving was one of the industries of Maidstone. The other example in the museum is of white glass, and smaller in size, but of similar shape and design.”



At a meeting of the British School in Rome on February 2, at which Sir Edwin Egerton, the British Ambassador, and many other persons were present, Mr. Thomas Ashby Junior, the assistant director, gave an interesting account, illustrated by lantern slides, of the excavations at Caerwent, in Monmouthshire, which have been carried on since 1899. He described the walls, the gates, and the three Italian houses discovered there, mentioned the coins which have been found on the site of the ancient Roman town, and explained the two important Latin inscriptions, one of the year 152 A.D., which have come to light there. Mr. A. J. B. Wace, the librarian of the school, then displayed on the screen an historical relief from the Palazzo Sacchetti, which he believes to refer to the presentation of Caracalla to the Senate as his successor by the Emperor Septimius Severus in 197 A.D. Mr. Wace incidentally mentioned an important point that, whereas the *suggestus* on which the Emperors are represented in all the reliefs is always marked with several knobs, the object on the *Anaglypha Trajani* in the Forum, which Commandatore Boni believes to be a *suggestus*, is quite plain. Mr. Wace then exhibited a number of pieces of Greek and Italian embroidery, showing how the designs in all of them form variations on the four figures of a cock, a double-headed eagle, a tree of life, and a siren.



The *Illustrated London News* of February 3 says that “a few weeks ago an old Egyptian was travelling past the ruins of Touk-el-Garmous when his horse’s hoof struck upon

an ancient vase and broke it. Noticing the glitter of gold, the fellah dug in the sand, and brought to light a wonderful treasure of Greek art, which has been submitted to M. Maspero, who believes it to have belonged to a temple or to some rich person. The great bracelet is one of the most splendid of its kind that has been discovered in recent years.” The accompanying half-page of illustrations shows several bracelets—one most elaborately ornamented—an incense altar and cover, and a fragment of a silver drinking-horn, carved in the form of a griffon.



At a meeting of the Norfolk and Norwich Naturalists’ Society, held on January 30, Mr. Southwell read a paper on the ancient whale fishery from the Roads of Yarmouth and Lynn. After regretting the paucity of material remaining for a history of this once important industry, owing to the destruction of the old log-books and other causes, he gave a brief outline of the history of its early stages and rapid decline, stating that, although in the first decade of the nineteenth century scarcely a port of any importance on the East Coast failed to send out vessels to this Arctic fishery, at the present time Dundee was the only British port which continued to prosecute the fishery, and that not a single whale had been killed in the Greenland seas, where they once so abounded, since the year 1897. All those now obtained were captured in Davis’ Strait and that neighbourhood. Mr. Southwell was unable to discover when the county of Norfolk first participated in the whale fishery, but from the discovery by Mr. Rye of the mention of a house called “Blubberhouse” in a will made by a Cromer man in 1483, it seemed not improbable that even at that early period whaling of a sort was carried out from that port. Certain it is that in the fifteenth century Cromer was an important fishery centre, and had frequent intercourse with Iceland, at that time the scene of such operations. This communication with Iceland seems to have continued a long time, and even in 1663 Sir Thomas Browne was constantly visited in Norwich by a native of that island. The pursuit, however, of the Polar whale, the species under consideration, did not commence till about the year 1610, after the discovery of Spitz-

bergen, that previously hunted being a species inhabiting the temperate waters of the North Atlantic. Precisely when Yarmouth and Lynn first took part in the fishery is unknown, but there is evidence that Yarmouth was prepared to do so in 1627. The date of their discontinuance is also uncertain, but it was probably about the year 1821. Both at Yarmouth and Lynn the old "Blubber-houses," where the fat was rendered down, still exist, as do many trophies in the shape of whales' jaws and other bones erected as ornamental arches, etc., throughout the county; and in Norwich itself, where there were till lately two, and now one, public-house known as the Whalebone. At Lynn a very ancient timbered house is known as the Greenland Fishery. Mr. Southwell's paper was illustrated by sketches and lantern slides of some of the objects mentioned.



A Rome correspondent of the *Tribune* says that an ancient burial-chamber of great interest has come to light in the course of the construction of a new street in Naples. It was discovered about 40 feet below the pavement, and is of considerable dimensions. The construction is of square tufa blocks, uncemented, with a vaulted roof, also of tufa. The entire surface of the walls and roof is covered with a thin coating of cement. This is painted white and decorated with wreaths of ivy and flowers and pilasters in yellow. About 30 inches from, and parallel with, the walls were found, embedded in the soil, upright slabs of tufa carved in relief; and in the space between these slabs and the walls were the remains of many human bodies wrapped in shrouds of simple material. Professor Gabrici, the eminent archaeologist, fixes the construction of the burial chamber at a date not later than the second century B.C. Probably of Greek origin, it was used in later years by Romans for sepulchral purposes.

Some interesting remains of a Roman villa have been found at Grotta Ferrata, near Rome, during the laying of the new light railway from the capital to Frascati and the other Castelli Romani. The old reticulated work resembles that which visitors to Tusculum, in the same neighbourhood, will have noticed on their way thither.

Recent newspaper articles of antiquarian interest include splendidly illustrated accounts of King's College Chapel, Cambridge, in *Country Life*, January 27, and of Worstead Church, Norfolk, with its fine and abundant fifteenth-century screen-work, in the same paper of February 3; "Somerset Place Names," in the *Bristol Times and Mirror*, February 1; a vivid sketch of life "In Silchester City," in the *Morning Post*, January 31; and a paper on "Watcombe, near Wantage," by Mr. Walter Money, F.S.A., in the *Reading Mercury*, February 3.



On February 5, 6, and 7, an interesting "Old Mansfield" Exhibition was held in the Town Hall of the old Nottinghamshire borough. It comprised a large number of ancient, curious and valuable documents, paintings, and curios, lent by many residents in the town and district for the purpose of illustrating life in Mansfield in bygone days. We have space to name but a few of the exhibits. The Duke of Portland lent the patent of nobility of Sir William Cavendish, Viscount Mansfield, 1620; the roll of the customs of the Manor of Mansfield, the lease of the manor, 1632; the petition of inn-holders concerning dragoons quartered in the town; a book-bill of Robert Dodsley, 1736; Lord William Bentinck's subscription to coffee-room, 1798, and other papers. Canon Prior lent the charter of Philip and Mary, and the Mansfield Corporation supplied the charter of incorporation and the grant of arms. The oldest exhibit was the document, with seal, relating to Somercotes Chapel, written in the reign of Edward III., lent by Mr. Jagger, headmaster of the Grammar School; and the next in point of age was the memorial court roll in the reign of Edward IV., which, with the grant of forestry, came from the office of Mr. F. Armstrong, steward of the Manor of Mansfield. Mrs. Dodsley sent an illustrated manuscript by Robert Dodsley, the poet and bookseller of Mansfield, together with an ancient MS. relating to Skegby Church; and Mrs. Downham supplied a hearth-tax receipt, dated 1667. The pictures, portraits, plans and prints, were numerous and very interesting. The idea of holding such an exhibition was suggested by the Rev. W.

Maples, B.D., Vicar of St. John's, Mansfield, who may be congratulated on the marked success achieved.



The Vienna correspondent of the *Standard*, under date January 22, reports that an interesting discovery has been made in the Amstetten district, at Albing, on the Danube. It consists of the remains of an ancient rectangular Roman castle, about 1,800 feet by 1,350 feet. This makes it the largest yet found in Austria, and bigger than those of the Legion Camp at Carnuntum and Lauriacum. The castle had eight portal towers, four corner and twenty-eight middle towers, making forty in all. The northern corner has been washed away by the Danube. The thickness of the outer wall is from $1\frac{2}{3}$ metres up to $3\frac{1}{2}$ metres. From various internal and external evidences it is believed that the castle was originally built on an island in mid-stream.



An ingenious Italian method of manufacturing fraudulent antiques is described by a writer in a scientific journal. It is practised by inhabitants of the Roman Campagna, in order to meet the regular demand for ancient coins, which are found in insufficient quantities for the collector. A rough imitation is struck of coins bearing the head of Tiberius, Caligula, or some other Roman Emperor, which are then "fed to" turkeys, to use a popular Americanism. The account does not state whether the small change is concealed in a bowl of food, or whether the unfortunate turkey is caught and crammed with denarii, in the same way as the Strasburg goose is overloaded with superfluous breakfasts. By the time that the Imperial coinage has gone through the turkey's digestive process, it displays a degree of corrosion almost exactly similar to that of a genuine relic, this result being attained by the joint discoloration and attrition of the turkey's organs, the action of the small stones in the gizzard being particularly useful for the purpose. It is believed that this interesting by-product of Italian poultry-farming has enriched a number of collectors with some of their most interesting specimens.



On February 9 Mr. David Randall-Maciver, who went with the members of the British

Association upon their visit to South Africa last year, and explored the Rhodesia Ruins, addressed a meeting of the Research Department of the Royal Geographical Society on the probable origin and significance of the ruins. The lecturer said that there was no case whatsoever on which it could be argued that the remains were of any great antiquity. At the same time it was generally felt that the observations which had been made were by no means of a satisfactory character. He considered that his excavations had proved: (1) That the Rhodesia Ruins belonged to one period only; (2) that the period in question was mediæval and post-mediæval; (3) that the buildings were constructed by the people whose implements, weapons, and ornaments were found there—that was to say, by a negro or negroid race closely akin to the present dwellers in the country. Describing the sites of the ruins and the results of his excavations, the speaker mentioned that among the objects which he discovered were two pieces of flowered blue and white Nankin china, which was certainly not earlier than the sixteenth century.



An interesting landmark in Whitehall which dates back for some two centuries or more is about to be swept away. This was the little old-fashioned house at the corner of Craig's Court, on the ground floor of which the Earl of Harrington has kept a fruit and flower shop for several years past, under the title of the Elvaston Stores. The antiquity of the building is vouched for by the fact that in one of the walls may still be seen an old leaden cistern bearing the date 1705. This, together with two or three houses adjoining, is to be pulled down and rebuilt, leaving intact the old mansion of the Harrington family and the War Office premises in the corner of the square. Harrington House, in Craig's Court, has long since ceased to be the family residence, for as far back as the late fifties the fifth Earl had his London home both at Harrington House, Kensington Palace Gardens, and Ashburnham House, Chelsea, while the then Dowager Countess, who was the daughter of Samuel Foote, the manager of Plymouth Theatre, was residing at the same period in Richmond Terrace, a little lower down in Whitehall.

Mary Queen of Scots : Her Connection with Art and Letters.

BY W. G. BLAIKIE MURDOCH.

Age cannot wither nor custom stale
Her infinite variety.—SHAKESPEARE.

I.

OF those women in history who have survived themselves most completely—left a sort of personal seduction behind them in the world, and retained, after death, the art of making friends—Mary Stuart stands first. There is hardly a date or a fact in her history, hardly a quality or a defect in her character, regarding which some industrious writer does not come forward from time to time with a so-called new fact. Anecdote flourishes luxuriantly round her name, and fate has sported curiously with her memory. Her eulogists would have it that she was a faultless woman; her detractors can find no crime too base with which to darken her fame. But all are agreed that she was a woman of exceptional intellect. “No one ever dreamed,” says Mr. Swinburne truly, “of saying that Mary Queen of Scots was a fool.”¹ “Historians agree,” says Horace Walpole, “in the variety of her accomplishments.”² Amongst her own contemporaries, Buchanan talks of Mary’s “elegant genius”;³ Throckmorton credits her with a clear judgment and a firm will;⁴ Sir Amyas Paulet calls her “a woman of great talent and intelligence”;⁵ and Knox allows that she had a “crafty witt.”⁶ Of modern historians, the one who has testified most bravely to Mary’s intellect is (it is almost needless to

say) Sir John Skelton. He calls her “an exceptionally brilliant girl,” and “a woman of polished tastes and unusually brilliant accomplishments.”⁷ Hosack talks of her “clear intellect.”⁸ Mr. Swinburne, in addition to the tribute already quoted, speaks of the Queen’s “brilliant intelligence,” and writes: “Mary Stuart was in many respects the creature of her age, of her creed, and of her station; but the noblest and most noteworthy qualities of her nature were independent of rank, opinion or time.”⁹ Of these qualities, one of the most attractive was her love and appreciation of art.

Descended as she was from the houses of Stuart and Lorraine, Mary inherited a taste for letters, and the taste was carefully fostered. Her education was cared for before she left Scotland in 1548. Even at that early period of her life two Churchmen had been appointed as her teachers; these were John Erskine and Alexander Scott.¹⁰ But it was at the Court of Henri II.—a Court noted for its æstheticism—that Mary Stuart was chiefly educated. So long as she continued to live with the royal children at the Court of France, she was taught by their masters and shared in their studies.”¹¹ Her education made rapid progress. Anne d’Este, Princess of Ferrara, writing at a time when Mary was seven years old, says: “Her talk and carriage are so discreet that we no longer think of or treat her as a child.”¹² The Cardinal Guise, writing in 1553, says that Mary “daily improves in beauty and intelligence,” and declares that “she talks as well and sensibly as if she were a woman of five-and-twenty.”¹³ A remarkable document connected with Mary’s school-days, in the shape of a Latin exercise book, is still preserved in the Bibliothèque Nationale, Paris. It contains sixty-four exercises, all written by the Queen’s hand. Their faulty construction and self-conscious tone add to their value,

¹ *Miscellanies*, by Algernon Charles Swinburne, p. 374.

² *A Catalogue of the Royal and Noble Authors of England*, by Horace Walpole, p. 309 (Edinburgh, 1796).

³ *The History of Scotland*, translated from the Latin of George Buchanan by James Aikman, vol. ii., p. 440.

⁴ *Mary Stuart: a Narrative of the First Eighteen Years of her Life*, by Rev. Joseph Stevenson, p. 211.

⁵ *The Tragedy of Fotheringhay*, by Hon. Mrs. Maxwell-Scott, p. 152 (Edinburgh, 1905).

⁶ *The Works of John Knox*, vol. ii., p. 286 (Wodrow Society).

⁷ *Mary Queen of Scots*, by Sir John Skelton, pp. 10 and 85. See also *The Impeachment of Mary Stuart*, by Sir John Skelton, p. 149.

⁸ *Mary Queen of Scots and her Accusers*, by John Hosack, vol. ii. p. 427.

⁹ *Miscellanies*, p. 357.

¹⁰ Stevenson, p. 103.

¹¹ *Ibid.*

¹² Skelton, p. 21.

¹³ *Ibid.*, p. 20.

as showing that they were the genuine production of Mary herself. These exercises were probably given to her as preparation for the Latin speech which she gave at the Louvre at the age of thirteen.¹⁴ Brantôme praises this oration with great zest, telling how: "... elle declama devant le roy Henry, la Reyne, et toute la Court, publiquement en la salle du Louvre une oraison en latin qu'elle avoit faicte soubstenant et defendant, contre l'opinion commune, qu'il estoit bien seant aux femmes de sçavoir les lettres et arts liberaux."¹⁵ The incident produced quite a sensation at the Court of France,¹⁶ and a manual of rhetoric was written by a French author at this time, and dedicated to the Queen of Scots. The title is *La Rhetorique Francoise d'Antoine Fouquelin, de Chauny en Vermandois: A très illustre Princesse Madame Mary Royne d'Ecosse*.¹⁷ In the preface, which occupies four pages, Mary is addressed as a Princess "née, et, selon la commune opinion, divinement predestinée pour l'amplification et avancement de notre langue, mais aussi pour l'illustration et honneur de toute science." The author recalls how the Queen, in "la presence du Roy, accompagné de la plus part des seigneurs de la cour," advocated the higher education of women "par une oraison bien latine."¹⁸

In a letter written at this time (1556) the Cardinal Guise says that "nothing can be more satisfactory than the progress which she [Mary] is making in her education under the care of Madame Partoys."¹⁹ Mary was now well grounded in the "humanities." She read Homer and Virgil, she spoke French with ease, and she had begun to study Spanish and Italian.²⁰ Describing the Queen at this time, Brantôme writes: "Elle se reservoit toujours deux heures du jour pour estudier et lire: aussi il n'y avoit gueres de sciences humaines qu'elle n'en discourust

bien. Surtout elle aymoit la poësie et les poëtes, mais surtout M. de Ronsard, M. du Bellay, et M. de Maison Fleur, qui ont fait de belles poësies et elegies pour elle, et mesmes sur son partement de la France, que j'ay veu souvent lire a elle mesme en France et en Ecosse, les larmes à l'œil, et les sous-pirs au cœur."²¹ Du Bellay is ardent in his praise of Mary Stuart, addressing her thus:

En votre esprit, le ciel o'est surmonté,
Nature et art ont en votre beaute
Mis tout le beau dont la beauté s'assemble.²²

Between Ronsard and Mary there existed a sincere friendship. In a poem attributed to the Queen of Scots she thus advises the poet:

Elas ! ne scrives pas ses fauts ni ses grandeurs,
Mays qu'il a bien voulu empesche de malheurs.²³

When Mary left France in 1561 the poet bade her adieu in a poem of singular beauty.²⁴ Ronsard was for long the Queen's favourite poet.²⁵ Twenty years after she had last seen him she sent him, through Nau, her secretary, a gift of plate of the value of 2,000 crowns. One of the pieces represented Parnassus, and bore an inscription: "A Ronsard, L'Apollon de la Source des Muses."²⁶ Ronsard dedicated an edition of his poems "a très haute, très illustre, et très vertueuse Princesse, Marie Stuart Royne d'Ecosse."²⁷ Another author, Peter Bizzari, dedicated a book to Mary. Inscribing to her his treatise, *De Bello et Pace*, he speaks of the Queen's liberality to men of letters.²⁸

II.

When Mary came to Scotland she did not forget her love of learning, and she proved that her interest therein was not altogether selfish. On July 21, 1564, she granted a yearly pension of £100 Scots to "Maister

²¹ Brantôme, p. 84.

²² *Mary Stuart*, by Alphonse de Lamartine, p. 9.

²³ *The Poems of Mary Queen of Scots*, edited by Julian Sharman.

²⁴ Printed by Professor Petit, p. 55.

²⁵ *The Mystery of Mary Stuart*, by Andrew Lang, p. 259 (edition of 1904).

²⁶ Stevenson, pp. 143 and 144.

²⁷ Information kindly given by L'Administrateur Général de la Bibliothèque Nationale.

²⁸ *Letters of Mary Stuart*, translated by William Turnbull, F.S.A.S., pp. xxvii and xxviii.

¹⁴ *Latin Themes of Mary Stuart*, edited by Anatole de Montaiglon, p. xix (Warton Club).

¹⁵ *Œuvres Complètes du Seigneur de Brantôme*, tome 5, p. 83 (Paris, 1823).

¹⁶ Stevenson, p. 131.

¹⁷ Information kindly given by Mr. Fortescue, of the Royal Library, Windsor.

¹⁸ Montaiglon, pp. xix and xx.

¹⁹ Stevenson, p. 130.

²⁰ *History of Mary Stuart*, by Professor Petit, p. 27 (London, 1874).

James Quhyte," who had "bestowit the yeiris of his age bigane to the studie of gude letteris," and was "myndit to wair the rest of his liffe thairto." The pension was designed "to help his gude purpois in that behalf, to gif occasion to utheris to gif lauboris to follow knowlege of liberall professioun, and to reporte just rewarde thairfore of her Grace's liberalitie."²⁹ On January 30, 1562, Randolph, English Ambassador at Holyrood, informs Cecil that there is with the Queen "one cawled Mr. George Bowhanan (Buchanan) a Scottysce man verie well learned."³⁰ On the 7th of the following April, Randolph further says that Mary reads daily after dinner, "instructed by a learned man Mr. George Bowhanan, somewhat of Lyvie."³¹ The Queen did not, however, confine her reading to Latin. Sir James Melville told Elizabeth that "sche [Mary] red upon gud bukis the histories of dyvers contrees."³²

Mary Stuart had a good library. Most of her books were French, a few were Italian, and she had a number of works in Latin and Greek. Those in French included the writings of Rabelais, du Bellay, and Clement Marot; also *The First Buik of Roland Amoreuse*, *The Werkis of Alane Charter* (the poet who wrote *La Belle Dame sans Merci*), *Ane Parte of Plutarche in Frenche*, *Boece de Consolation*, and, of course, *The First Buik of the Novallis of Ronsard*. Her Italian books included *The Decameron of Bocas*, *The Morall Triumphis of Petrark in Italiane* and *The Siege of Troy in Italiane Ryme*. Her "Latyn Buikis" included *Henrici Loriti Annotationes in Titum Livium*, *Officiorum Ciceronis Libri Tres*, *Vergilius*, *Quinti Horatii Flacci Opera*, and *Ciceronis Opera in 9 voluminibus Deauratis*. Her Greek books included the works of Sophocles and Plato, Homer, and Euripides.³³

That the love of books stood Mary in good stead during her various captivities is certain.

Of her life at Lochleven, it must be owned, history has little to say; what is known comes from another source. After all that has been written about a woman whose charm is perennial, the Mary of *The Abbot* is probably the most authentic portrait extant. On one occasion Sir Walter makes the captive Queen address Catherine Seton as follows: "Take me *La Mar des Histoires*,³⁴ and resume where we left off. Our lady help thy head, girl, or rather may she help thy heart. I asked thee for the *Sea of Histories*, and thou hast brought me *La Chronique d'Amour*."

Mary took much pleasure in reading during her long captivity. Writing to the Archbishop of Glasgow from Sheffield on September 22, 1574, she says she has little pleasure "hors de lisre et de besoigner."³⁵ The taste for history remained with her, and the subject was one of which she liked to talk. Bourgoing, the physician who attended the Queen at Fotheringay, writes:

"She spoke only on pleasant subjects, and often, in particular, gave her opinion on some points of the history of England, in the study of which she passed a good portion of the day; afterwards discoursing on the subject of her reading with her household, quite familiarly and joyously, showing no signs of sadness, but with even a more cheerful countenance than previous to her troubles."³⁶ Mary talked to Sir Amyas Paulet about history,³⁷ and showed a knowledge of legal history in the course of her defence.³⁸ To the last also she was a classical scholar. In November, 1571, she received a copy of Buchanan's *Detection*.³⁹ The reception of this book threw Mary into a high state of indignation, and she marked her sense of the outrage by writing angrily to M. de la Mothe Fénélon, French Ambassador at the English Court: "The note herein inclosed was still in my hands when a Latin book, newly published against me, arrived, of which

²⁹ *Mary Queen of Scots: a Brief Biography*, by David Hay Fleming, p. 274.

³⁰ *Calendar of the State Papers relating to Scotland and Mary Queen of Scots*, edited by Joseph Bain, vol. i., p. 598.

³¹ *Ibid.*, vol. i., p. 615.

³² *Memoirs of his own Life*, by Sir James Melville of Halhill, p. 124 (Maitland Club).

³³ *The Library of Mary Queen of Scots*, edited by Julian Sharman.

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³⁴ Published at Paris in 1536, two volumes, folio.

³⁵ *Recueil des Lettres de Marie Stuart, Reine d'Ecosse*, par le Prince Alexandre Labanoff, vol. iv., p. 229.

³⁶ Maxwell-Scott, p. 86.

³⁷ *Ibid.*, p. 87.

³⁸ *Ibid.*, p. 40.

³⁹ *Mary Queen of Scots in Captivity*, by John Daniel Leader, p. 224.

I make no doubt you have some knowledge."⁴⁰ There is further proof that Mary read the book in Latin. John Bateman, Shrewsbury's secretary, wrote to Lord Burghley on December 12, 1571: "She [Mary] has not seen the book in English or Scotch, so far as I know, though there are some in the house, my Lord ordered that none of them should come to her hands or her people's."⁴¹ In 1574 Mary herself wrote to the Archbishop of Glasgow: "Pour moy, Dieu mercy, j'ay encore assez de reste de latin pour prier plus que de devotion."⁴²

There is ample proof that Mary Stuart was a lover of music. A contemporary affirms that "she took great delight in singing and the sound of the viol."⁴³ When the Queen arrived in Scotland "Fyres of joy," says Knox, "war sett furth all nyght, and a cumpany of the most honest, with instruments of musick, and with musitians, gave their salutations at hir chalmier wyndo. The melody (as sche alledged) lyked her weill; and sche willed the same to be continueed some nightis after."⁴⁴ In February, 1562, £10 was paid by the Queen's express command to William Macdowal, Master of Works, in connection with the repair of the organ at Holyrood.⁴⁵ Mary had at Court a small band of musicians, which included five violars and three lutenists;⁴⁶ but she was not altogether dependent on their services, as she played a number of instruments herself. Brantôme affirms that "elle chantoit très bien, accordant sa voix avec le luth."⁴⁷ Another authority who speaks of Mary's musical talent is George Conn. Though not strictly contemporary, he lived in Paris at a time when people must have been alive who could remember Mary.⁴⁸ Conn talks of the Queen's "excellence in singing," and says that "the instruments she played were

the cittern, the harp, and the harpsichord."⁴⁹ Sir James Melville tells how she "sometymes would play upon lut and virginelis," and that she played "raisonably for a Quen."⁵⁰ In her inventories stands the entry *Three Buikis of Musik*,⁵¹ and there is, in the Register House, Edinburgh, a "Warrant for the Payment of Lute Strings" (dated December 9, 1566) bearing the Queen's signature.⁵² "Ten poundis usual mony of Scotland" is the amount at this time of Mary's bill "for luit stryngis" and "for the caryage of the luitis and reparyng of thaym." This love of music remained with the Queen to the end of the chapter. So late as January, 1571, she writes from Sheffield to the Bishop of Ross, asking him to send her "wirginellis."⁵³

III.

It is a noteworthy fact that almost all Mary Stuart's lovers were men of æsthetic tastes. Chastelard, musician and poet, was wont to address verses to the Queen, who received them graciously.⁵⁴ During his second (and last) visit to Scotland, he presented Mary with a volume of his poems.⁵⁵ Brantôme, who was the friend of Chastelard, describes him as a "gentil cavallier et homme de bonne espée et bonnes lettres," and says that "il estoit gentilhomme très accomply."⁵⁶

It was as one skilled in music that Rizzio first found favour in Mary's eyes. Herries says, "it was nothing lickleie she wold fancie his [Rizzio's] persone, that was neither hand-

⁴⁰ *De Vita ac Rebus Gestis serenissimæ Principis Mariae Scotorum Reginae*, vol. ii., p. 15. This book is by Samuel Jebb. The Life by Conn is included, under the title *Vita Mariæ Stuartæ, Scotiæ Reginae*.

⁴¹ Melville, p. 124.

⁴² *The Library of Mary Queen of Scots*.

⁴³ Printed for the first time by Dr. Hay Fleming, pp. 501 and 502.

⁴⁴ Labanoff, vol. iii., p. 173.

⁴⁵ *Scottish History from Contemporary Writers: Mary Queen of Scots*, edited by Robert S. Rait, p. 35 (editor's note).

⁴⁶ *The Love Affairs of Mary Queen of Scots*, by Major Martin Hume, p. 159. A number of Chastelard's poems to Queen Mary are included in *Effusions of Love from Chatelard to Mary Queen of Scotland*, translated from a Gallic MS. in the Scotch College at Paris (London, 1808). See also *The History of Mary Queen of Scots*, by F. A. Mignet, vol. ii., p. 423 (London, 1851), and *Mémoires de Michel de Castelnau*, vol. i., pp. 549 and 550 (Brussels, 1731).

⁴⁷ Brantôme, pp. 94 and 122.

⁴⁰ Turnbull, pp. 230 and 231.

⁴¹ Leader, p. 225.

⁴² Labanoff, vol. iv., pp. 214 and 215.

⁴³ *Mary Queen of Scots: her Life Story*, by A. H. Millar, F.S.A.S., p. 100.

⁴⁴ Knox, vol. ii., p. 270.

⁴⁵ *The Master Masons to the Crown of Scotland*, by Rev. Robert Scott Mylne, F.S.A., p. 53.

⁴⁶ *Life of Mary Queen of Scots*, by Henry Glassford Bell, vol. i., pp. 175 and 176.

⁴⁷ Brantôme, p. 86.

⁴⁸ *Dictionary of National Biography*, art. George Conn.

some nor well faced,"⁵⁷ and Blackwood affirms that the Italian was "weele respected of his mistresse for his singular witte," and also for his "good partes and qualities of minde."⁵⁸ The fact that Rizzio was ugly is amply proven by his portrait.⁵⁹ The Italian first came to Scotland in the train of the Ambassador from Savoy,⁶⁰ and he determined to remain on hearing that the Queen delighted in musicians.⁶¹ "Hir majeste," says Melville, "had three varletis of her chamber that sang three partis, and wanted a beiss to sing the fourt part; therefore they tald hir Majeste of this man to be ther fourt marrow, in sort that he was drawn in to sing somtymes with the rest; and estirwart when the Ambassadors his maister retournit, he stayed in this contre, and was retiret in his Majestes service as ane varlet of hir chamber."⁶²

Darnley was also a musician, and, according to the Lennox MSS., "the Queen was stricken with the dart of love by the comeliness of his (Darnley's) sweet behaviour, personage, art, and vertuous qualities, as well in languages and lettered sciences, as also in the art of music, dancing, and playing on instruments."⁶³ The best picture of Darnley comes from the pen of Knox's continuator, who describes him as much given "to playing on the lute," and says that "he could write and dictate well," a rare accomplishment in those days!⁶⁴ That Darnley wrote a remarkably good hand is a fact.⁶⁵ He had been well-educated, his tastes were literary, and some verses (by no means despicable) are attributed to him.⁶⁶ "It appears to be certain," says George Chalmers, "that Darnley was a versifier,"⁶⁷ and Bishop Montague declares that Darnley "translated

Valeries Maximus into English."⁶⁸ Writing to Queen Mary of England in 1554, Darnley mentions his musical tastes: "The noyse (I say) of such instrumentes, as I heire, now and then (although ther melody diffre muche from the sweet strokes and soundes of King Alexander's timotheus) do not only persuade and move, yea pricke, and spurre me forward, to endeavoure my wittes daylie (all vanities set aparte) to vertuous lerning and study."⁶⁹

Bothwell was also a man of culture. His portrait proves him to have had a high forehead and a well-shaped head.⁷⁰ Brought up in the palace of his relative, the Bishop of Moray, he would have a better education than was usually given to the sons of Scottish nobles.⁷¹ Bothwell was familiar with the Court of France, where he had held a command in the Scots Guards.⁷² He spoke French, and also read it. Two books which belonged to him are still in existence. The one is a tract of Valturin on military discipline (Paris, 1555, folio); the other is a French translation of martial treatises attributed to Vegetius, Sextus, Julius, and Ælian (Paris, 1556, folio). In an age when many gentlemen could not sign their names, Bothwell wrote well.⁷³ Lastly, he was an author. During his imprisonment in Denmark (1567-1576) he wrote a narrative of the events which ended in his flight from Scotland in 1567. It is written in old French, and that it is the work of Bothwell is unquestionable.⁷⁴

⁶⁸ *The Works of the Most High and Mighty Prince James*, preface by Bishop Montague (London, folio, 1616).

⁶⁹ *National Manuscripts*, vol. iii., No. 36.

⁷⁰ Reproduced in *The Stuarts*, by J. J. Foster.

⁷¹ *Dictionary of National Biography*, art. Bothwell.

⁷² Lang, p. 15.

⁷³ *Ibid.*

⁷⁴ *Les Affaires du Conte de Boduel*, pp. iii, iv, and vii (Bannatyne Club).

⁵⁷ *Historical Memoirs of the Reign of Mary Queen of Scots*, by Lord Herries, p. 75 (Abbotsford Club).

⁵⁸ *History of Mary Queen of Scots*, by Adam Blackwood, pp. 9 and 10 (Maitland Club).

⁵⁹ Reproduced in *Mary Queen of Scots: her Life Story*, by A. H. Millar.

⁶⁰ Hay Fleming, p. 120.

⁶¹ Buchanan, vol. ii., pp. 466 and 467.

⁶² Melville, p. 162.

⁶³ Lang, p. 9.

⁶⁴ Knox, vol. ii., p. 551.

⁶⁵ See a facsimile in *National Manuscripts of Scotland*, vol. iii., No. 36.

⁶⁶ *Chronicle of Scottish Poetry*, by J. Sibbald, vol. iii., pp. 159 and 180.

⁶⁷ *Poetic Remains of Some of the Scottish Kings*, by George Chalmers, p. 191.

(To be concluded.)



St. Fiacre in Brittany : A Note on a Little-known Church.

BY WARWICK H. DRAPER, M.A.

THE accident of the name of a Paris inn in 1640 is responsible for the "acquaintance of most people with the name of St. Fiacre, for one Sauvage took it as the title for his new invention of public hackney coaches which

spires of a Breton church among the trees on the east of the road. It is nearly hidden, like most things worth finding. The farm-lane and squalor of the farm might deter you from persisting, but persist! Your reward lies mingled in a small compass, a rare delicacy of handicraft, and a bizarre *coup d'œil* of many hues, the quiet of a holy resting-place and the damp ruin of decay.

St. Fiacre himself was a hermit of high birth who preached in France in the seventh century. "Having rendered a service to a



ST. FIACRE : INTERIOR.

started from that hostel. But there is at least one remarkable church in France dedicated to the saint, in a spot too inaccessible for a "fiacre" to take you there. This is in Finistère, in the south-west of Brittany, where, in the picturesque land of the sturdy, simple folk who are proud to claim kinship with the British, the traveller may find some of the beauty and quaintness of the past still unspoiled. Some miles to the north of delightful Quimperlé, and close to Le Faouet, worth visiting for its high-roofed Market Hall, you may discern the *flèche*

Frankish King," says Mrs. Bell in her valuable *Saints in Christian Art* (iii. 51), "that monarch said he would give him as much land as he could mark out with a furrow with his spade in the course of one day. The holy man set to work, and the furrow is said to have made itself in front of his implement with extraordinary rapidity, so that at the end of the appointed time the hermit found himself the owner of a vast estate. Not altogether unnaturally, he was accused by a woman who witnessed the miracle of dealings with the Evil One, and he

was summoned before St. Faro, then Bishop of Meaux, to answer for his supposed crime.

had come to consult the Bishop sat on this same seat, and were at once healed of their



ST. FIACRE : SOUTH PORCH.



ST. FIACRE : ROOD SCREEN.

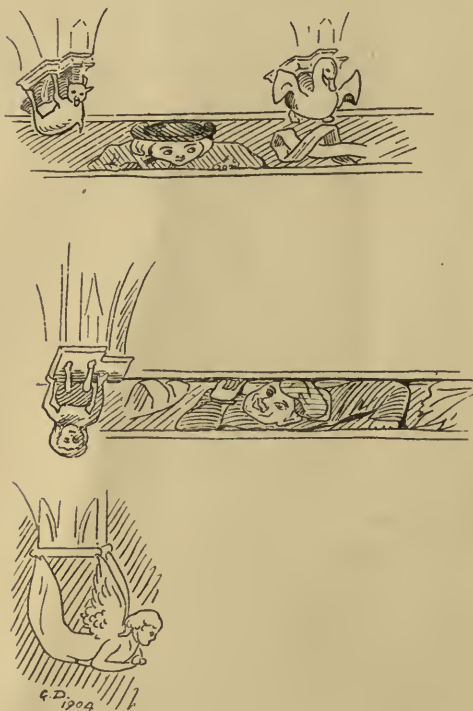
Whilst waiting for an audience, St. Fiacre sat down upon a stone bench, which, strange to say, retained the impress of his form. When he had left it, several sufferers who

diseases, a triumphant proof of the special sanctity of St. Fiacre."

A leaden medal in the Cluny Museum shows the saint leaning dejectedly on his

spade, while the woman fiercely gesticulates before the Bishop. The spade remained his special attribute, and he has ever been the patron of gardeners, milliners, tile-makers and pewterers. Scenes in his life are portrayed in the wooden carvings, and his martyrdom on a sculptural relief contained in the church we now describe.

The hard elegance and cold colour of Breton architecture are not lacking in the Chapel of St. Fiacre, but the effect of the clean, sharp chiselling of the gray granite is



PAINTED CARVINGS ON ROOD SCREEN OF ST. FIACRE, BRITTANY.

here enhanced by the tinted lichen with which the stone is patched. Moreover, the piercing of the central spire, the open gallery, and the flying buttresses, show an unusual care. The south porch, filled at our visit with a crowd of jolly little Breton folk, is adorned with niches—all, alas! bereft of their images, except St. Christopher's, and with deep-cut corbel brackets. The structure

dates from the fifteenth century, and can scarcely have been altered since, save that the rich and beautiful glass of the windows bears the date 1552. Within, the bright and varied colouring, characteristic of the French Roman Catholic church, is strangely modified by the hues of damp and time. A greenish vapour seems to float about the floor and walls, rising even to the blue vault of the panelled roof. But gradually, as the eye grows accustomed to the low light, the tints of the painted woodwork come clear. The pulpit, with its red beading and white panels, adorned with sprays of green palm, is a prominent object in the chancel; over it, approached by a spiral stair, is a hanging gallery, coloured with delicate blue and lilac shades. But the beautiful thing in the church is its famous rood-screen, dating from 1440. Some hold it to be the finest *jubé* even in Brittany. Resting like a canopy over the graceful arcading and doorway which divide the nave of the church from the rest, it consists on east and west of five intricately-carved ogee arches, surmounted by ten panels. These panels are all different in their fretted carving, and their rich colouring, purple and vermillion, green and gold, whether wisely or foolishly done, is very striking. The whole structure is full of figures. On the west side of it, as one faces east, you see Christ crucified, and the two robbers hung likewise on their crosses. The tragedy of the group is relieved by figures below them, set in *consoles* of the Virgin Mary and St. John, while smaller groups show the Virgin with St. Gabriel and Adam and Eve. The pendants are six little angels of especially good handiwork, hanging by the tips of their wings and their feet. A French writer speaks of them as showing "ouvrage d'une hardiesse et d'une élégance extrêmes," while the aptness of his own language enables him to quote the *postures bizarres* of the pendants on the eastern side of the screen. These consist of bright-coloured fowls—perhaps they were meant for pelicans—monkeys and squirrels, and a little naked mannikin—Adam, possibly—clinging, with his head downwards, by his hands and feet. Between them in a narrow frieze are grotesques, peeping with sly grimaces. Above them are standing angels

carrying shields. The effect of the whole structure is very rich, as its details are highly elaborate. English examples, like those of Dartmouth and Charlton-on-Otmoor, in Oxfordshire, may show as intricate work on the arcading, but that of St. Fiacre is probably unique for the combination of its figure-work, and for the painting which has been bestowed upon the whole. They make it the pride and ornament of one of the sights of Finistère.



Old Heraldic Glass in Brasted Church.

By W. E. BALL, LL.D.

(Concluded from p. 68.)

* The writer desires to acknowledge his indebtedness to the Rev. Sydney-Wheatley, Vicar of Four Elms, and formerly Curate of Brasted, for valuable information and assistance.

3. *Az. on a cross argent the Greek letters chi and iota, in pale, in black letter.*

Impaling :

Gu. on a chevron argent, 3 estoilles of the field, between 3 keys of the second.

The arms in the dexter half of the shield are those of Christ Church, Canterbury, here properly employed as the escutcheon of the diocese of Canterbury. Those on the sinister half of the shield are the private arms of Archbishop Parker.

This is a very interesting heraldic achievement. I will deal first with the Archbishop's private arms. This part of the shield was found to be to some extent mutilated, and of the motto *mundus transit* inscribed at the upper edge of the shield, only the word *mundus* remained. There was, however, no difficulty in supplying the missing word. Parker's full motto was *mundus transit et concupiscentia ejus*; but he commonly abbreviated it to *mundus transit*, and placed it in the position which it occupies in this example. In the scroll-work surrounding the shield there appears on the dexter side the letter M.; on the sinister the letter P. These are, of course, the initials of Matthew Parker; they appear similarly placed in other ex-

amples of his arms. In the scroll-work at the base of the shield is a curious monogram. In this device the ingenious may succeed in finding the letters of the words Matthew Parker episcopus, whilst the outstanding letters E.R. may possibly do duty also for Elizabeth Regina; or perhaps the monogram may be intended for "Andrew Pearson, S.T.P.," who was Archbishop Parker's domestic chaplain, and was presented by him to the living of Brasted in 1561.*

In some notices of Parker's life it is stated that, being of humble birth, and not armigerous, a grant of arms was made to him for the first time on his elevation to the primacy. This is a mistake, but it is easy to understand how it arose. The three keys charged on Parker's escutcheon are ecclesiastical emblems such as the College of Heralds might very well have assigned to a Bishop or Archbishop, if they had been called upon to devise a coat-of-arms for him. The appropriateness of this charge to Parker's official position was, however, accidental. As Dethick, the contemporary Garter King-at-Arms certified, the shield *Gu., three Keys arg.* was borne by the Archbishop's ancestors. But on the occasion of his consecration, November 28, 1559, he was granted an *augmentation of honour*, viz., *three estoilles gu., on a chevron arg.*; and this addition to his paternal shield has been mistaken by some for a new and original grant of arms.

The twofold origin of Parker's coat-of-arms was made the occasion of what Strype characterizes as "an ingenious copy of verses" (*Life of Parker*, p. 50). I transcribe them rather for their heraldic allusions than for their poetic value :

So God it would that he in shield should bear
The keys, his sign of ancient gentle race
By God's decree, by whom appointed were
The heavenly keys of skill and eke of grace,
Thereby to show, O England ! plain to thee,
The treasures great which thou art blessed
to see.

* This device curiously resembles some episcopal monograms of the sixth century found in Italian churches (see Lethaby, *Medieval Art*, p. 55, where several of them are illustrated). In these examples the letters EPS, EPIS, or EPOS, appear to do duty for "episcopus," and the letters O and S are made small, as in the monogram on Parker's shield.

So God it would that he whose prudent sight
 Disclosed is by using well the keys,
 Should jointly bear the stars of heavenly light
 In word to teach, in life to shine always ;
 For stars give light and beautify the sky,
 So learning shines with life accordingly.

So God it would that men of worthy fame,
 By noble acts, by wit and learning try'd,
 Should honour have, deserving so the same,
 That in their arms their name should still abide ;
 Yet they, the world, both reason, will and lust,
 With man himself at length must turn to dust.

The last two lines obviously allude to the Archbishop's motto: *Mundus transit et concupiscentia ejus*.

Turning to the arms impaled with the personal arms of Parker, viz., *Az. on a cross argent, the Greek letters chi and iota, in pale, in black letter*. These are, as I have said, primarily the arms of Christ Church Cathedral. But in the case of all English sees the arms of the cathedral are used as the arms of the diocese; and as the arms of the diocese, the Bishop has the right to impale them with his own. In the case of Canterbury and York some confusion has arisen from the fact that these Bishops are also Archbishops, and as such entitled also to impale the insignia of an Archbishop, viz., *Az. an archbishop's cross in pale or; over all a pall proper*. This shield, charged with the insignia of an Archbishop, has been very commonly mistaken for the arms of the Diocese of Canterbury, and of the Diocese of York;* as also of the Diocese of Armagh and the Diocese of Dublin, for the Irish primates were entitled to impale the same insignia [See an admirable paper on this subject by Everard Green, Esq., Rouge Dragon, in the *Proceedings of the Society of Antiquaries*, second series, vol. xvi., p. 394].

An Archbishop has, in fact, two official coats-of-arms in addition to his private coat, and he may display them in various ways:

He may impale his private coat with either of his official coats.

He may place his official shields one on

each side of his private shield—three separate shields.

He may impale his official shields one with the other, and place his private shield separately at the side—two separate shields.

In the article by Mr. Everard Green above referred to, examples of each of these methods are cited. Long before Parker's time, however, the usual practice of the Archbishops of Canterbury and York alike had been to impale with their arms the shield charged with the cross and pall. And except in the case of seals very few examples now survive of any other method of displaying an Archbishop's arms.

It would be interesting to ascertain whether there are any other instances in which the arms of Parker are impaled with Christ Church in heraldic glass. It is possible that in his case there was a reason for reviving what must have been in his day already a rather archaic practice. It is noticeable that both in his private seal of 1559 and in the seal of his prerogative court, Parker used the same arms as those in the Brasted window. In the year 1573, however, he had a new private seal made, and here he impales his own arms with the "insignia of an archbishopric" instead of with the Christ Church shield. In the previous year he had published his great work, *De Antiquitate Britannice Ecclesie*, in which he gives the coats-of-arms of his predecessors in the archiepiscopate. His own arms occur three times. In one case his private coat alone appears; in the other two it is impaled with the insignia of an archbishopric. It is possible that the publication of this work may mark his first use of the emblems of the cross and pall. It must be remembered that he was the first Archbishop of Canterbury who had not "received the pall." Cranmer had done so, though he incurred the displeasure of the Pope almost immediately afterwards. As an antiquary and lover of heraldry—which he was—Parker may have doubted the propriety of assuming as an heraldic emblem a vestment which was no longer associated with his office, and which typified an ecclesiastical system which had passed away. More probably he may have feared to arouse the suspicion of Puritans by displaying on his arms what they would regard as a symbol of Popery and a

* The shield, charged with the insignia of an Archbishop, is often called "York modern," as distinguished from "York ancient," which is: *Gules, two keys in saltire argent, in chief the ancient papal tiara of one crown*. The latter is, of course, the shield of the Cathedral Church of St. Peter, and therefore the proper arms of the diocese.

badge of subjection to the Roman see. By the year 1572 he had become less careful to avoid wounding Puritan susceptibilities. His *De Antiquitate*, as is well known, gave extreme offence. This is stated to have been because it carried back the traditions of the Church of England to Augustine the Monk, and also because of its heraldic illustrations. I doubt, however, whether the Puritans in the reign of Elizabeth any more than those in the reign of Cromwell had any scruples against the use of coats-of-arms. It seems likely that it was the blazon of the Popish cross and pall upon Parker's official arms which excited their anger and indignation.

4. *Az. on a cross argent, the Greek letters chi and iota, in pale, in black letter.*

These are the arms of Christ Church, Canterbury, and therefore, as I have shown above, the arms of the diocese of which Christ Church is the cathedral. It is, no doubt, as the arms of the diocese that they were placed in Brasted Church. Brasted, although situated in the Diocese of Rochester, was always a "peculiar" of Canterbury. This coat-of-arms, which appears to date from the latter part of the seventeenth century, was presumably intended to indicate the special jurisdiction to which the parish was subjected. In the year 1846, Brasted, with other "peculiar" constituting the Deanery of Shoreham, was actually incorporated in the Diocese of Canterbury. With them, it has just lately been restored to the Diocese of Rochester, and has passed for the first time completely under the jurisdiction of that see.

5. *Az., an Archbishop's cross, in pale, or; over all a pall proper.*

Impaling:

Gu., a bend engrailed or, between two bulls' heads erased of the second.

The shield bears the inscription: 'Thos. Cantuar, 1758.

These are the official arms of Thomas Secker, Archbishop of Canterbury from 1758 to 1768. The Church of England is a debtor to Dissent for some of her most saintly sons, and amongst them ranks Archbishop Secker. He was born and educated in Nonconformity. He was educated, indeed for the Nonconformist ministry, but turning his mind to the study of medicine, he proceeded to the

University of Leyden, and there took the degree of M.D. in 1720, being then twenty-seven years of age. On his return to England in the same year, he came under the influence of Talbot, Bishop of Salisbury, was received into the Established Church, and immediately began to prepare for Holy Orders. After a brief course of study at Oxford, he graduated by virtue of special letters of dispensation from the Chancellor, and was soon afterwards ordained. His preferment in the Church was rapid. After various minor appointments, he successively became Bishop of Bristol, Bishop of Oxford, and Archbishop of Canterbury. Two years after his accession to the primacy, it fell to his lot to officiate at the Coronation of George III., whom, as an infant, he had baptized.

Archbishop Secker was a broad-minded man, whose plain good sense and sobriety of judgment admirably suited the temper of his times, though they would probably have failed to procure him either influence or advancement in ours. His archiepiscopate is noteworthy in religious history as coinciding with the rise of Methodism. The "enthusiasm" of the Methodists was as abhorrent to the Dissenting traditions in which he had been trained as to the Church principles which he had adopted, for the Nonconformity of the day was as unemotional, or, in Wesley's language, as "formal" as the Establishment itself. It is to Secker's credit that, whilst he expressed his disapproval of Methodism, he never treated the Methodists as seceders from the Church of England.

I am not aware of any special association of Archbishop Secker with Brasted, beyond the fact that he presented his nephew, the Rev. Dr. George Secker, to the living. It is interesting to note that Bishop Porteus, who at a later date became so intimately associated with the adjoining parish of Sundridge, was Secker's chaplain and attached friend.

6. *Gu., a bend engrailed or, between two bulls' heads erased of the second.*

Impaling:

Arg., a cross [moline vert] between four martlets gu., a chief dovetailed az.

Beneath is the inscription "Geo Secker D.D. 1761." Dr. Secker was the nephew of

Archbishop Secker, and the date 1761 is that of his presentation to the living. He, no doubt, placed the arms of his uncle and patron in the church at the same time as his own. The date 1758 beneath the Archbishop's arms is that of his translation to the Archbishopric. Dr. Secker combined the rectory of Brasted with that of All Hallows, Thames Street (now destroyed); and he was also a Canon of St. Paul's. He died in the same year as his uncle (1768), and was buried in the chancel of Brasted Church.

The arms on the dexter side are those of Secker; those on the sinister side must be those of Dr. Secker's wife. Time and the uses of improper pigments have played a curious trick with this lady's shield. The field is *arg.*, and the cross charged upon it as it *now* appears is *or*. But "metal upon metal" is unheraldic; the only exceptions are in favour of the Kingdom of Jerusalem and the Pontificate of Rome; in English heraldry there is no exception at all. The cross in this case was, no doubt, originally *vert*, and substituting *vert* for the impossible *or*, this rather complicated shield corresponds with that of the family of Bird of London and Coventry (see Papworth, p. 648). The cross, which appears to be drawn as *fleurie*, should properly be *moline*, but I should take this to be an error of the draughtsman rather than a "difference" in the heraldic sense. It is to be presumed that the Rev. Dr. Secker married a lady of the family referred to; but I have not been able to ascertain *aliunde* that this was the case.

7. *The sacred monogram with the spear and sponge tipped reed.* Within the border surrounding these emblems are the words "mercy, Amen," in beautiful black lettering. In yellow characters are the letters "W, T," one on each side. This is not, properly speaking, an heraldic emblem. It is, however, an interesting piece of work, probably belonging to the end of the fourteenth or the beginning of the fifteenth century. It is almost certainly the earliest piece of stained glass preserved in Brasted Church. The inscription shows that it is mortuary in its character. It may be supposed to be the memorial of some priest of the parish who was not armigerous. The initials have not

been identified, but the list of the rectors of Brasted is as yet sadly incomplete.

To the foregoing shields there has been added *Az., three bendlets or*. These are the arms of de Mephram, the earliest rector of the church whose name can be ascertained. His tombstone is in the chancel bearing the inscription: "Hic jacet Magister Edmundus de Mephram, Doctor Sacre Theologie, quondam Rector hujus ecclesie cujus anime propicietur Deus."

He is supposed to have been a relative of Stephen de Mephram, who was Archbishop of Canterbury in the reign of Edward I. between the years 1328 and 1333.

III.—OLD GLASS NOW PLACED IN THE HEATH CHAPEL.

Brasted Place, a fine mansion standing in very beautiful grounds, is situated at the eastern entrance to the village. The estate was formerly known as Stockets, and is sometimes referred to as a manor dependent upon Brasted rather than a freehold estate forming part of it. In the reign of Edward II. Simon de Stocket built a private chantry, forming the north transept of the church, and afterwards known as the Heath Chapel. The estate and chapel have passed together from that time to this. At the reconstruction of the church, in 1866, thanks to the care and taste of W. Tipping, Esq., the then owner of Brasted Place, the features of the old chantry were, as far as possible, reproduced, and the Heath Chapel now constitutes the most picturesque and interesting portion of the church.

From the Stockets, Brasted Place passed by descent in the female line to the Boares, and from the Boares, in like manner, to the Crows. After the Crows came the Heaths. Sir Robert Heath, whose career will be adverted to presently, married a granddaughter of Henry Crow, but he seems to have acquired the property by purchase and not in right of his wife. From the Heaths, Brasted Place passed again in the female line to the Rev. George Verney, who succeeded to the title of Lord Willoughby de Broke. His great-grandson sold it to Lord Frederic Campbell, who, in his turn, sold it to Dr. Turton, the favourite physician of George III. Dr. Turton left the property

to his relative, Edmund Peters, who sold it to W. Tipping, Esq., already mentioned, the father of Colonel Tipping, the present owner. The name of Colonel Tipping must not be mentioned without a reference to the part which he has taken in co-operation with the Rector of Brasted, the Rev. J. W. Rynd, M.A., in rescuing the armorial glass of Brasted Church from confusion and disarray; and in its transference—repaired, rearranged, and intelligible—to the windows in which it is now placed. It is due to his generosity that the work has been accomplished; and it is due to his and the Rev. Sydney Wheatley's antiquarian zeal that it has been accomplished with so much skill and judgment.

The mansion of Brasted Place, rebuilt by Dr. Turton, is by Adam, and is an admirable specimen of his style. The most interesting incident in its recent history was its occupation by Prince Louis Napoleon for some time previously to his abortive expedition to Boulogne in 1840. On the lawn behind the house was kept the tame eagle which figured so ludicrously in that fiasco. Here, too, was drilled the little party of adherents who accompanied the Pretender to France, and here on summer afternoons Napoleon and Persigny were coached in cricket by village experts, who for many a year made merry at reminiscences of the awkward batting and still more awkward bowling of the distinguished foreigners.

The following pieces of armorial glass taken from the old east window have been placed in a window of the Heath Chapel:

1. *Arg., a cross engrailed between twelve billets gu. Enclosed in a collar of SS.*

Of these arms, which are those of Sir Robert Heath, only a few small fragments remained. There were, however, considerable portions of the collar of S.S., or rather of two such collars, leading to the presumption that the arms of this distinguished man appeared twice in old Brasted Church.

Sir Robert Heath was born in Brasted in 1575 of a family long resident in the parish. "Ric Heth," to whom, whilst Brasted was in the hands of Henry VIII., a lease for twenty-one years was granted of the "best messuage in the manor," was probably his ancestor. Sir Robert was educated at Tonbridge School and St. John's College, Cambridge. He

was called to the Bar, and attained renown for his learning in the antiquities of the law as well as in its current practice. He became Solicitor-General in 1621, and Attorney-General in 1625. Whilst Chief Law Officer to the Crown, he commended himself to Charles I. by his proposition to replenish the Exchequer by restoring the ancient practice of calling upon all tenants in capite to receive knighthood. Fees were payable by those who accepted this dignity; fines by those who refused it. It was perhaps as a reward for hitting upon this financial expedient that he was made Lord Chief Justice of the Common Pleas in the year 1631, but more probably he was raised to the Bench to make way for Noy's promotion to the Attorney-Generalship. For Noy had devised the imposition of ship-money, and his ingenuity in fiscal reform was accounted superior to Heath's. Three years later Heath was dismissed from the Bench. According to one account, his fall was due to conscientious scruples against enforcing ship-money, on which as, so to speak, the prescription of a rival practitioner, he was not likely to look with a very friendly eye. According to another account, Heath fell into disgrace through receiving bribes. Lord Campbell characteristically adopts the latter explanation. But as Ross shows (*Lives of Judges*, vol. vi., p. 313) there is no ground whatever for the imputation. No such charge was ever made by the Parliamentary party in after-days in their bitterest invectives against him. On leaving the Bench, Heath recommenced private practice, and continued actively engaged at the Bar until the year 1641, when he was made a puisne judge of the Court of King's Bench. The next year he was made Lord Chief Justice of England. But owing to the Civil War, he never took his seat in that capacity at Westminster. He presided at sittings of the King's Bench at Oxford, and held assizes in various counties which were beyond the operations of the Parliamentary army. He gave great offence to the Parliament by trying one of its adherents at Oxford for high treason, and sentencing him to death. A similar incident occurred at Exeter. In neither case was the sentence carried out. In 1644 the tables were

turned, for now Parliament impeached him of high treason, and in fear of his life he fled to France. He resided in Caen for several years, and died at Calais in 1649. His body was subsequently brought over to England, and interred in Brasted Church, where it lies in a sumptuous tomb, surmounted by admirable recumbent figures in white marble of himself and his wife.

As Chief Justice, first of the Common Pleas, and subsequently of the King's Bench, Heath was doubly entitled to wear the collar of S.S. Many great judges and other distinguished officials have worn this collar since the time when it was adopted as a badge by the followers of Henry IV. But Heath was surely the only one of its wearers who ever made it the subject of a homily or moral essay. Amongst the papers found after his decease was a document headed, "A collar of S.S. consisting of 24 Links for the Honour and Ornament of a Judge who would be careful and conscionable in the great calling of Judicature."

A word beginning with S and indicating some particular virtue, is assigned to each of the twenty-four links, and is made the text for edifying reflections. I append the catena of twenty-four virtues, but for the sake of brevity omit the accompanying reflections except those upon the last link, which may serve as a specimen.

The twenty-four links, then, are said to be :

- | | |
|--------------------|---------------------|
| 1. Studiousnes. | 13. Seriousnes. |
| 2. Settlednes. | 14. Socialitie. |
| 3. Science. | 15. Salceditie. |
| 4. Sapience. | 16. Sobrietie. |
| 5. Sagacitie. | 17. Spontaneousnes. |
| 6. Solertiousnes. | 18. Sedulitie. |
| 7. Subtiltie. | 19. Solicitousnes. |
| 8. Stabilitie. | 20. Simplicitie. |
| 9. Strenuousnes. | 21. Serenitie. |
| 10. Severitie. | 22. Suasio. |
| 11. Suavitie. | 23. Secrecye. |
| 12. Suaviloquence. | 24. Sanctitie." |

"Sanctitie is the close croun of all: to doe justice for justice sake: to doe justum juste: for it is very hard for an ill man to be a good judge."*

* See *Notes and Queries*, first series, vol. x., p. 357.

The collar which occasioned this literary effort is sculptured on Sir Robert's recumbent effigy, and now appears also in one of the windows of the Heath Chapel surrounding his coat-of-arms. The collar is made up, as far possible, of the fragments found in the old east window; the coat of arms is entirely new.

2. *Gu., a chevron or, between three cocks arg.*

These are the allusive arms of the Crow family, who owned Brasted Place from the time of Edward IV. to that of James I.

In the Heath Chapel, in addition to the Crow arms and the Heath arms, there are in modern glass those of the De Stockets, the Turtons and the Tippings.

Heraldic windows are as "richly dight" as those which are pictorial, and they are as truly "storied." The pictorial windows which beautify—or sometimes deface—our churches, almost always illustrate some scriptural subject suited, indeed, to a place of worship, but unconnected with the life-story of the men and women who have worshipped there in bygone generations. But every armorial emblem in glass or stone is the record of some episode in the family history, or the official history, of the parish. The human associations of the House of God, annealed in its windows or engraven on its walls, are only less sacred than the Divine; and in these days, when the memorials of the dead are only too commonly thrust into the obscurity of the tower or the vestry, it is all the more important to preserve such remnants of armorial glass as have survived the ravages of time and the still worse ravages of illiterate restoration. These emblems need rarely remain altogether enigmatic. Through their translucent "tinctures" light may be sometimes shed on local history, and unexpected sidelights thrown on the history of the nation.



Notes on the Old Church Bands and Village Choirs of the Past Century.*

BY THE REV. F. W. GALPIN, M.A., F.L.S.



THE year 1644 was fraught with momentous consequences for village and for town. The edict had gone forth from Parliament "for the speedy demolishing of all organs, images, and all matters of superstitious monuments in all cathedrals and collegiate or parish churches and chapels throughout the kingdom of England and the dominion of Wales: the better to accomplish the blessed reformation so happily begun, and to remove all offences and things illegal to the worship of God"; and thus the treasures which piety had spared from the wreck of the past were scattered beyond the confines of the realm, or destroyed in the fanatical zeal of the new reformers. So it came to pass that Divine worship was robbed of its sweetest accompaniments, and for 150 years the Psalmody was entirely dependent, except in the cities and large towns, on the musical knowledge of the parish clerk, whose duty it was to "sette the tune" with such aptitude and ability as he himself possessed, or, failing these, by the help of a wooden pitch-pipe. Towards the end of the eighteenth century, however, an awakened interest was aroused throughout the country in the better care of the church fabric and the more hearty rendering of the Church service. The old pitch-pipes were discarded, and, although the clerk from his seat below the parson's desk still sustained the dignity of his office by a long-drawn Amen, yet the more tuneful portions of the service were undertaken by a select company of "singers and musicianers," who, installed at the west end of the sacred building or occupying the western gallery, which they soon regarded as having been especially erected for their comfort, filled with mingled admiration and envy the up-turned faces of the congregation.

* This paper is reprinted, by kind permission, from the *Proceedings of the Dorset Natural History and Antiquarian Field Club*. It has been revised by the author.—ED.

How graphic a picture Thomas Hardy gives us of these old Dorset choirs in his charming tale of village life, *Under the Greenwood Tree*! The importance of the "men of strings," who, with violin and violoncello (still called, though erroneously, the "base viol"), "spoke to the heart with an incomparable sweetness"—their rooted objection to the "reed men," who, with "tooting clar'nets," were gradually introduced into the select company. "Clar'nets were not made for the service of Providence," said Mr. Penny; "you can see it by looking at 'em"—their unspeakable horror at the impudence of the girls of the newly-formed Sunday-school, "who didn't sit in the gallery, and yet did sing every note as if 'twas their own, every note as loud as we, fiddles and all, if not louder—the brazen-faced hussies, while as for them harmoniums and barrel-organs—what shall I call 'em?—miserable machines for such a Divine thing as music." "Right, William, and so they be—miserable sinners." Unfortunately, as many of us think, the miserable sinners won the day; harmoniums and barrel-organs proved the death of the gallery-men, and few of the present generation have seen the church band in its accustomed place, or raised their voices to the accompaniment of the village musicians.

It is, however, only ten years ago since one of the last, if not *the* last, of these bands in its original form (without the inevitable harmonium) disappeared in our country, and I have been requested to put on record a few notes gathered together during a short stay in South Dorset, when I had the privilege of worshipping in the church of Winterborne Abbas, six miles from Dorchester, where at that time the church band still held its own.

I well remember our first introduction to the little edifice and its quaint customs. Unwonted sounds issued from within, and as we entered the reason became apparent; it was the band getting into tune for their immediate duties. There were three performers: the thatcher (J. Dunford, clerk) played the clarinet and acted as leader; a farm labourer (R. Tompkins) played the flute, while the bass was in the hands of the shepherd (W. Dunford). They

were placed at the west end of the church under the tower on a rising platform, the violoncello and flute playing at a long desk on the lower steps, while the clarinet stood at a desk on the step above, supported on either side by the singers, and in a position to mark the time for all by the swing of his instrument. There was no voluntary except the "tuning up," and, as the chants to the canticles were not played over, we awaited with interest the first hymn. The worthy rector, a Fellow of an Oxford College and Proctor of his University when Sir Henry Bishop received his Doctor's degree, is now laid to rest. As he gave out the Psalm from his square reading-pew, overshadowed by a lofty Jacobean pulpit, nothing else could have been required to complete the quaintness of the surroundings. "Let us sing to the praise and glory of God the one hundredth Psalm," whereupon the band struck up in unison (or as near it as the warm afternoon would permit) a curious four-note phrase, which, with various elaborations, was played before each psalm or hymn in the key of the piece following, and was called "sounding off the tune." The phrase was evidently based on the old watchmen's refrain, "Past three o'clock." The psalm was not played over, but the opening verse was read through by the minister. Then the singing commenced. For the first verse our trio of musicians arranged itself thus: The clarinet played the air, the flute the tenor (an octave above the voice), and the violoncello the bass. The tune "going" remarkably well, in the second verse the clarinet proceeded to play the alto an octave higher; so for the remainder of the psalm we were in this order: alto (8ve higher), tenor (8ve higher), air, bass—an arrangement which apparently did not distress the performers or disconcert the singers. At certain places, presumably in sympathy with the words, the clarinet executed original variations, which were themselves varied with an occasional tap on the head of some wayward youngster in front. I think the Winterborne Band may be taken as typical of the constitution and methods of these church bands in their later stages; at any rate, the arrangement, as we saw it, had remained the same for fifty years at least. The absence of the

violin was due to the wishes of the parson, who shared the once general opinion that it "savoured of the public-house."

A mile along the highroad brings us to Winterborne Steepleton, at one time a very musical village and boasting a voluminous composer in Samuel French, the tailor. In his day, before the middle of the last century, the church band consisted of a violin, flute, two clarinets, and a bass, one of the clarinets taking the bassoon occasionally until the instrument was objected to as "not a piece of church music." The band, reduced at last to one bass, disappeared in 1881, giving way to a new American organ.

But the church most celebrated in this valley for its instrumental and vocal music was that of Winterborne St. Martin or Martinstown. The singers numbered about twenty, with two "counters" or male-altos, of which the village was justly proud, and in 1820 the band consisted of four clarinets, a hautboy, and a "base viol," divided thus: Two clarinets for the air, two clarinets for the counter-tenor, the hautboy for the tenor (playing an octave above the voice), and the violoncello for the bass. The hautboy player, a mason, locally known as "Uncle James," who also blew "the loud bassoon" in the village band, was in these early days leader, and gave out the psalms. The hautboy was not an unusual instrument in the church music, and the people of this Dorset valley called it the "*Vox umaner*"—a title which modern orchestral players have also given it. It was, however, a hard instrument to blow (though not so impossible as the famous "*brazen serpent*"), and the appalling example of a man in a neighbouring village, who blew himself blind by playing it, deterred others from attempting it. After "Uncle James" had retired from the conductorship, the village blacksmith, John Norman by name, became leader and composer; he was a good musician, and his settings of psalms and anthems appear in many of the tune-books. Under his direction the church band consisted of two flutes, a clarinet, and a bass, which Norman himself played in the church, while for "out-a-door work" he performed on the serpent—an instrument of wood and leather which in this valley was considered like its namesake an unclean beast. The band and choir were

installed in the western gallery, in front of which was suspended a rude and ancient painting of David playing on the harp. About forty years ago this gallery was taken down and the band accommodated in a big square pew in the aisle—a transplantation which soon terminated its existence. From a musical standpoint it appears strange

—a relic probably of the old “plainsong” days.

Now as to the music played. I have had the opportunity of examining many of the old M.S. tune-books, and of these the largest and most complete is a Martinstown book, dated 1831. In it the tunes are written in four-part score and often preluded by symphonies,



THE SINGERS' GALLERY, PUDDLETOWN CHURCH.

that no real tenor instruments were used in all these bands; at Abbotsbury, it is true, there was a “tenor viol” (viola), but it apparently played the alto part, and in another village a trombone was in use, but it supported the bass. It seems to have been the general practice to play the tenor part on a treble instrument an octave above the voice

mostly in three parts, for the instruments. The vocal solos are accompanied by the violoncello only. Here is a *Te Deum* by James Norman, son of John Norman, and many pieces by Samuel French, the Steepleton tailor. The tunes are set to Tate and Brady's version of the Psalms, and must have been quite unfit for congregational singing, unless,

as was probably the case, they were sung so frequently that they became thoroughly well known, for it is maliciously said that the famous Martinstown players were at last reduced to two tunes, vulgarly known as "thik" and "t'other," one or other of which had to do duty for all occasions. The violoncello book of John Chapman, the Steepleton shepherd, is interesting. It was transcribed in 1846, and also contains little symphonies and interludes for the instrument. Among the titles of the tunes are "The Heavenly Harper" and "The African's Glory," and where the words are given the spelling is often at fault, though even "again we bough the nee" is intelligible. It is reported that at Steepleton there was a division of notes into "singular" and "plural," but the meaning of this distinction, known to the initiated, is now lost. A treble (and probably a clarinet) book gives us, amongst various Christmas carols and anthems, a composition by John Brown. This musician and carpenter, whose tunes were locally in great request, was choir-master of St. Peter's Church, Dorchester, in the earlier part of the last century. He was evidently not ashamed of his productions, as it was his custom when giving out the number of the psalm, after the privilege of those days, to add "to a tune of my own composing," by which well-timed advertisement his fame spread mightily. In the church he divided his performances between playing the fiddle and singing bass, and in the latter capacity he was celebrated for the curious effects he produced by singing through his hands, which he used partly as resonators and partly as a primitive swell.

We hear nowadays strong complaints at times against the elaborate setting of the morning and evening canticles to "services." But the book of Thomas Richards, of Winterborne Abbas, commenced in 1795 and continued through the early years of the next century, shows that in that village church they had "sarvices" (*sic*) for the *Subilate*, *Magnificat*, and *Nunc Dimittis*, while the *Kyrie Eleison* and also the opening Sentences were sung. It is to be noted, too, that in all these books the special music is for Christmastide, the Easter and other Church festivals being unnoticed and the harvest festival unknown.

On the payment of these church bands there is little to say. A collection was generally made once a year either in the church or from house to house. Oftentimes the players and singers were content with a good feast at Christmas, and in Thomas Chapman's book, dated 1816, we find "The Feastivall Song of the Winterbourn Choir"—a composition bristling with faults, but of much interest from its old associations, words, and music being evidently of local production:

Friends and Brothers here we meet
In music join divinely sweet,
And this convivial board surround,
Since we have walk'd our village round.
After walking thro' the snow
The lib'ral village this bestow.

Later in the entertainment this chivalrous trio appears to have been sung:

Here's a health to all good lasses,
Pledge it merrily, fill your glasses.
Let a Bumper toast go round.
May they live a life of pleasure,
Without mixture, without measure,
For with them true joys are found.

In some cases the parish provided strings and bowhair when required, and such items as "Two strings for the Base Viol, 2s. 2d.," "Repairing 2 Base Bows, 2s. 6d.," are given in the churchwardens' accounts. The Winterborne Band, when we knew it, was paid an annual sum by the rector, with 5s. for strings and reeds.

The rivalry which existed between these church bands greatly conduced to their efficiency and maintenance. Though the parishes of Steepleton and Winterborne Abbas are united under one rector for ecclesiastical purposes, each band kept to its own gallery. On one occasion, however, of particular interest to myself, the Steepleton gallery, which had been deserted for several years, was occupied by the musicians from Winterborne. It was a wedding, and after the wedding was over an appropriate wedding-march was naturally expected. Mendelssohn and Wagner being out of the question, and Jackson's *Te Deum* hardly suitable, a martial hymn-tune was the next best thing. Unfortunately, the leader's choice fell on Cooper's St. Alban, and, in spite of the festive variations with which the clarinet

adorned the air, bride and bridegroom left the church to the suggestive strains of

Onward, Christian soldiers,
Marching as to war!

Of the old musicians' galleries very few are now to be found in their original con-

The oak front, which is finely carved, bears the date 1635, and at either end on small escutcheons are the following initials: G. H. (How?), and I. D., probably the names of the churchwardens of that year. The gallery is extended across the north aisle, and this part of the ancient structure was carefully



AFTER PRACTICE : THE SINGERS' GALLERY, PUDDLETOWN CHURCH.

dition. A fine example, however, still remains in this neighbourhood, and will be seen in the parish church of Puddletown, or more artistically Pydelton, immortalized by Thomas Hardy in *Far from the Madding Crowd*. Through the kindness of the Hon. Editor of the Dorset Club's *Proceedings*, two illustrations of this handsome relic of bygone days accompany the present paper.

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restored in 1898 on the removal of a school-children's gallery, which had been erected at a later date in front of it. On the well-preserved central shield is cut the motto: HUC ADES NON VIDERI SED AUDIRE ET PRECARI (Hither thou comest, not to be looked at, but to listen and to pray), and the small escutcheons at either end are carved with the initials W. S. (Stile?), and F. E. F.

O

(Freeman), the latter, which bears the name of the present vicar, replacing the original work destroyed by the later erection now removed. The large and ornamental shield immediately in front of the organ is not an integral part of the gallery. As it displays the arms of England and France quarterly, it is probably even more ancient, and was found by a previous incumbent at Weymouth, having been taken, so it is said, from a broken-up ship. On the plaster of the west wall, but now hidden by the organ-case, are painted the Royal Arms, with the motto *Dieu et mon droit*, and the date 1753. The old oak desks for the singers and players are much mutilated by the deeply-cut initials of former occupiers, the earliest we observed being "I. Willis, April 1, 1691." Notwithstanding the date, it is believed to be genuine.

A few notes on the music of this village will be of interest in connection with our subject. About the year 1840 the gallery boasted of the following musicians: Two clarinets (T. Arnold and J. Holland), a flute (W. Brown), a bassoon (S. Arnold), and two "base viols" (T. Toms and G. Sherren). Of their two "bases" the villagers were naturally rather proud, as they also were of their "counter-tenor," who died only a few years ago at over ninety years of age. In earlier times there was also a serpent-player, but it is not known whether the instrument was used in the church-music or only in the "Town" Band, for the "true and original Weatherbury Band" is a venerable institution with a record of nearly two centuries. At one time it was menaced by a formidable rival, which adopted the pugnacious name of the "Scorpion Band," and consisted of a clarinet, corneopean, trombone, and bass drum. The *pièce de résistance* was "The Downfall of Pares," which apparently sealed its own fate, though the local pronunciation, "pears," must have appealed more forcibly to the rustic mind than any misfortunes of *la belle France*.

Some of the old Church-service books are still in existence, and are in the possession of Mr. William Gover, who, as an enthusiastic musician, as well as an amateur organ-builder and stringed-instrument maker, well maintains the fame of his village. To him I am indebted for many details of its past

history. The books are bound in home-made vellum, and are inscribed "The Gift of Mrs. Price to the Choir of Piddletown, Feb. 1, 1823." They are similar and quite equal to the large Martinstown book described above.

The old players, not without serious misgivings, vacated the gallery on the introduction of a barrel-organ about the year 1845. The case of this instrument was made in the village, and still serves for the covering of the present small organ, which was placed in the church in 1852, when the internal works of its predecessor were sold to the churchwardens of Bere Regis. A new two-manual organ has now been erected, though some of the old mellow pipes which have done duty for more than half a century are, I am glad to say, incorporated in the more modern instrument.

"So mote it be." Yet, notwithstanding the defects and deficiencies of the past, I am inclined to believe that, after all, the suppression of these bands as relics of a barbarous age and the introduction of organs, often far too large for our village churches, has not been an unmixed good. Reformation, no doubt, was needed, but not extinction, for the practice of these wind and stringed instruments gave occupation and recreation to the peasant folk; their performances brightened village life; they added gaiety to the rustic wedding; they cheered the long Christmas evenings. But more than that. By this means those who had no vocal gifts took their part in the music of God's House, and with their quiet and unsustained accompaniment invited the people to support and swell the strain of praise.



Destiny and Wizardry in the Northern Sagas.

BY THE REV. W. C. GREEN, M.A.



EVERY general has been a belief in Destiny or Fate—a fore-appointed doom and course of life for every one, irresistible, inevitable. We find it among the Greeks in their early poetry and mythology. Homer speaks of "strong

fate"; "no man ever has escaped fate"; "Zeus and Fate and the Fury struck me with madness." In Æschylus, when Prometheus is speaking of his future, we have this dialogue:

Pr. Art is far weaker than Necessity.

Chorus. But who is steerer of Necessity?

Pr. The triple Fates and ever-mindful Furies.

Chorus. Then Zeus, methinks, is weaker than these powers?

Pr. Full surely he will not escape his doom."

Here we have clearly put the Greek ideas about Fate. Such a belief influences men's actions differently. Fatalism in many Eastern peoples, while it brings contempt of death, yet paralyzes all energy in danger; in Europe and the North not so. The Homeric hero Sarpedon finds in fate no argument for sloth or cowardice. "Could we be immortal and ever young," he says, "we might shun toil and battle; but since any way countless fates of death threaten us, which no mortal can escape or avoid, go we forward, to others' glory or our own." And this spirit—echoed by Hector in his well-known words, "One augury is the best, to fight for our country"—was the Norse warrior's also; he believed in fate, but he believed in doing his duty as he understood it.

The Northern peoples had their three Norns, fairly corresponding to the three Greek sisters who span doom; and that such dooms were sometimes made known beforehand by vision, dream, or prophet, was an accepted truth.

Among Sagas that illustrate this is the story of Gunnlaug Serpent's-tongue.

Thorstein, the father of the heroine Helga the Fair, dreams a curious dream, which Bergfinn, his Norwegian visitor (whose name probably suggests his Finnish origin and therefore some prophetic power), offers to interpret. At first Thorstein says, "Dreams are nothing"; but soon he tells him the dream. He saw a beautiful swan on his own house-roof; she was wooed by an eagle, whom she liked well; then came a rival eagle, and the two birds fought till both fell slain. Some while after came a falcon, and with him the swan flew away.

Bergfinn interpreted the dream thus: Thorstein should have a daughter, for whose love two warriors should contend, and should both die. Then a third, a brave man, but of less might, should wed her. Thorstein said this was all nonsense, but the other insisted it would turn out true.

Soon a daughter was born to Thorstein, and he, thinking it best to be on the safe side and avoid predicted troubles, resolved to expose the infant. But a shepherd, in collusion with the mother, saved its life. (This is curiously like the story in Herodotus about Astyages and Mandane's child.) After some years the truth becomes known; Thorstein acknowledges and takes home his beautiful daughter Helga. She in due time is wooed by a warrior hard Gunnlaug, whose love she returns. But then comes another suitor, Hrafn; him the father rather favours. Hrafn and Gunnlaug have quarrelled already; and Hrafn in spite slanders Gunnlaug while absent, and Helga is forced into a marriage with himself. His treachery being discovered, Gunnlaug and Hrafn fight; but their friends part them, and hinder their meeting for some time. At last they manage to fight, and Hrafn is slain; but by treachery he has mortally wounded Gunnlaug, who soon dies. Helga remains a widow for some time, then marries again, but never forgets her first love.

Thus all the fate predicted is worked out; one is reminded of this from time to time in the story, which is, indeed, carefully constructed to show how what is destined will come.

Another Saga that turns much on destiny foretold and fulfilled is that of the Waterdalesmen. This is the history of a family who settled in a dale of North Iceland. Ingimund, their founder, had much helped Harold Fairhair in gaining the kingdom of Norway, and was in great favour with the King. At the house of Ingjold, his foster-father, was held "a great sacrifice after ancient custom, to the end that men should seek to learn their destinies. Thither came a Finn woman of magic skill; she sat on high magnificently robed, and men went to inquire of her, but she prophesied to each and all various fortunes." As Ingimund and his foster-brother Grim did not heed her, she

asked why this was so. Ingimund replied: "I need not to know aught else of my destiny than that I must go forward; I do not believe that your tongue can rule my counsels." Then the Sibyl told him unasked that he would go to Iceland, a land now widely uninhabited, but there he and his descendants would long live in honour. "Likely indeed," said he, "that I shall sell my good land and seek that wilderness!" So it would be, she insisted. And, as a sign, she told him that he had even now lost from his girdle a small image of Freyr, the gift of King Harold; that this talisman had come to Iceland, and would be found in the very place where he would build his home. Ingimund scorns the prophecy, but he finds that he has lost the talisman. Grim, moved by all this, thought it would not do to struggle against fate, and he and his brother soon go to Iceland. And he said that, for all Ingimund's refusal, he expected to see him again in Iceland, "for it is hard to flee destiny." Ingimund, after his father's death and his own marriage, could not quite rid his mind of the prophecy. He consulted Harold, who, though he did not set much store on such things, said there might be something in it. Then Ingimund sends for three Finns, who, after three days' seclusion, tell him they have been to Iceland (it is not explained how), sought with much labour, and seen his talisman in a wood, which they describe. They say he must himself go after it. Then Ingimund gave in. King Harold, when told of all this, owned that "there was no contending against spells; it seemed to be a call from Freyr." So Ingimund, "more from destiny and the spell of strong Fates than from any wish"—as he told his friends—goes out to Iceland, finds a fit place to settle in, builds, and, while digging the foundations for his "high-seat pillars," finds his talisman. And he owns, "It is indeed true that none can kick against Fate." Ingimund (we may notice) did not leave Norway to escape the overbearing of King Harold; he still remained his friend. Thus the predicted destiny is worked out. Ingimund and his descendants prosper; many adventures the family have, but their destiny and good fortune prevail.

Belief in fortune is not altogether unlike

belief in fate, and has been as widely prevalent. Certain persons, certain families, it is thought, are fortunate or lucky. Great men have often had a strong belief in their own fortune. Cæsar used for the encouragement of his ship-captain the words, "You carry Cæsar and his fortune." Indeed, when mankind see that equal efforts, even well meant, do not equally succeed, they are driven to attribute some results to an outside force—destiny, fortune, or divinity that shapes our ends—and this though it has to be owned, upon the whole, that the most prudent are the most lucky. Miss Edgeworth in one of her "Popular Tales," *Murad the Unlucky*, has put the case well for this truth against Eastern fatalism. Juvenal advises: "Get wisdom, temperance, goodness; then Fortune is no deity: we ourselves make her a goddess."

However, the belief in luck remains. In Northern Sagas we often see it. Kveldulf, when refusing (in the Egils-Saga) to fight against Harold Fairhair, says: "I think that he has a whole load of good fortune, where our King has not a handful." And the Waterdalesmen's story illustrates it. Thorstein the elder, the founder of the family in Norway, came through great dangers successfully. At the birth of his eldest son, he looked at him and said: "This boy shall be named after Earl Ingimund, his mother's father, and I expect good luck to him for his name's sake. The young Ingimund prospers, takes Harold Fairhair's side (who also is spoken of as lucky beyond others), and when he has a son, says of the child: "That boy has a wise look; he shall be named Thorstein, and I hope that luck may follow him." And so, the Saga shows, it did. Prudence was combined with luck, and the plots and witchcrafts contrived against the family fail because of Thorstein's prudence; but the Saga-writer evidently attributes much to his fortune. And Ljot, the old witch, says to her son: "I do not yet see which will prevail, Thorstein's prudence and good luck or my witchcraft."

On these beliefs of the Northman some remarks of Dasent (*Burnt Njal*, pp. xxiii, xxxii) may be quoted: "Over all man's life hung a blind, inexorable fate. When his

hour came a man must meet his death, and until this hour came he was safe. . . . This fatalism showed itself among this vigorous, pushing race in no idle resignation. . . . Fate must be met, but the way in which it was met, that rested with a man himself; there he might show his freewill."

"The Northman believed in good luck and bad luck, and that the man on whom Fortune smiled or frowned bore the marks of her favour or displeasure on his face."

"He believed also in magic and sorcery, though he loathed them as unholy rites."

There is a good deal of wizardry in the Waterdalesmen's Saga; magic arts are especially tried against Ingimund's sons, but they fail in the end. A most troublesome pair are Hrolleif the Big and his witch mother Ljot. "She had manners of her own, was like no one else, but her son was of like mood with her." She made for him a kirtle which iron could not bite; this saved his life once or oftener. After many spiteful misdeeds on others, Hrolleif treacherously slew old Ingimund, who had sheltered him when none else would. Then Thorstein and his brothers went against the pair, but had much ado to find them. At last they tracked them to their retreat, where they were offering sacrifices and working spells. They came out of their hiding and were seen, and both were slain.

Ljot just before her death says: "I was very near getting good vengeance for my son Hrolleif, but these sons of Ingimund have mighty good luck." Thorstein asked: "Wherein is that shown?" She said that she had meant to change all the nature of the country round about, "and you would all have run mad, and afterwards become swine roaming with the wild beasts, and so matters would have gone, had not you seen me before I saw you."

Another ruffian wizard was Thorolf Sledgehammer, an unruly man, a thief, and evil-doer. "His chief trust was in twenty cats of monstrous size, all black, and like very demons." Against him Thorstein and his brothers went in force. "For," said Thorstein, "it is no easy task to deal with this hell man and his cats." When Thorolf saw their company coming to Sledgestead, he said: "Now have we to receive guests, and

for that I bethink me of my cats; I will set them all out in the doorway, and 'twill be long before the men get to enter, if these guard the door." Then he made them strong by spell, and they were most hideous with howlings and flashing eyes. . . . Thorolf said: "Now shall fire be made and smoke follow." He set a kettle over the fire, and put under it wool and rubbish." He refused to come out; the cats began to miaow and growl angrily. Jökull, the hot-tempered brother, was for dashing in, but Thorstein bade them wait till Thorolf was forced out by the smoke. "Thorolf overturned the kettle-brew on the fire, and the bitter reek drove back his assailants. But they threw firebrands at the house and at the cats, who darted away, and the door fell in backwards. The wind blew towards the house, and the flame waxed fiercer. Then Thorolf, forced out, ran with the smoke to Waterdale River. One of Thorstein's men saw and overtook him, with whom Thorolf grappled, and leapt with him into the swamp, where they sank, to be seen nevermore. But round about the farm called Sledgestead cats were often seen, and the place was deemed uncanny."

Two sisters came to live in the district, Thorey and Groa. Groa, who had magic knowledge, dwelt near Thorstein, and Thorstein, for a time, was friendly to her. She bade Thorstein and several of his friends to a feast. But three nights before the feast-day Thorstein's *fylgja*, or guardian spirit, came to him in a dream, and bade him not go. He said that he had promised. She said: "That I deem unwise, and you will get evil from it." On three successive nights she came and rebuked him, and said it would be wrong to go. So when his friends came for him he said that he was sick, and that they would not go.

"That evening, after sundown, Groa's shepherd saw her come out. And she went against the course of the sun (*and solis*, in Scotch *withershins*) round her house, and said it was hard to withstand the luck of Ingimund's sons. She turned her up towards the fell, and waved a napkin in which she had knotted much gold that she had, and said: 'Now let that come which is prepared.' Then she went in, and shut the

gate after her. But a landslip fell on the buildings, and all the men were killed."

Whether Groa was in the house or escaped with her gold does not clearly appear. Her sister was banished from the district, and the place of Groa's abode was thought to be haunted, and none would build there.



At the Sign of the Owl.



I NOTE with much regret the deaths of Mr. J. P. Edmond, Mr. H. L. D. Ward (late of the MSS. Department in the British Museum), and Mr. L. Ingleby Wood. Mr. Edmond was one of the most thorough and painstaking of bibliographers, and, moreover, a scholar who was always ready to impart to others from his ample stores of information. His literary monuments are *The Aberdeen Printers; Edward Raban to James Nicol, 1620-1736* (1886); and, in collaboration with Dr. Dickson, *Annals of Scottish Printing* (1890). Mr. Edmond also did much valuable bibliographical work while acting as librarian to the Earl of Crawford at Haigh Hall. Mr. Ward, who had reached the age of eighty, will be best remembered by his *Catalogue of Romances*, which revealed to students the wealth of the Museum collections in the department of Romance manuscripts. Mr. L. Ingleby Wood was an architect by profession, but as an antiquary made Scottish pewter his chief hobby and study. His fine book on *Scottish Pewter Ware and Pewterers* was published the year before last.

The *Athenæum* says that the records of the Lord Chamberlain's department, which have hitherto been little explored, have lately been examined by the Rev. Henry Cart for the purpose of compiling (for the use of students of musical history) a calendar to the entries which bear on music and musicians. Mr. Cart has so far noted the documents down to the close of the seventeenth century.

Two new books on architecture will shortly be published by Mr. Murray. One, called *Reason in Architecture*, will contain the lectures which Mr. Graham Jackson, R.A., lately delivered at the Royal Academy, and in which the development of the architectural styles of modern Europe is explained by tracing them to natural and social causes. The other work is on the *Architecture of the Italian Shore of the Adriatic*—a title which promises a work of considerable interest—and is by Mr. F. Hamilton Jackson.

At a recent meeting of the Old Glasgow Club, Mr. W. C. McBain lectured on "The Literature of Old Glasgow," illustrated by a collection of old Glasgow books in choice bindings. The old chroniclers of the city had a "gude conceit" of their theme. They had an intense admiration for the city. M'Ure in his quaint language declares that Glasgow "stands deliciously on the banks of the river Clyde, and is generally believed to be of its bigness the most beautiful city of the world, and is acknowledged to be so by all foreigners that come thither." Glasgow, as depicted from without by early travellers and visitors, was touched upon by the lecturer, special attention being directed to Franck's *Northern Memoirs*, published in 1658, in which the author declared that "Glasgow was the nonsuch of Scotland, where an English florist may pick up a posie," and to Burt's *Northern Letters*, published in 1725, where Glasgow is said to be the "prettiest and most uniform town I ever saw, and I believe there is nothing like it in Britain."

During the occupation of the Straits Settlements by the Portuguese and the Dutch in the sixteenth and seventeenth centuries, many notable men of both nationalities died and were buried in Malacca, and many of their tombs survive to the present day. Mr. R. N. Bland has published a volume, under the title *Historical Tombstones of Malacca*, containing the most interesting of their epitaphs, with numerous photographs of the most noteworthy tombstones. A short introduction precedes the record, giving historical references to the monuments. Mr. Elliot Stock is the publisher. Mr. Stock is

also about to issue *The Spurgeon Family: Being an Account of the Descent and Family of Charles Haddon Spurgeon*, compiled by Mr. W. H. Higgs. This will contain many portraits, facsimiles, pedigrees, and extracts from parish registers. Among the latter may be mentioned a facsimile of an extract from the marriage register of one Elizabeth Spurgeon at Burnham, one of the witnesses to which was Lord Nelson.



A new and cheaper edition of Abbot Gasquet's *Henry VIII. and the English Monasteries* is about to be issued by Messrs. Bell and Sons. It will contain a newly-written introduction by the author.



About fifteen years ago Dr. Hackner Somner, a young German scholar, naturalized in England, brought out his edition of Malory's *Morte d'Arthur*, with two accompanying critical volumes, which were at once warmly welcomed by all students and lovers of mediæval literature. Later Dr. Somner issued a volume which gave the first complete modern text of *Le Roman de Merlin*. But work of this kind is far from remunerative, and Dr. Somner thereafter went to America, where he has lectured at the Universities in the Eastern States, and whence he has now returned, backed by a grant of £4,000 from the Carnegie Institute to enable him to spend three years in research work connected with the Arthurian legend. A critic remarks that "It is strange that the work of arranging and reproducing the component parts of the Arthurian legend should be undertaken at the expense of an American institute. Though Malory's *rifacimento* was French in origin, it became an integral part of the literature and life of England. There is no English boy who does not claim King Arthur as his own. The Knights of the Round Table and their adventures were part and parcel of our past even before Tennyson wrote his *Idylls*. In fact, the *Morte d'Arthur* is an English romance, just as FitzGerald's version of Omar is an English poem."

Quite so; but the roots of American life and thought are to be found deep in the

historic past of these islands, and our earlier literature is the noble heritage of both peoples.



Mr. Walter Rye has very generously offered his extensive collections of MSS., books, etc., concerning Norfolk and Norwich, to the city of Norwich, provided they can be housed in the castle, and made available for public record there. He has also made a conditional offer of about 7,000 prints, sketches, and photographs to the Norwich Free Library for amalgamation with its present collection. For many years past Mr. Rye has printed volume after volume from his stores, and has thus done immense service to the county and city in illustrating their past history from nearly every possible point of view. I have only space to name his *History of Norfolk*, *Index of Norfolk Topography*, *History of Cromer*, besides many collections of pedigrees and monumental inscriptions, and heraldic, genealogical, and miscellaneous matter. Of recent years Mr. Rye has frequently lectured in Norwich, and quite lately did yeoman service in overhauling and cataloguing the invaluable collection of local works in the Free Library, a labour of love which none but an enthusiast, caring more for work than leisured ease, would have undertaken—work, too, which sadly wanted doing, and will bear lasting fruit in usefulness to countless readers. Mr. Rye has always been generous to fellow-students. Nearly twenty years ago he printed, for private circulation, a *Catalogue of Fifty Norfolk Manuscripts* in his library (then at Winchester House, Putney) with this characteristic note: "Though I am very desirous that the MSS. and indexes described in the following pages should be accessible to all interested in the genealogy and antiquities of Norfolk, it is obviously out of my power to reply to inquiries relating to, or to make extracts from, them for any but my personal friends; but they are open to anyone who wishes to use them, and who will give me notice of his intention to call at Putney any Saturday from 3 to 9 p.m."

Mr. Rye's generous offer to the city authorities of Norwich crowns a life of beneficent activity.

The report of the Worcestershire Historical Society, just issued, shows that, although none of the three publications promised for 1905 are yet in the hands of members, all are in an advanced state of preparation. Among them is the Catalogue of MSS. in Worcester Cathedral Library, which should appeal to many outside the society's ranks, and consequently 100 copies are being printed uniform with the Rolls Series for sale to the public. Mr. Willis Bund is editing for the society Bishop Ginsborough's Register, and a volume of *Inquisitiones post mortem* and Writs *ad quod damnum* from 1300 onwards. The entire cost of publication of the latter volume is being borne by Sir Frederick Godson.

BIBLIOTHECARY.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

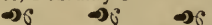
SALES.

MESSRS. SOTHEY, WILKINSON, AND HODGE concluded yesterday a three days' sale of books and manuscripts, including a portion of the libraries of the late Rev. S. J. C. Fraser, of the late Mr. Justice Day, the late Mr. R. M. R. Burrell and others. The principal lots were: John Ruskin, "Poems," by J. R., 1850, one of fifty copies privately printed for presentation (this one is inscribed "To Lady Colquhoun with the author's father's very kind regards")—£44 (Shepherd); Dallaway and Cartwright, "History of the Western Division of Sussex," 1815-1830 (special copy enlarged from two to four volumes, and illustrated by the insertion of a number of original drawings, engravings, etc.)—£131 (Rimell); John Gould, "The Birds of Great Britain," 1873, 5 volumes, 367 finely coloured plates—£46 (Devonshire); *The Sporting Magazine*, 1844-1870, 44 volumes, not consecutive, with numerous fine plates—£30 (Hornstein); G. E. Cockayne, "Complete Peerage of England, Scotland, Ireland," etc., 1887-1898, presentation copy from the compiler—£25 10s. (Butter); *The Alpine Journal*, vols. i. to xviii., 1864-1902—£22 10s. (Barnard); *Philosophical Transactions* of the Royal Society of London, 1845-1900—£37 10s. (Edwards); C. R. Lepsius, "Denkmaeler aus Aegypten und Aethiopien," 1849-1859, 12 volumes, folio—£19 (Barnard); "A Complete Book of Ornaments," etc., 36 plates after P. Van Somer and others—£18 (Quaritch); "The Apologue of Syr Thomas More," 1533—£8 15s. (Ellis); and John Milton, "Paradise Lost," with two title-pages, dated 1667 and 1669, the second and the

seventh—£105 (Maggs). The total of the sale amounted to £1,706 11s.—*Times*, February 1.



Messrs. Christie, Manson, and Woods sold yesterday books from the libraries of the late G. B. Wieland, of Lancaster Gate; of the late Mr. C. Wentworth Wass, of Central Hill, Norwood; of the late Sir Ross O'Connell, of Lakeview, Killarney, and from other sources. The more important books in the Wass property included the following: A series of catalogues of Picture Sales, principally held at Christie's, from 1849-1898, mostly with the prices, in 28 volumes, half calf—£16 10s. (Wallis); catalogues of the exhibitions of the Royal Academy from 1769-1901 inclusive, with the prices marked, from 1860 (except 1891), in 10 volumes—£26 (Wallis); catalogues of the exhibitions held at the British Institution from 1806-1867—£9 10s.; and George Redford, "Art Sales," 1628-1887—£20 9s. 6d. (Wallis). Sir Ross O'Connell's property included: G. E. Cockayne, "Complete Peerage of England, Scotland, Ireland, Great Britain, and the United Kingdom," 8 volumes, 1887-1898—£24 3s. (Sotheran); Sir R. F. Burton, "The Book of the Thousand Nights and a Night," with supplemental nights, 1885-1886, 16 volumes—£26 10s. (Robson); "Collection Générale des Portraits de MM. les Députés des trois Ordres Assemblés à Versailles en 1789," with 159 engraved portraits—£35 (Sabin); Conte P. Liita, "Famiglie Celebri Italiane," 10 volumes, Milan, 1819, etc.—£13 (Gregory). The other properties included: Thomas Chippendale, "The Gentleman and Cabinet-maker's Director," 1755, second edition, very tall copy—£14 (Wallis); Phineas Fletcher, "The Purple Island," Cambridge, 1633, a fine copy of the first edition, with the leaf containing the lines, "To my dear friend the Spenser of this age," by Francis Quarles—£13 (Sotheran); and the *Sporting Magazine* from January, 1842, to December, 1870, 58 volumes—£78 (Rimell).—*Times*, February 8.



Messrs. Christie, Manson, and Woods yesterday sold a quantity of Old English silver plate, the property of the late Sir George Elliot, the late Mr. Thomas Graham Graham, and the late Mr. M. J. Pelegrin. Several good prices were realized. A Charles II. small plain mug, with scroll handle, 1667, maker's mark I G., brought £39 16s. 6d., or 270s. per ounce (Crichton); a small Charles II. porringer, with scroll handles chased with foliage, the lip pricked with initials, N B H C, 1669, London, hall-mark, 1661, maker's mark E T, £67 16s. 9d., or 335s. per ounce (Crichton); a Charles II. plain goblet, on baluster stem and round foot, 6½ inches high, London hall-mark, 1673, £103 14s. 9d., or 215s. per ounce (Hawes); a William II. two-handled porringer, embossed with a shield, corded band and spiral fluting, by W. Fleming, 1697, £59 3s. 2d., or 102s. per ounce (Hawes); a Queen Anne plain cup with dome cover, a rib round the centre, and a spout, by R. Freeman, Exeter, £66 16s. 6d., or 55s. per ounce; a plain tazza, 8 inches diameter, by Pent Symonds, Exeter, 1742, £25 15s. 8d., or 54s. per ounce (Garrard); and an oval bread-basket, 1767, £56 2s. 4d., or 36s. 6d. per ounce (Hurst).—*Morning Post*, February 9.

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

THE issue of the *Journal of the Royal Society of Antiquaries of Ireland*, dated December 31, 1905 (Vol. XXXV., Part 4), is unusually interesting. Dr. Cosgrave concludes his "Contribution towards a Catalogue of Engravings of Dublin up to 1800," covering in this part the period between 1785 and 1800. The paper is well illustrated by eight views from old prints and etchings. An article on a somewhat kindred theme is Mr. R. M. Young's "Old Times in Belfast," also well illustrated. Mr. R. May sends a paper on "Ulster Rushlight and Candle Holders." Most of the forms, as shown in three good illustrations, are familiar; but Mr. May's notes are a useful addition to the literature of the subject. Other illustrated papers are the second part of Mr. T. J. Westropp's study of the "Prehistoric Remains (Forts and Dolmens) in the County of Clare," and "Some Notes on the Clare Crannogs of Drumcliff and Claureen," where many interesting objects, including an abundance of iron implements, were found, sent by Miss D. Parkinson, who notes that the "presence of slag, though found in a small quantity, would seem to show that the implements were made at the place. Iron is found in many parts of Clare, and there are some iron springs within four or five miles of the crannog." A complete list of the finds, many of which are figured, is given. Among the other contents of the *Journal* are two papers by Mr. H. F. Berry: "The Dublin Gild of Carpenters, Millers, Masons, and Heliers [Slaters], in the Sixteenth Century," and "Existing Records and Properties of the Old Dublin City Gilds." The latter is a very useful list, showing the dates and present owners or custodians of the various records and properties catalogued.



We have received No. 1, Vol. III., of the *Journal of the Friends' Historical Society*, dated January, containing the first part of a paper on "Irish Quaker Records," which should be very useful to genealogical students whose researches include members of Irish Quaker families. Other contributions of interest include "Disused Burial Grounds in South Yorkshire," and "Words of Sympathy for New England Sufferers"—a reprint of letters of 1656 which passed between Samuel Gorton in England and Friends who were in prison in Boston Gaol, New England.



PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES. — *January 18.*—Lord Avebury, President, in the chair.—A paper on "The Ceramic Art of Ancient Japan," by Dr. Munro, of Yokohama, was read by Professor W. Gowland. The pottery described was chiefly that of the Stone Age in Japan, which is found in shell mounds associated with axes, arrow-heads, and implements of stone. Some special forms of the pottery of the dolmen period were also dealt with. The former is orna-

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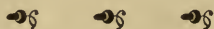
mented with designs both in relief and intaglio, and in this respect, and also in its material, differs *in toto* from the latter. It is found chiefly in that part of the main island which lies to the east of Hakone, and in Yedo. It is supposed to have been made by the Ainu aborigines who in early times occupied the country as far as the extreme west, whence they were gradually driven eastwards by the Japanese. The Ainu appear to have made a stand in the country around Yedo, and to have occupied that district for a considerable time, as shell mounds containing this pottery are very numerous there. The pottery is never found in dolmens or associated with the pottery which is characteristic of the dolmen period. Some curious small rude images of terra-cotta, representing in conventional and grotesque forms both men and women, were also described. Their date is uncertain, but may be placed between 500 and 1,000 years ago. The designs on the garments resemble those of the shell-heap pottery, and they were doubtless made by the same people. A collection of vessels, fragments of the pottery, and photographs was exhibited.—The Rev. E. H. Willson exhibited, on behalf of Dom Hilary Willson, of Ampleforth Abbey, a silver-gilt English chalice of *circa* 1470-1480, and silver-gilt paten preserved with it, but of a date *circa* 1350. The device on the paten is that of the *Manus Dei* with a nimbus. These interesting vessels were formerly in the possession of the Right Rev. Robert William Willson, first Roman Catholic Bishop of Hobart Town; but nothing is known of their previous history.

January 25.—Lord Avebury, President, in the chair.—Mr. W. R. Lethaby read a paper on "The Palace of Westminster in the Eleventh and Twelfth Centuries." After referring to the few indications as to the time when the English Kings took up their residence at Westminster, which seem to point to Canute as the founder of the palace, he suggested that the well-known story reported by Matthew Paris in reference to the intention of William Rufus to build a hall much larger than the great hall, and extending from the river to the road, was to be explained as a myth of extravagance. He then reconstructed the hall of Rufus from the drawings made by Smirke of the remains of Norman work found during the alterations of 1834, and showed that the side-walls had a series of large windows associated with a wall-arcade just like the clerestory of the transepts of Winchester Cathedral. The interior supports of the roof were probably of wood, after the manner of one of the great tithe barns. A conjectural restoration of the exterior was offered, and the paper concluded with a description of the lesser hall, the King's chamber, and other parts of the palace in the time of Henry II. —*Athenæum*, February 3.

February 1.—Sir H. H. Howorth, Vice-President, in the chair.—The Rev. the Hon. Kenneth Gibbs was admitted Fellow.—Mr. C. R. Peers exhibited, by permission of Mr. Oswald Knapp, a bronze casting of the Anglo-Saxon period found at Pershore about 1770, inscribed THODRIC [or GODRIC] ME WORHT. As it is of pierced work, it has been thought to be part of a censer, and Mr. Hope showed by a diagram that it might well have surmounted the cover of an Anglo-Saxon censer of usual type.—Messrs. Jull ex-

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hibited, through Mr. C. H. Read, secretary, a small series of early Saxon antiquities found, with two contracted skeletons, in their nursery grounds at Learrave, Beds. Mr. Read gave a description of the gelics, which comprised pairs of circular bronze brooches, a cloak-pin of the same metal with triangular pendants, a bronze stylus of Roman form, and part of an ivory armlet. The pin resembled specimens from Brighthampton, Oxon.; Searby, Lincs; and Canterbury. The burials might be attributed to the latter half of the fifth century. The local secretary of the Society, Mr. Worthington G. Smith, was instrumental in rescuing these remains, and gave an amusing account of the burial of the human remains in polished coffins, with the usual "breast plate," in the churchyard, the service being read by the Vicar.—The secretary further exhibited a bronze pin with ring-head and the head of a penannular brooch, both from co. Westmeath; also a silver penannular brooch of extraordinary size, the pin being 20½ inches long, found on Newbiggin Moor, Dacre, Cumberland, in 1785.—Mr. Reginald Smith added some remarks on these exhibits and on the evolution of the "thistle" type of brooch, the largest specimens of which may be safely assigned to the tenth century. Anglo-Saxon and Cútic coins of that period have been found with specimens or fragments at Cuerdale, Lancs; Goldsborough, West Riding, Yorks; Douglas, Isle of Man; and Skaill, Orkney; while a brooch of this type, slightly larger than the Dacre specimen, also found near Penrith, has been recently bequeathed to the nation. The pin exhibited seemed to support the view that the cross-hatching on the "thistle" terminals was a survival from Late-Celtic times, when the surface was prepared in this way to receive enamel.—*Athenæum*, February 10.



At the meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE on February 7, the paper read was on "French Cathedrals and Churches," with lantern illustrations, by Mr. Andrew Oliver.



BRITISH ARCHÆOLOGICAL ASSOCIATION.—At the evening meeting on January 17 Mr. R. H. Forster, Hon. Secretary, in the chair, Dr. Winstone exhibited two rushlight stands brought from Llanidloes, in Wales, inserted in massive blocks of oak, and perfect in condition. Mr. Gould, in explaining how the rushes were applied and burned in order to produce the most light and to collect the falling tallow for re-use, said these rush-stands were of a similar type to those occasionally met with in Essex.—The chairman exhibited a coin of Carausius, dredged up from the river in Putney Reach with many other coins, which unfortunately were lost, together with the dredger, almost directly afterwards, and could not be recovered. This coin is of somewhat rare type among the vast number of Carausius found in England. It is nearly identical with Cohen's No. 217 "Carausius." Its description is as follows: Face of coin, bust to right, IMP. CARAVSIVS P.F. AVG. Reverse, P.A.X AVG. The word PAX has disappeared from this coin. Figure of Peace facing to left, holding an olive-branch and leaning on a staff. Letters BE on either side of

figure, the meaning unknown, probably a moneyer's mark. At foot, ML XXI, meaning London Mint, and value (twenty-first part of a silver Denarius).—Mrs. Collier read a paper upon an interesting subject, "St. Clether's Chapel and Holy Wells." The submerged ruins of a well and other buildings had long been known to exist upon the slope of a hill in the neighbourhood of St. Clether's Church, in the Tuney Valley, Cornwall, but it was not until 1897 that practical steps were set on foot to unearth them, with the consent of the owner of the land, by the Rev. S. Baring-Gould, who was aided in the work by local donations and subscriptions. The work was not easy nor progress expeditious, as the ruins lay in a swamp, and the water had to be drained off and diverted before excavations could be undertaken. The first discovery made was that of the upper Holy Well, which received, and still receives, its water from a spring higher up the hill, which may have been a Pagan well consecrated to Christian uses by St. Clether. Here were found stone jambs in position, an arch, but broken, and sufficient of the walls remaining to enable its size and shape to be obtained, and the trough beneath cut out of granite was found in perfect condition. A few feet lower down the slope other portions of walls were visible, which, on being cleared of the earth, under the supervision of the Rev. A. H. Malan, proved to be the remains of the chapel, or oratory, of St. Clether. Four feet of the height of the east wall was found with the altar slab in position, still resting on four upright stones, and fixed without mortar.

Close to the north-east corner of the east wall a small recess was disclosed, and another but larger one at the south end of the altar in the same wall. At the south-east corner a slab of granite resting on a set-off remained in position. The most interesting feature of the exploration is the fact that the water from the upper well was conducted in a channel through the north wall flowing under the base of the altar, and emptying itself through the south wall into a lower well hollowed out on the outer side of the building. This was proved to be the case by clearing the passage with rods, when the water came running swiftly through the conduit, and does so still as it did centuries ago. The building internally measures 19 feet 1 inch x 11 feet 4 inches, with a door on the north and another on the west. The upper well is not square with the chapel, but is situated 7 feet from the north-east angle. Of the date of the upper and original well discovered by St. Clether there can only be conjecture, but sufficient architectural remains of the chapel were met with to show it to be a building of the fifteenth century. It has been very carefully restored through the liberal donations of Mr. Spry, of Witherdon, the owner of the land, Mr. Baring-Gould, and others interested in its preservation. The paper was illustrated by sketches and photographs. A second paper was to have been read by Mr. Patrick, hon. secretary, but owing to indisposition it was read by the chairman, contributed by Dr. Russell Forbes, of Rome, on "The Curtian Lake." The natural condition of the Forum, situated in the valley between the Palatine and Capitoline hills, was a boggy hollow. It was called the Curtian Lake from a leader of the Sabines getting mired in it in the war with Romulus, and although it was after-

wards drained, it retained the name. A small part was consecrated to the memory of Mettius Curtius near the centre of the Forum, represented at the present day by a shallow brick basin, 16 feet from east to west by $15\frac{1}{2}$ feet from north to south, and $2\frac{1}{4}$ feet below the present level. It is over the north end of the fourth or eastern underground corridor of Cæsar, and one-third down the south side of the Basilica Emilia. A vase, some fragments of pottery, and sacrificial bones were found within it, and remain on the spot. The incident of Curtius floundering in the marsh is commemorated in a relief of Peperius stone now on the staircase of the Palazzo dei Conservatori, found in 1553 near the column of Phocas. This spot, the Curtian Lake, was believed to have been struck by lightning, and was enclosed by Caius Curtius, Consul, with the sanction of the Senate, 443 B.C., who built an altar there, the remains of which were discovered in the Forum between the column of Phocas and Domitian's pedestal on April 15, 1904. It is related by Proculus that, 360 B.C., the earth opened in that place, and the auspices being consulted by direction of the Senate, the response of the god demanded a sacrifice to the manes. Then a certain Curtius (Marcus Quintus Curtius), a valiant man, armed and mounted on horseback, threw himself into the chasm, when the earth closed up, burying his body divinely. Dr. Russell Forbes asks: "Is the story of Marcus Curtius a poetical legend of self-sacrifice founded on the story of Mettius Curtius, or did the Forum open in an earthquake, and did Marcus Curtius immolate himself? If he plunged into the chasm, the remains of Curtius and his horse are existing, and will assuredly see the light of another day in the course of further explorations. If they are not found, then the story is but a poetical legend."—The chairman, Mr. Gould, Mr. Kershaw, and others took part in the discussion which followed.

BRITISH NUMISMATIC SOCIETY. —January 24, 1906. —Mr. Carlyon-Britton, President, in the chair. —The President read a paper on "The Coinage of St. David's in the Time of William I." It will be remembered that he recently discovered a coin of Howell Dda, and established the theory of an early coinage in Wales. He then proved that a mint was in operation at Pembroke in the reign of Henry I. Now he has turned his attention to the period of the Conquest, and finds that there are certain coins which also must be given to the principality. It is well known that a mint was then worked at Rhuddlan, but as it was under the Earl of Chester, it was not strictly a Welsh mint. The coins now treated, although of full weight and standard silver, are of much inferior workmanship to the English coins of the PAXS type, the last coinage of William I. with which they were obviously intended to pass current. They bear the mint name DEVITVN, which Mr. Carlyon-Britton demonstrates was the contemporary form of Dewiton, the old name of St. David's. In addition, the usual ecclesiastical symbols of the annulet and cross *pommée* appear upon them, showing that they were issued by the Bishop of St. David's. The writer exhibited a series of coins in illustration of his subject. Mr. Lawrence exhibited and read a paper upon "A Remarkable Penny of King Alfred," the obverse of

which bears the King's bust in profile to right within an inner circle, but the reverse has the moneyer's name and title, "Athelulf Mo," in two lines across the field. It is a mule combining the London monogram and the cross *pattée* types, and bears indications of being a restruck coin of the former type. Unfortunately the coin is not above suspicion, but whilst admitting this, Mr. Lawrence was of opinion that it is genuine, and called attention to the various points of detail in favour of this view.—Sheriff Mackenzie presented to the Society Durcarel's original copy of his Anglo-Gallic coins, containing his manuscript notes and additions.—Mr. J. F. Walker exhibited a perfect specimen of the penny of Henry, Bishop of Winchester, of which the only other known example is in the British Museum, and imperfect; Mr. C. J. Smilter, a small find of coins from the Goodwin Sands of the period of Charles I.; Mr. W. Sharp Ogden, impressions of the great seal of Owen Glendower.—Other interesting exhibitions were brought by Major Freer, and Messrs. J. B. Caldecott, W. J. Webster, L. L. Fletcher, W. M. Maish, and H. W. Taffs, and contributions to the library were made by Major Freer, the Numismatic Society of New York, and Messrs. Spink.

The annual meeting of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND was held on the afternoon of January 30, Mr. Garstin presiding. Dr. Joyce was elected President for the forthcoming year. The report stated that, according to rotation, the arrangements for the summer meeting fell to the lot of the Province of Munster. Killarney had been suggested as the place of meeting, but nothing had been decided.

At the evening meeting only one of the papers announced could be read, owing to the limited time. This was on "The Fair of Carman: Its Site," by Mr. G. H. Orpen. In the course of this interesting paper on an old Pagan festival, Mr. Orpen remarked that tradition related that it had been maintained in Leinster for more than six centuries after the opening of the Christian era. O'Donovan compared it with the Olympic games of Greece, and held that its locale was in Loughgarman, the ancient name of Wexford. In this the lecturer thought he had been misled by the similarity of names. His own researches led him to believe that the site of the festival was a burying-place of the Kings of Leinster. If it could be proved that human sacrifices had taken place there—but for this there was no evidence—then the festival would come into line with the other Pagan festivals arranged for the purpose of furthering a good harvest, such as had been described by Mr. J. G. Frazer, the great authority on this subject. Mr. Orpen then produced evidence to show that the actual site of the fair, which took its name from an eponymous hero or heroine, was the Curragh of Kildare, which, according to his investigations, fulfilled all the conditions described in the legends.

The paper read at the meeting of the SOCIETY OF BIBLICAL ARCHAEOLOGY on February 14 was on "The Folk-Lore of Mossoul," by Mr. R. Campbell Thompson.

The first winter meeting of the EAST RIDING ANTIQUARIAN SOCIETY was held at Hull on February 6, with the Rev. C. F. Morris, of Nunburnholme, in the chair. The Rev. M. B. Wynne read a paper entitled "My Romano-Britannic Studies in 1905." The chairman referred to the recent excavations at Nunburnholme and Warter, and said that amongst other things they had found Roman pottery, and a coin of Caracalla, dated A.D. 201.



The forty-first annual meeting of the YORKSHIRE ARCHAEOLOGICAL SOCIETY was held on February 2, Sir T. Brooke presiding. The report promised that in an early number of the next volume of the society's *Journal* will appear a coloured map showing the anthropological condition of the West Riding at the time of Domesday, by Dr. Beddoe, F.R.S., whose work on the early races of Britain is a standard authority on that subject. Other prospective articles include "Castle Gilling," by Mr. John Bilson, F.S.A., with notices of the Fairfax family and its other owners; this also will have a plan and illustrations. "Clairvaux," with a plan, by the Rev. Canon Fowler, F.S.A. "The museum at Aldborough," by Mr. Haverfield, F.S.A., to be illustrated; this valuable collection from the Roman city of Isurium has never yet been adequately described. "The Pre-Conquest Stones in the North Riding," by Mr. W. J. Collingwood, F.S.A., who has devoted a considerable amount of time and labour to visiting and drawing all the known examples of this work in the North of Yorkshire. This subject has only been studied lately, and it is believed that Mr. Collingwood, now that he has gathered together so many specimens of this early period, will be able to elucidate many obscure problems connected with the subject, including the date of the great cross at Bewcastle. Mr. W. H. St. John Hope and Mr. Harold Breakspear have prepared a plan of Jervaulx, similar to those of Fountains and Mount Grace, which is now ready for engraving. This will be published as soon as possible. Amongst other papers which the society is taking in hand may be mentioned: "The Barber Surgeons of York," by Dr. Auden; "The Discovery of Another Anglian Cemetery," by Mr. W. N. Cheesman; "Ugthorpe," by Mr. George Buchannan; and an instance of a change of name in mediæval times, by Mr. W. P. Baildon, F.S.A.



At the meeting of the CAMBRIDGE ANTIQUARIAN SOCIETY on January 29, the Rev. W. G. Searle presiding, Mr. W. A. Cunningham contributed "Anthropological Notes from Lake Tanganyika." The subject was illustrated by the aid of lantern-slides. The lecturer described the appearance and clothing of the natives living round the lake, the peculiar way they dressed their hair, the ornaments they wore, and the way they earned their living. He described how they fished, did gardening work, prepared their food, made the homes they lived in, made pottery, cloth, and iron-work, also their religion, games, and amusements. Dr. Haddon spoke of the pleasure he had had in listening to the lecture, and the lecturer was accorded a hearty vote of thanks.—Mr. Arthur Beales Gray

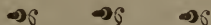
then read some biographical notes on John Bowtell, a citizen of Cambridge, who lived from 1753 to 1813. He was a bookbinder, and is chiefly noted for a very comprehensive *History of the Town of Cambridge*.

At a meeting of the same society three days later, Mr. H. F. Gadow, F.R.S., lectured, with lantern illustrations, on the great Indian empire of Mexico, which Cortez destroyed early in the sixteenth century. A wrong impression which the lecturer dispelled was that all the old Mexican civilization and culture was attributable to the Aztecs. This warlike race was only one of many tribes who invaded the country from the north. Their incursions began about A.D. 1200, but it was not until A.D. 1427 that they finally subjected the surrounding countries, and founded the empire which Cortez swept away. The races conquered by Aztec prowess included a people known as the Toltecs, around whom there remained considerable mystery. A number of the magnificent temples and pyramids which still existed in a semi-ruinous state must have been built before the Aztec invasion, and the most probable explanation was that they were the work of the dispossessed Toltecs. In the interior of the country dwelt the Otomi, a people of monosyllabic speech, and probably aborigines. And to the south, below the plateau on which the city of Mexico stood, there still lived a number of races alien to either the Aztecs or the Otomi, and of whom the most highly civilized were the Zapotica, who likewise erected beautiful temples and pyramids, and were generally far removed from barbarism. Originally, the lecturer believed, Yucatan, Guatemala, and the Isthmus of Tehuantepec were inhabited by people of the Maya race, who spread north and west as far as the southern end of the plateau of Mexico. These immigrants were in all probability the Toltecs, whose monuments attested a considerable civilization. They or their kindred, the Mayas, were the inventors of writing and of the calendars; but their intellectual ability was of no avail against the warlike Aztecs, who came down from the north-west and drove the Toltecs to the south, and, being gifted with considerable administrative powers, established the empire which, at the time of the Spanish invasion, stretched to Guatemala, at least—how much further south no man knew. To all probability the old Toltec people were merged in those Maya and Guatemala nations from whence they originally came.



At the annual meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES, held on January 31, the Duke of Northumberland in the chair, it was announced that the society had resolved, in conjunction with the Cumberland and Westmorland Antiquarian and Archaeological Society, to repeat the decennial pilgrimage of the Roman wall. The event is proposed to be held during the last week in June, and the entire length of the works, from Wallsend to Bowness, will be examined on consecutive days. The investigation of the Roman wall is so conspicuously associated with the name of Dr. Bruce that it is impossible to think of the wall without thinking of its great expounder, or to make preparations for a fresh pilgrimage without recalling the prominent part Dr. Bruce

took in similar undertakings in the past. As the report presented to the Newcastle Society of Antiquaries says, the commemoration of Dr. Bruce's great services will add a further interest to the projected pilgrimage this year.



The annual general meeting of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY was held on January 26, Mr. G. Pearson in the chair. A paper by Mr. W. E. A. Axon, entitled "Apollo Maponus," was read. It was a description of an altar dug out at Ribchester in 1578, and now preserved at St. John's College, Cambridge. The name was shown to be derived from a Celtic god styled Mabon. —Mr. Andrew explained that he had found further evidence of the existence of a Manchester Marine Corps in 1793, and was now assured of the existence of flags belonging to it.



A meeting of the BRISTOL AND GLOUCESTERSHIRE ARCHÆOLOGICAL SOCIETY was held at Gloucester on January 31, the Bishop presiding, when Canon Bazeley lectured on "The Castle and Church of Berkeley: Their History and Architecture." The lecturer began by saying that Gloucestershire people were not a little proud of the fact that they had a baronial castle dating from Norman times, which, with the exception of sixty-two years, had been inhabited by one family since its foundation. The lecturer proceeded to conduct his audience to and over the castle and church of Berkeley by means of illustrations thrown on the screen, from photographs taken by Dr. Oscar Clark, Mr. R. W. Dugdale, and Mr. H. Medland, and drawings of Berkeley effigies by the late Mrs. Bagnall-Oakeley. This interesting tour was followed by a brief historical sketch of the church and castle and their associations, which proved equally instructive and entertaining.



At the February meeting of the RUTLAND ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY an exceedingly interesting exhibition of lantern slides was given by Mr. R. W. Wylie, who furnished a descriptive account of the particular features displayed in each successive slide. These slides, from the lecturer's own photographs, numbered upwards of 140, and included fifty-one churches containing Saxon work. They ranged from Kirkdale (Yorks) to Bosham (Sussex), and from Reculver (Kent) to Deerhurst (Gloucester), while several excellent views, both general and detailed, were given of such notable church buildings as Bradford-on-Avon, Barnach, Earls Barton, Greenstead, Worth, and Brixworth. Mr. Wylie, in his remarks on Saxon architecture, followed the chronological classification contained in Professor Baldwin Brown's valuable work, *The Arts in Early England* (1903).



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

INDIA. By Mortimer Menpes. Text by Flora Annie Steel. Seventy-five plates in colour. London: A. and C. Black, 1905. Square demy 8vo. Pp. xii, 216. Price 20s. net.

In the life of India Mr. Menpes has a subject admirably suited to his vivid and facile pencil. Here we have a series of brilliant pictures, admirably reproduced in colour facsimile, which bring before the stay-at-home lover of things beautiful a kaleidoscopic view of the streets and bazaars, the temples and tombs, the amusements and industries and daily life of the towns and cities of our Indian Empire. The title of the book is perhaps, to a certain extent, a misnomer, for there are no pictures from Southern India—a lack to be regretted—but from Calcutta to Peshawar we move from one vivid scene to another. The drawings of more delicate colouring are exquisitely reproduced—let the reader look, for instance, at "A Minstrel's Balcony," facing p. 32; but, on the whole, we prefer the street scenes, with their glow of colour, their thronging, varied life, and clearly-defined shine and shadow. The text has no special relation to the pictures; that is to say, it is not written "up" to or "round" the illustrations. It is a popular sketch of the more salient points in the life and thought of India, both past and present. How Mrs. Steel treats such a theme it is hardly necessary to say. She knows India as very few Englishwomen or Englishmen know it, and her practised pen sets forth her knowledge in masterly fashion. Both pictures and text in this fascinating volume recommend themselves most thoroughly. Although independently prepared, they illustrate one another in the best way; and everyone interested in India—and who is not?—should read the text and study the pictures.

* * *

HIGHWAYS AND BYWAYS IN OXFORD AND THE COTSWOLDS. By Herbert A. Evans. With many illustrations by F. L. Griggs. London: Macmillan and Co., Ltd., 1905. Crown 8vo., pp. xvi, 407. Price 6s.

There are few districts in England which have been less touched by modern change than that described in this book—part of the area of the northern half of the basin of the Upper Thames. The opening chapter only is devoted to Oxford; thereafter Mr. Evans conducts us over the breezy, treeless Cotswold uplands, along secluded river valleys, past villages and manor-houses full of old-world charm, and through such time-worn towns as Northleach and Burford, Chipping Campden and Stow-on-the-Wold—towns which have long survived the industries which once made them busy, and which, as yet, are but little affected by modern developments. So little altered is the country that in one remote parish—that of Westcot in Gloucestershire—the old system of open-field cultivation still survives. "Here," says Mr. Evans (p. 169), "are the strips separated by their

balks of turf, just as they are described by Mr. Seebohm. Many years ago an attempt at enclosure was successfully resisted, and the land in question is still cultivated by the farmers and other villagers on the old system, the strips held by the same cultivator being scattered and non-contiguous." It is a district of substantial stone houses and cottages. Some of Mr.

and their interiors have undergone considerable change. By the courtesy of the publishers we reproduce Mr. Griggs's drawing of Little Wolford Manor, a fifteenth-century manor-house of typical form—a hall in the centre, with a projecting wing on each side. One of the wings has been demolished; but the other, of stone below and half timber-work above,



LITTLE WOLFORD MANOR.

Griggs's most charming illustrations—they are nearly all delightful—are those of the many old manor-houses described by Mr. Evans. A few of the old mansions are still kept up. We read here, of course, of Compton Wynyates, as well as of Stanway House, Chastleton House, and many another historic abode. But many of the old manor-houses are now farm-houses,

remains, with the central part, which is all of stone. The hall still has its screen and gallery, and is hung with rusty weapons.

The district abounds in Civil War memories. Mr. Evans tells the stories of the battles at Edgehill and Cropredy Bridge, of the secret meetings of the Roundheads at Broughton, the taking and re-taking

of Sudeley Castle, the murder of the Royalist vicar of Adderbury, and many another moving incident. Ecclesiastically, the Cotswolds are a fine field for exploration. There are Winchcombe, with its legend of St. Kenelm, Hayles and the Shrine of the Holy Blood, and a host of splendid churches. Among the latter we can name only those at Chipping Campden, Northleach, Burford, Adderbury, Bloxham, and Cirencester. The fine churches are, for the most part, memorials of the days when the wool industry was at the height of its prosperity, and Burford, Chipping Campden, and Northleach, and other places were busy marts. The *Cely Papers*, to which Mr. Evans refers, throw much light on the wool trade at Northleach in the fifteenth century. But it is impossible to mention all the varied attractions of this delightful region in a brief notice. There are literary associations many and interesting. For archaeologists there are the Rollright stones. Old-world buildings, from the numerous old stone dove-cotes to great churches and ancient foundations, such as St. John's Hospital, Cirencester, are abundant. Mr. Evans is an admirable cicerone. His book is delightful to read, and the charm of its pages, together with the attractiveness of Mr. Griggs's illustrations, should send many on pilgrimage to the pleasant land of the Cotswolds.

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LELAND'S ITINERARY IN WALES. Arranged and edited by L. Toulmin Smith. London: *George Bell and Sons*, 1906. Demy 8vo., pp. xii, 152. Price 10s. 6d. net.

Miss Toulmin Smith has done well in bringing together into a single admirably printed volume the portions of Leland's *Itinerary* relative to Wales, which have hitherto been scattered throughout his gossiping and badly-arranged works. The contents are taken from Thomas Hearne's edition of the *Itinerary* (vols. iv., v., and vii.) published in 1744, and of the *Collectanea* (vol. iv.) issued in the same year. Both of these works are now of considerable rarity and exceedingly expensive. The preface gives an interesting summary of the life of the first of England's topographical antiquaries. John Leland, born in 1506, was educated at St. Paul's School and at Christ's College, Cambridge. He also studied at Oxford and Paris, and became a distinguished general scholar and linguist. Some time before 1530 he became librarian to Henry VIII., and three years later received the title of "King's Antiquary." He is best known by the record of his notes and descriptions of six years' journeys (1536-1543) throughout England and Wales. The original MSS. are at the Bodleian, and Hearne's text has been collated with the original. In a work of this kind it is of the first importance that the actual spelling and phraseology should be strictly copied. The book is well indexed, and has a map of the probable routes taken by this itinerant antiquary. The brief foot-notes identifying places are valuable, as the pronunciation and spelling of Welsh names was evidently no small difficulty to Leland.

As a specimen of the information given by this antiquary, a single paragraph (taken at random) may be cited from his Pembrokeshire:

"Tinby ys a walled towne hard on the Severn Seyn Pembrookeshire. Ther is a *sinus* and a peere

made for shyppes. The towne is very welthe by marchaundyce: but yt is not very bygge having but one parochie chyrche. One thing is to be merveld at. There is no welle yn the towne, as yt is saide, whereby they be forced to fech theyr water at S. John's without the towne."

* * *

We have received from Washington, D.C., the *Annual Report of the Smithsonian Institution* for 1904. Like its predecessors, it contains a large number of scientific papers, long and short, of which several touch upon various branches of archaeology—chiefly American, as is right and natural.

* * *

Among the pamphlets on our table two deserve special mention. Mr. W. A. Dutt has issued in pamphlet form (price 1s., by post 1s. 1d., from the author, Kirkley, Lowestoft) a paper on *The Waveney Valley in the Stone Age*, a somewhat neglected region—apart from the palæolithic site at Hoxne—which Mr. Dutt regards as having "interesting prehistoric possibilities." His account of the area and of the discoveries so far made therein, illustrated by three plates of implements, should stimulate local archaeologists to further field-work. Mr. W. B. Gerish, of Bishop's Stortford, is issuing a series of papers on Hertfordshire folk-lore. No. 3 (price 1s. net, post free, to be had of the author) is before us—*The Mayers and their Song*—which is an account of old-time Hertfordshire observances connected with the first of May. The "Mayers" used to go from door to door, quaintly attired, carrying sylvan trophies and singing semi-religious verses. Mr. Gerish has done good service by here preserving the memory of the festival, and bringing together variants of the song and details of the ceremony as observed in Hertfordshire. The next issue in the series will be *A Hertfordshire Witch, or the Story of Jane Wenham, the "Wise Woman" of Walkern*.

* * *

The most attractive item in the *Architectural Review* for February—apart from the purely architectural contents—is a paper on the temples of Sicily, by Mr. R. P. Jones, with nine fine illustrations of temples at Girgenti and Segesta. The view of the great structure at Segesta, which is really a mere shell of a temple standing in lonely grandeur amidst a bare amphitheatre of mountains, is profoundly impressive. The temple "still defies the work of time like the embalmed corpse of a long-dead religion." In the *Ulster Journal of Archaeology*, January, Mr. Bigger continues his account of Dunluce Castle, and among the other topics are Old Belfast Signboards, Ulster Dialect, and Costume in Ancient Ireland. The issue of the *Berks, Bucks and Oxon Archaeological Journal* for January is chiefly occupied with a long and thorough account by Mr. C. E. Keyser, F.S.A., of the church of Childrey, Berks, lavishly illustrated with fourteen capital plates. We have also received the *Rivista d'Italia* (Rome, price 2 lire) for January, a well-produced Italian review of good quality, containing, *inter alia*, a paper by Signor E. G. Boner on "The Nativity in Old Italian Poetry"; the *East Anglian*, November; *Scottish Notes and Queries*, February, with its usual varied budget; and book catalogues (German and Scandinavian literature) from Herr L. Rosenthal of Munich.

Correspondence.

CHURCHES BUILT ON PRE-CHRISTIAN
BURIAL-PLACES.

TO THE EDITOR.

MR. POWELL'S letter in your current issue raises a question of very great interest, and one upon which it would be a pleasure to have a few short bibliographies from those who have studied the subject. Mr. Powell is not quite clear (probably from his wish for brevity) as to whether he wants to connect Christian churches with pagan temples or with burial-places, or with both. I presume he does not suggest that all tumuli and cromlechs denote sites of temples. Some very interesting contributions to this subject have been made by Mr. F. J. Bennett, F.G.S., in his papers to the Kent Archæological Society, and to the South-Eastern Union of Scientific Societies. He has shown that many churches in Kent are closely connected with megalithic remains, and has also recently shown that many old churches fall into very suggestive lines, running north and south, and continued by cromlechs, etc., in the same lines. Thus he finds a series which may contain five churches, one cromlech, and one "circle of stones," arranged along a line seven miles in length, and each of the objects almost (or exactly) one mile from the nearest object, north and south. In some cases he carries these lines for a great number of miles, and occasionally where a mile may occur without the object sought for at the end of it, if the same line is continued straight forward for a second mile, the object will be found, thus suggesting that a link had dropped from the chain.

This piece of work seems to me particularly suggestive in regard to Mr. Powell's inquiry, especially as it suggests that "prehistoric" places of importance must have been much more numerous than Mr. Powell suggests. He says, "But temples cannot have been very common." I do not know whether this is mere supposition or whether it is based upon some information, but if he intends to include amongst temples the cromlechs and tumuli which he mentioned later, and if he will also include (as I suppose is the case) circles of stones, they must have been very common indeed in such parts of the country as Kent, Wiltshire, North Devon, Anglesey, West Yorkshire, etc., where we still have very numerous remains. I think that a good deal of evidence on this head will be found in the shape of sarsen stones either directly connected with churches or in their immediate neighbourhood. Without turning up Mr. Bennett's papers I may mention a few of the instances with which I have met where there can be no doubt that great sarsens (most probably the relics of circles of stones) are connected with old churches. At Cobham, Kent, there are such stones in the churchyard, and local legends are connected with them. At Charing, Kent, there are several of them in and about the farmyard, which is surrounded by the remains of the old palace of the Archbishops of Canterbury, and there are also a number of them by the roadside up Charing Hill. On the high roads near Boxley Abbey, again, there is a great number of sarsen stones used for the most prosaic purposes, and forming part of the spoils of that great

cemetery of which Kits Coty House and "the countless stones" are the most important remains. When I was recently in North Devon and West Somerset I was able to examine the exteriors of a number of churches, but in one case only, that of North Molton, did I note the use of sarsen stones. There, built into the lower courses of the plain wall of the chancel, is one great stone which is quite different in style, and immensely different in size, from the rest of the stones in the fabric, and while I should hesitate to say definitely that it is a sarsen (the outer face has been trimmed to a flat), I think probably it is one. In the case of several churches I have noticed that the very heavy stones built into the lower parts of the tower buttresses are quite different from the stone used in the rest of the church, and it seems just possible that some of these may have been sarsens picked up in or near the churchyard, and trimmed for their present places.

If a large number of your readers would contribute toward a list of cases in which churches were definitely connected with ancient remains, I am sure that the result would be valuable. Probably Mr. Powell would be willing to receive and collate any information thus volunteered, and give it to your readers in a digested form. If he is not able to do this, I would be willing to undertake it if you wish it.

H. SNOWDEN WARD.

Hadlow, Kent,

February 6, 1906.

TO THE EDITOR.

In East Yorkshire it frequently happens that churches are built on British barrows. In *Forty Years' Researches in British and Saxon Burial Mounds of East Yorkshire* Mr. J. R. Mortimer gives particulars of British burials beneath Fimber Church. Speeton Church, near Bridlington—a very small structure—is also built on a tumulus.

T. SHEPPARD.

Hull Museum,

January 31, 1906.

TO THE EDITOR.

I should be inclined to expect that in most cases the Christian church occupies the site of the heathen place of worship, but probably few cases can be proved. In Borlase's *Age of the Saints* (Truro, 1893) is an illustration from a drawing by his grandfather, Dr. Borlase, of the oratory on Chapel Carn Brea, surmounting a tumulus. See on this Borlase, *Antiquities of Cornwall*, p. 234, and *Nania Cornubia*, p. 165.

The Church of St. Denis in the same county (Cornwall) stands in the middle of an earthwork, probably a camp (*dinas*), and here, too, judging from analogy of other similar camps, there may likely have been one or more tumuli.

YGREC.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.



The Antiquary.



APRIL, 1906.

Notes of the Month.

AT the meeting of the Society of Antiquaries held on March 1, Messrs. I. C. Gould, C. Thomas-Stanford, H. S. Moore, H. W. Holman, and W. H. Duignan, and the Hon. Oliver Howard, were elected Fellows.

An important addition to the attractions of Pompeii has been opened to the public. The excavators have been busy for nearly three years in unearthing the house of the "Amorini Dorati," so called from the Cupids in gilt mosaic which adorn the medallions in one of its bedchambers. This newly-uncovered dwelling rivals in beauty and importance the celebrated "Casa dei Vetii," its wealth of mural decoration and fine marble reliefs in the Alexandrine style going far to atone for a certain want of perfection in general design. The numerous frescoes are unusually well preserved. Among the ornaments discovered are bronze statues of Jupiter, Juno, Minerva, and Mercury, as well as a beautiful drinking-cup in the same metal. Antiquaries will welcome the announcement that the privilege once enjoyed by visitors, but long since abrogated, of seeing the excavations in progress is almost immediately to be restored.

The building known as "Owain Glyndwr's Parliament House," situate in Machynlleth town, is being offered for sale by private

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treaty. Here it was, in the year 1404, Glyndwr, who had defied the flower of the English army, called a Parliament of the Welshmen, and to Machynlleth came "four persons of sufficient consequence" out of each "cantref," the old unit of division in Wales, to take counsel and decide upon future action.

The recently-restored fragment of the cloister of St. Bartholomew-the-Great, West Smithfield, and the discovery that the printing-house where Benjamin Franklin worked was the desecrated Lady Chapel of the church, have further increased the interest in this building. Lectures on the history and architecture of the church were given on the afternoons of March 17 and 31, and the cloister, as well as other portions of the building, were open for inspection. Funds are still needed for the completion of the restoration.

The *East African Standard*, published at Mombasa, mentions that a strange discovery has been made on the coast near Danger Point, between Caledon and Bredasdorp districts, South Africa, about 400 acres of fossil bones having been unearthed. The bones are believed to be of prehistoric origin.

The Castle of St. Angelo, Rome, after having served successively as an Imperial tomb, a Papal fortress, a prison—where Beatrice Cenci and many another captive were incarcerated—and barracks for Swiss, French, and Italian soldiers, has now become a museum for the display of the achievements of Italian engineering. The museum has just been opened by the King, and already contains a very interesting collection of models of modern artillery, military signals, balloons, and similar objects, as well as plans of notable Italian fortresses from the sixteenth century onwards. The work of the Italian engineers in the Crimean War should be of special interest to British visitors. It is proposed to collect further sketches of old Italian fortifications, so that in time the Museum of Sant' Angelo may be to the history of warfare what the new Forum Museum will be to that of the "Sacred Valley."

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Some curious rock inscriptions, says the *Athenæum*, have been discovered at Khalsi, in Ladakh, by the Rev. Mr. Francks, of the Moravian Mission. These show that an active trade was carried on between India and Yarkand 1,200 years ago, and in sufficient amount to make a Customs revenue profitable. The inscriptions are dedicated to a Customs official of that period, and are on rocks overhanging the present main road, and facing the remains of an old bridge over the Indus.



Structural alterations at some commodious premises in the market-place of Newbury, Berkshire, have disclosed, above a plastered ceiling, some extremely beautiful oak paneling fixed to massive, deeply-bordered beams. The rectangular compartments are richly ornamented with moulded ribs and bosses. The work dates from the fifteenth century, and ancient deeds relating to the property show that several centuries ago it was a famous hostelry known as the King's Head Inn.



"It is reassuring," says the *Builder* of March 10, "to learn that the alarmist rumours which arose last week after the fall of a stone from the choir vaulting of Winchester Cathedral were based (as usual) upon gross exaggeration of the facts. The actual incident was in itself trifling, and was the result of the underpinning works now in progress. Still, it is the fact that the more closely the condition of the walls and foundations is examined, the more serious appears to be the task before the cathedral authorities. It was once hoped that the insecure portions of the fabric were only those in the south wall of the presbytery and the east wall of the south transept. Unfortunately, the whole of the north wall is now found to require attention. This means that a further sum of £10,000 will have to be provided for underpinning and other works, but does not involve any new problem or constructional difficulty, and, as the instability of the north wall actually exists, it is rather fortunate than otherwise that it has been unmistakably demonstrated at the present juncture."

The same issue of our contemporary con-

tained a descriptive article, with good illustrations, on the fine church at Southwold, Suffolk.



In the last of last month's Notes we referred to the demolition of some old houses in Craig's Court, Whitehall. In the course of the work of destruction, a subterranean passage, nearly 30 feet long, and running north to south to within a short distance of the Army Pay Office, has been discovered. Tradition says that a subterranean passage existed from No. 2, Craig's Court, to the Royal Palace at Whitehall, and that Nell Gwynne resided at one time at 2, Craig's Court. An interesting carved water-tank, 200 years old, was also discovered. Three stages of flooring were cut into on reaching the ground floors, disturbing the snug retreat of a regiment of rats.



At Noicattaro, in South Italy, some tombs have been discovered which the director of the Museum of Taranto considers date from the sixth century B.C. One tomb contained some beautiful vases and two spades in excellent preservation.



Monsieur E. Naville and Mr. C. T. Currelly, of the Egypt Exploration Fund, give a most interesting account in the *Times* of February 24 of the discovery in the temple at Thebes, which they have been engaged in digging out for two years, of a shrine of Hathor.

The shrine, or chapel, they say, is about 10 feet long and 5 feet wide. The roof is vaulted, painted in blue with yellow stars. This chapel is dedicated to Hathor, the goddess of the mountain of the West, who generally has the form of a cow. The goddess has not left her sanctuary. In the chapel is a beautiful cow of life-size, in painted limestone, reddish-brown with black spots. The head, horns, and flanks have evidently been overlaid with gold. The neck is adorned with papyrus stems and flowers, as if she were coming out of the water. She is suckling a little boy, who is again represented as a growing man, under her neck. The cartouche behind the head is that of Amenophis II., the son of Thothmes III., whose sculptures cover the walls. No cow

has ever been found of such size and superb workmanship. The modelling is exquisite, and the distinctive characters of the Egyptian cattle of the present day are reproduced. The statue is uninjured except for a small piece of the right ear. The cow wears the special insignia of the goddess—the lunar disc between the horns surmounted by two feathers. There is so much life in her head that she appears as if about to step out of her sanctuary. When one approaches the place the effect is very striking.

The statue will be removed to Cairo as soon as possible, and the shrine also will

the title would suggest, while its activities are far-reaching. The *Record* is very attractively produced. It begins with what is termed a "Preamble"—a strange term which, but for the fact that it appears in two places, we should charitably assume to be a misprint for "Preamble"; but this is a detail. The Society has no recognised conductor, but each excursion is taken charge of by a member, who provides the descriptive and explanatory paper. The excursions here chronicled and fully and well illustrated, include places so far apart as Maidstone and Guildford, Denham, in Buckinghamshire, and



WHITGIFT HOSPITAL, CROYDON.

probably be taken down and rebuilt in the museum.

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Four striking illustrations (from photographs) of the shrine appeared in the *Daily Graphic* of March 2; one showed the sacred cow, representing the goddess Hathor, appearing "as if about to step out of her sanctuary."

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We welcome the *Record* of the winter meetings and summer excursions for 1905 of the Upper Norwood Athenæum, an institution which for years past has taken a high place among suburban associations of the kind. Its name is somewhat of a misnomer, for its membership is drawn from a wider area than

St. Albans, Stratford-on-Avon, and Greenwich. We have not space to name all the places described, but we may note especially the papers by Mr. Herbert Draper on "Theobalds and Cheshunt"; by Mr. A. J. Pitman on "Denham," a little place of much historical and antiquarian interest; by Mr. T. Pitt on "Cowley and Iver"; and by Mr. J. Downes on "The Whitgift Hospital." The illustrations are good, and are mostly from photographs taken chiefly by the members. We are courteously permitted to reproduce one on this page, which shows the Whitgift Hospital, Croydon, a foundation much threatened, but still happily with us. We congratulate the Upper Norwood

Athenæum on the excellent work it is doing, and trust that its future history may be long and prosperous.

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At Christie's on February 23 a set of four panels of old Burgundian tapestry and two upright panels of the first years of the sixteenth century, depicting compositions of figures illustrative of some obscure mythological subject, were knocked down at £4,725, while a set of five panels of old Beauvais tapestry made £735, and an oblong panel of old Gobelins, representing nymphs sacrificing to the goddess Ceres, fetched £399.

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We have received the *Report of the Bristol Museum and Art Gallery Committee for 1905*. The Committee naturally rejoice that the year saw the erection of the Art Gallery, thanks to the generosity of a citizen, Sir W. H. Wills, Bart. (now Lord Winterstoke), which is under the charge of Mr. Richard Quick, and has already received many handsome gifts. Mr. Quick appends to his portion of the *Report* a useful list of the principal deceased artists who were born in or associated with Bristol. The report of the Curator of the Museum, Mr. H. Bolton, is a record of great progress. The views of the buildings which illustrate the *Report* show that Bristolians may well be proud of the exterior of their Museum and Art Gallery, as well as of their contents.

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While digging on land near Frenchpark, co. Roscommon, on February 24, a labourer discovered a cavern with an arched roof, about 6 feet in depth. From this a narrow winding passage led to an old castle, about a quarter of a mile distant. The underground passage is well built, and some of the walls bear traces of rude inscriptions, while at a certain point a number of skeletons and bones were found, together with a quantity of metal, which proved to be armour and weapons, evidently of great antiquity. An old legend in connection with the castle runs to the effect that ages ago the remains of one of the most powerful of the Connaught clans took refuge in there after their defeat in a sanguinary battle. The passage was closed at both ends by their pursuers, and the warriors thus left to their death.

The demolition of two old houses in Ivy Lane, Newgate Street, says the *City Press* of March 3, has led to the discovery of a large square bath, which, though obviously not of Roman origin, is very old and interesting. It is nearly 20 feet long, and was in its perfect state quite 5 feet deep. Its sides are lined with small glazed tiles of Dutch manufacture, and the bottom is covered with marble slabs, beneath which is a bed of thin red tiles. The extent of the bath leads almost conclusively to the conjecture that it was used for public purposes, as no private house would possess so large a one. No discovery has yet been made with regard to any method which might have been adopted by the previous users for heating the water, and the source of the water-supply also remains undiscovered. So far as the latter is concerned, however, there were many wells in Newgate Street in the "good old days," a fact to which several recent excavations have borne witness. In close proximity to the bath are some tunnels, which run in the direction of Newgate Street, and from their appearance and practical utility seem to have been constructed as means of escape from one portion of the original building, which must have been of very ancient date, to another. It is estimated that a party-wall in the centre of the existing buildings (which are about 200 years old) dates back for not less than four centuries.

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In the *Annual Report of the Sussex Archaeological Society*, which has lately been issued, Mr. W. H. St. John Hope reports, in reference to Lewes Priory, that, through the kindness of Mr. Kenward, he has been permitted to make excavations in his garden for the purpose of finding any remains of the choir and transept of the Priory church. Strong foundations are found to exist in many places, but no definite lines of masonry, and a portion of the tiled floor of the south transept was the only important point disclosed. By the like kindness of Mr. F. G. Courthope, Mr. St. John Hope was allowed to sink a number of holes in his garden, with the result that he was able to find the rubble core of the western end of the Priory church, and also of the circular building which enclosed the conduit and lavatory above the

so-called "lantern." Mr. St. John Hope further reports that he has elsewhere lighted upon the original letters in Italian of Giovanni Portinari to Cromwell, describing the destruction of the Priory church. They seem to throw a rather different light upon the plan of the church from that afforded by what can now be proved to be Richard Moryson's somewhat inaccurate translation. The report also mentions that during the year the Roman pavement at Bignor has been repaired, and the tesserae fixed at the cost and under the supervision of the Society of Antiquaries of London, and a probably unique wall-painting has been discovered in a house known as the "Old Flushing Inn," Rye. The Society has made a grant towards the copying of this wall-painting, which will be reproduced in a forthcoming volume.

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The *Times* of March 6 says that Mr. A. Moray Williams, of Bedales School, near Petersfield, has given the following particulars of the newly-discovered Roman villa at West Meon: Mr. Williams was led to make some search at West Meon through the article on Romanic Britain that Mr. F. J. Haverfield, of Christ Church, Oxford, had contributed to the Hampshire volume of the Victoria County History. Lippen Wood, West Meon, owing to a certain amount of débris that had been noticed in its eastern part, was entered in that catalogue as possibly the site of such a villa. The villa stands in Little Lippen Wood on the slope of a hill, about half a mile from West Meon Church. The chief features that have been determined at present are a block of six rooms, what is thought to have been a gateway on the east side, a double hypocaust in the south-west corner, and a buttress backing the wall to the block of rooms. One of the rooms, measuring 10 feet by 33 feet, was paved plainly with red-brick tesserae, and was, perhaps, too broad to form a passage. As a sleeper wall underlies the tesserae at 10 feet from its west end, it may have been divided by folding-doors or other partition. The base of a moulded column in its original position, with a coat of red paint still adhering to it, is completely visible, and traces of a similar column opposite indicate a doorway leading to Room 2. This room,

which measured 21 feet by 10 feet, was also paved with red tesserae, but with a border of white ones, and there also are sleeper walls indicating partitions or folding-doors. Room No. 3 measured $21\frac{1}{2}$ feet by 11 feet, and was paved with mosaic of a somewhat elaborate geometrical pattern of red, black, white, and blue. In the centre there was an octagon panel, which may have contained a figure, but it has been wholly destroyed. To the right of Room 2 was a room measuring 11 feet by 19 feet, also covered with a mosaic pavement. This pavement is well preserved, and is very beautiful, if only from the fact of its simplicity. It is only geometrical in red, white, and black. The pavement has sunk considerably, and perhaps lies over a hypocaust. The other two rooms have not been yet fully excavated. At the south-west corner the hypocaust presented most unusual features. It was 21 feet in length, and consisted of two chambers, each fitted with an apsidal termination. It cannot yet be said with certainty to which type this house belonged. It may turn out to be a small courtyard house, but it is quite possible that a corridor may be found. Near the spot was found an abundance of iron slag, which indicates the former existence of a smithy. Further excavations will be undertaken this summer on the spot, and the two mosaic pavements already found will probably be permanently preserved.

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Another interesting archæological discovery has been made at Naples during the construction of the new Via Forcella. Remains have come to light of the old wall which surrounded the Greek city, and which dates from 400 B.C. They consist of a parallel external and internal wall, strengthened by secondary perpendicular walls, which form a series of rectangular spaces, filled with earth and broken pieces of tufa. These pieces of wall run from east to west, which would be in contradiction to the testimony of ancient topographers, who affirmed that the ancient Greek wall went northwards at this point. Professor Gabrici, who is superintending the excavations, suggests that the remains found are a side wall of one of the Greek city gates, of which the other side is still covered. It is hoped that it will be possible so to modify

the plans of the new construction that a small square can be left in which these very interesting remains can be left exposed.

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A question of much interest to archæologists and all who are interested in the remains of Ancient Rome, says the Rome correspondent of the *Morning Post*, is at present being discussed in connection with the extension of the Via Cavour—a long street which extends from the station square down to the Forum, a distance of a mile. According to the official scheme, this street is to be continued to the base of the huge monument of Victor Emmanuel II. This continuation will involve the destruction of a number of buildings, and the question now arises whether the area at present covered by them should not be reserved for a full and complete excavation of the Fora of Julius Cæsar, Augustus, Vespasian, Nerva, and Trajan, all of which lie within this region. In that case no buildings would be allowed to be erected on the liberated area, and this would probably be the most economical course in the long-run; for, sooner or latter, these excavations will be made, and in that case it is sheer waste of money to build houses which at some future period will have to be expropriated and pulled down. Such an opportunity for excavations on a much less expensive scale than usual in Rome will never present itself again, and archæologists should therefore use their influence to induce the authorities to reserve the space cleared for their investigations in the very heart of Imperial Rome.

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While carrying on some excavations near the foundations of the old church of St. Peter, on the top of Montmartre, M. Sauvageot, a well-known French antiquary, has discovered a love-letter which is 700 years old. It was written by the knight Jean de Gisors to his lady, Alice de Lisle. In his letter the knight declares for all the world to know that he has worshipped the fair Lady Alice from afar, that never had she given him any right to declare his love, but that her image has been his guiding star for years, and that now, on the eve of battle, he wishes to send her a chaste farewell. Apparently the damsel never got the letter, for the knight

was slain the next day upon the battlements, and buried in the trench, whence his bones have been exhumed by the casual pick of a modern antiquary.

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The *Essex and Suffolk News* of March 10 records an interesting archæological discovery; it seems that the object found may possibly have formed the base of a cross. "During the demolition of an old malting in Stowupland Street, Stowmarket, to make room for the erection of a dwelling-house for Mr. John Gosling, the workmen discovered a huge piece of stone, octagonal in shape, each panel being finely carved in the Decorated period. It was found embedded in the clay some 2 feet 6 inches below the foundations of the building, and underneath the old asphalt floor of the malting. The stone is 23 inches in diameter and 12 inches deep, with a circular hole through the centre, and is thought to have formed the base of a church font or water stoup. How the relic came to its strange hiding-place is, of course, unknown. The malting is supposed to be nearly 300 years old, and is said to have been at one time a wool-stapler's warehouse."

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The supplement to the *Illustrated London News* of March 17 contained a large number of illustrations of the wonderful discoveries which have been made in the Valley of the Kings in Egypt. Especially remarkable is the tomb furniture, which is of exquisite workmanship, and bears a strange likeness to modern works of art. Of the three chairs, one, as Mr. Maspero said, seems almost in the style of Louis XVI., and another in the style of the French Empire. Both these extraordinarily solid as well as elegant chairs were illustrated, as were a bed of beautiful workmanship and elaborately carved head, and other valuable and beautiful relics.

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On March 14 several stone coffins were found protruding from the embankment on the coast west of Dunbar, having been laid bare by the storm of the previous day; but owing to the frost-bound condition of the land it was impossible to reach them. About fifteen years ago a number of stone coffins,

several of them containing perfect skeletons, were discovered in the same locality.



Mr. R. C. Bosanquet, Director of the British School at Athens, has been appointed to the Chair of Classical Archæology in the University of Liverpool. One condition in the terms of Mr. Bosanquet's appointment deserves special attention. It provides that he shall have sufficient leave of absence to enable him to continue his work of practical research, and so to keep himself in touch with the explorations that are adding so largely to our knowledge of the past. This is a precedent that might well be followed in other cases.



On March 13, says the Rome correspondent of the *Morning Post*, Professor Marucchi, the well-known Christian archæologist, delivered a most interesting lecture *in situ* before the British and American Archæological Society on "The Site of the Crucifixion of St. Peter." The question is of much actual importance, because a few months ago Mgr. De Waal was ordered by the authorities to remove a tablet which he had placed on the wall of the Campo Santo Tedesco, adjoining the Vatican, stating that St. Peter was crucified there. This action was taken at the request of the Spaniards, whose church of San Pietro in Montorio is a rival claimant for the honour of being the site of St. Peter's crucifixion.

Professor Marucchi advanced a number of arguments in favour of the Campo Santo Tedesco. He adduced the *a priori* probability that the crucifixion of the Apostle took place there because Tacitus tells us that the first Christian martyrs were executed in the gardens, and near the circus, of Nero—that is to say, at the Vatican. He showed, too, how Caius the priest in the second century believed St. Peter to have been buried in the Vatican—the natural place for his interment if he was crucified hard by—whereas the Janiculum was at that time a fortress and not a suitable or likely place for a crucifixion. Professor Marucchi then described in detail the documentary evidence. He alluded to the fourth century legend that St. Peter was "crucified in the Naumachia"

—that is to say, in the Naumachia at the Vatican—and to the document of the same date, which states that he was conducted to the Vatican "near the obelisk of Nero, for there the cross was placed." Similar evidence, as the lecturer pointed out, is furnished by the *Liber Pontificalis* of the sixth century, which says that "St. Peter was buried on the Via Aurelia, near the place where he was crucified, near the temple of Apollo (that is to say, the Sagrestia), near the palace (that is, the circus) of Nero." Next he cited as a further documentary proof the hymn of Prudentius, which says that "the marsh of the Tiber" witnessed the martyrdoms of the two Apostles, St. Peter and St. Paul—a topographical description certainly not applicable to the lofty Janiculum. Ennodius, Bishop of Pavia in the sixth century, who knew Rome well, remarks also that the tomb of St. Peter was "in the spot where he was born"—that is to say, where he was "born" to new life by martyrdom. In conclusion, Professor Marucchi showed that there was no mention of any Church of San Pietro in Montorio before 1200, and that no one thought of identifying the Janiculum with the site of the crucifixion till the fifteenth century, when Matteo Veggio, about 1420, invented the story against which Bosio and other archæologists strongly protested. Professor Marucchi's lecture was warmly applauded.



A Pilgrimage to St. David's Cathedral.

BY ALFRED C. FRYER, PH.D., F.S.A.

ILLUSTRATED BY PERCY HUME.



ST. DAVID'S AND THE COAST.



IT was Pope Calixtus II. who canonized St. David in the year 1131, assigning a high place to his church among the sacred fanes of the Christian world, and an old saying declares that two pilgrimages to St. David's are equally meritorious and efficacious with

one to Rome. This celebrated indulgence has been versified as follows :

*"Meneviam pete si bis, Romam adire si vis ;
Æqua tibi merces redditur hic et ibi ;
Roma semel, quantum dat bis Menevia, tantum."*

One of the modern pilgrims to the shrine of St. David was Dean Stanley, and his impression is summed up in these words : "That marvellous cathedral of St. David's, in its secluded basin at the very extremity of the land, shut out from the world and enclosed as within a natural sanctuary, with its craggy coast and headland and island, and glistening shore and purple cliff, every spring and bay and inlet teeming with some strange legend of those primitive days of David and Non and Lily."

The modern pilgrims leave Paddington at the convenient hour of 11.20 a.m., and after seven and a half hours of railway travelling through Bristol, the Severn Tunnel, Newport, Cardiff, the smoky vale of Landore, and the little town of Carmarthen, arrive at last at Haverfordwest. Here they alight and enter an antique carriage, whose aged springs seem as if they can never bear the strain of conveying the little company to the city of St. David's. This ancient vehicle, with scarce a vestige of paint upon it, carried the pilgrims over a road which boasts of possessing seventeen hills to its sixteen miles. It toiled up steep slopes and descended into deep valleys as it trundled on towards the little city built in the uttermost extremity of Wales, where the wild waves of the Irish Sea rage and foam around the rocky headland of St. David's. This paintless vehicle pursued its way over moorlands golden with gorse, along the wild sea-coast of St. Bride's Bay, and once the driver stopped to water his horses at the little half-way inn, protected from the fury of Father Neptune by a vast ridge of pebbles. From Newgale the antique conveyance was dragged by weary horses to the high land above, and as the pilgrims looked back they could see in the distance Roch Castle, the Prescelly Hills, and the beautiful sweep of St. Bride's fair blue bay, with the islands of Skomer and Skokham. The road extended over treeless solitudes, and occasionally it dipped down into deep valleys, and in

one of these it crossed a bridge over a little creek. Soon the out-of-the-world harbour of Solva was left behind, and in a short time the travellers neared the end of their pilgrimage. The sun had set, and lights shone out of the windows of cottages forming the city of St. David's.

St. David's has been fortunate in having for its historians the late Bishop Basil Jones of St. David's and the late Professor Freeman, and they advised all pilgrims to obtain their first impressions by moonlight. "The most impressive time and point from which the cathedral can be viewed is from the north-west by moonlight ; none other so strongly brings out the strange mixture of past and present, the sort of life in death of the whole scene. . . . Salisbury by moonlight is more graceful and lovely ; Winchester more grand and awful than either is by day ; but they cannot at all compete with the strange and unique charm of St. David's. They are still buildings, palpably and unmistakably the works of man, and suggesting only the ideas naturally raised by the noblest of his productions ; but St. David's almost assumes the character of a work of Nature. The thoughts of man and his works, even the visions of fallen state and glory, are well-nigh lost in the forms of the scene itself, hardly less than in gazing on the wild cliffs from whence its materials were first hewn, and whose spirit they would seem, even when wrought by the hand of man, to have refused utterly to cast away."*

On reaching the village-city the first object which meets the gaze of the pilgrims is the grand old cross, elevated on six steps. Although the pilgrims, when standing near this cross, are only a few hundred yards from the cathedral, yet it is built in so deep a hollow that only the top of the central tower can be seen. The moon is high in the heavens, and nearly at the full, and as the travellers stumble down a gloomy lane paved with cobble-stones, which have been described as picturesque to the eye, but painful to the feet, they find their way is barred by the only one of the four gateways of the close now remaining. The great archway was flanked on either side by two

* See *The History and Antiquities of St. David's*, by Jones and Freeman.

ruined towers. The earlier one was semi-circular, and was probably a belfry. Such



ST. DAVID'S: THE CROSS AND CATHEDRAL TOWER.

campaniles may still be seen at Oxford and Chichester. The other tower is an octagon, built in the early Decorated period, and was once a janitor's lodge.

The pilgrims pass beneath the gateway, and looking over a low wall, catch their first view of the wondrous building. "Silently we gazed upon it," wrote another pilgrim. "Like the creation of a monument it lay beneath us," he added, "a beauteous fabric lit by the soft pale light of the full moon. Unreal and yet so beautiful the great structure lay in the quiet valley, its masonry looking slight and delicate in its grandeur. . . . To stroll round and linger in the moonlight beneath and above this beautiful building after the rude drive through tiny dirty villages and over barren moorland and by the open sea, seemed like living in another world. The intense stillness grew upon us as we stood and watched the great building; it did indeed seem a city of the dead, where all life was gone, and but this mighty fabric left."* This first glimpse of the cathedral viewed from an elevation level with the

summit of the central tower presented a *tout ensemble* never to be forgotten. From that position a flight of thirty-nine steps descends to the churchyard, and these have been jocosely named "the Thirty-nine Articles."

St. David's is a restful place, far removed from the rush and roar of the outside world. It is a village-city, through which the cows are driven to pasture in the early morning by women clothed in homespun flannel as busily plying their knitting-needles as any Shetland dames while sauntering down the "city" High Street. The meeting-place for gossip is the post-office, where cloth and writing-paper, pepper, biscuits, and other useful things are sold. Here the sorting of the letters is of daily interest to the little group of "citizens" who congregate around the open door.

St. David's is built on the westernmost point of a peninsula, which may be truly called the Land's End of Wales. Let us accompany our friends as they wander in search of the wild coast scenery for which this peninsula is so justly famed. Leaving



ST. DAVID'S: GATEWAY TO THE CLOSE.

the High Street, we pass a windmill with its whirling sails, and in less than a mile we reach the bay called Caerfai. Who can de-

* See "A Dead City," by James Baker, in the *English Illustrated Magazine*, No. 61, p. 34.

scribe those jagged rocks of purples, and reds, and grays, and yellows that dive deep down into depths of translucent green water? Here may be seen ledges of bright red sandstone, which are covered with waving seaweed fit for the home of fabled mermaids or a bath for Aphrodite.

Following a narrow path which skirts the top of a precipitous cliff, we make our way over headlands golden with corn and ablaze with yellow gorse and purple heather, with here and there a whitewashed cottage standing in a fair green patch of pasture land. On the high ground, near the signal station overlooking St. Bride's Bay, and not far from a little cove with a strand of gray and red and white pebbles, is the ruined chapel of St. Non. Here tradition declares St. David was born in a wild thunderstorm. The lower portion of the walls of the little chapel have particularly large stones worked into them, and it has been suggested that these indicate its high antiquity. One stone at the east end is marked with a cross inscribed in a circle. Not far from this ruin is St. Non's holy well, covered with a stone-arched roof, where ferns are reflected in the cool clear water, which is said to ebb and flow with the tide. The water is believed to possess medicinal properties, and to be specially suitable for rheumatic affections, for which it is still in request. Pins were dropped into the well, and money placed in a box, the recess for which may still be seen, and it was long believed that every wish made here when offerings were made and silence preserved would be realized.

On our way to the little harbour of Porthclais we pass the Chanter's Seat, where few would dare to venture, and around which the whirling sea-birds shriek their wild discordant cries. Near this little port, with its ruined pier, is a hollow known as "Flynon Dewi" (St. David's Well), and here tradition tells us that the patron saint of Wales was baptized by Bishop Elvi.

Another ramble led us to the ruined chapel of St. Justinian at Porth Stinan, where there is now a lifeboat station. The chapel is roofless, and there is little doubt that it was built for the use of mariners, as it stands on the mainland overlooking Ramsay Sound, and the passage to Ramsay Island is de-

cidedly a turbulent and rough one, for the waters scethe through the sound at the rate of some ten knots an hour at certain states of the tide. These old ruined walls of St. Justinian's Chapel must have echoed with many thankful prayers from anxious travellers and rough sailor-folk. But who was Justinian? We turn to the Rev. S. Baring-Gould for help, and he informs us that a stranger came and settled in Ramsay Island, so St. David got into his coracle, and was rowed across the sound. The stranger told him his name was Justinian, and as David found him lettered and pious he sent him two serfs to minister to his need, to cut and stack his peat, dig his ground, and catch fish for his sustenance. Whether they found the solitude of the island to be unbearable, or that Justinian was rough of tongue and temper, we know not. At any rate, they murdered their master and escaped in his boat. Then the people on the mainland determined to venerate Justinian as a saint, and built a chapel in his honour. The ruins now existing were built, however, by Bishop Vaughan in the sixteenth century. The walls are in fair preservation, and traces of arches and corbels, an arcade, a piscina, and a recess that may have been an ambry, may still be seen.

No wanderer or pilgrim can be content until he has climbed the wild barren headland of St. David's, where men and women lived and worshipped long before the dawn of what we call history. Here, on this bleak headland, can still be seen an ancient camp, whose outer wall stretches right across the head from sea to sea.

Within this rampart is a desolate stretch of moorland, and as we cross the short, soft turf and stunted bracken, we come upon two embankments of earth and another great wall built of loose stones piled up wide at the base and narrowing towards the summit, like the famous camp at Otzenhausen in Germany. Within this great wall are the homes of those ancient warriors who defended their great citadel. They are circular huts from 24 to 30 feet in diameter, and are protected from the westward by a great mass of gray lichen-covered rock. Here, on this barren promontory, we stand amid the relics of an energetic people who lived and died long

before the Roman conquerors built their town on Whitsand Bay. Menapia, with its temples, baths, and villas, is vanished like a dream, and all traces of Rome's greatness are hidden beneath hills composed of drifting sand. Here in this remote spot the worship of Christ has struggled with Celtic thought and the worship of Jupiter and other Roman gods, and now over yonder moorland cluster whitewashed cottages around a Christian church, where prayer and Eucharist has been offered for some 1,400 years.

II.

THE EPISCOPAL PALACE AND ST. MARY'S COLLEGE.

Isaac Williams, the Keble of Wales, thus beautifully sings :

I pass'd beneath a mouldering tower,
When on me came a solemn hour
Of feelings never known before,
But which from me shall pass no more—
A scene beneath the wicket gate,
Most beautiful, most desolate !
It was St. David's ancient pile,
Chancel, nave, tower, and window'd aisle ;
And skirting all the western side
A palace fair in ruin'd pride ;
With storied range in order set,
And portal, arch, and parapet.
There hiding from the haunts of men,
In hollow of the mountain glen,
Religion's venerable hold,
With wrecks and ruin manifold,
Burst full on the astonished eye,
Hoar in sublime antiquity.

* * * * *
O sight forlorn ! and yet so fair
In ruin that, transfixed there,
I gazed, until I seem'd to stand
Upon a strange unearthly land,
Between the dying and the dead !
So many centuries o'er my head
Their solemn shade in silence spread.

The great cathedral stands on one side of the little river Alan, while the magnificent ruins of the vast episcopal palace are on the other. Critics declare that this palace is the finest specimen of domestic architecture, strictly ecclesiastical, in Great Britain : "Of the palace of St. David's, it is hardly too much to affirm that it is altogether unsurpassed by any existing English edifice of its own kind. One can hardly conceive any structure that more completely proclaims its

peculiar purpose. It is essentially a palace, and not a castle ; we have not here the moat, the tower, the frowning gateway, or any feature proclaiming, if not an intention of hostility, at all events a state of things involving the necessity of defence. The prominent parts are the superb rose-window of the hall, and the graceful spire of the chapel imparting an abode not of warfare, but of hospitality and religion."*

This quotation is taken from the writings of the late Bishop Basil Jones and the late Professor Freeman, and we venture to consider that these learned historians have overlooked the fact that the close was fortified,



ST. DAVID'S : EPISCOPAL PALACE (TAKEN FROM THE TOP OF THE CATHEDRAL TOWER).

and consequently the architect did not require to build a fortress instead of a palace. The river Alan answers the purpose of a moat on one side, while on the other the walls are high and only pierced with small windows, for the principal windows of the palace are arranged to open on the great quadrangle. The architectural arrangement of this quadrangle is one of the most pleasing features of a unique building. Quadrangles in many large edifices are somewhat monotonous, but in the courtyard in St. David's Palace the skilful architect has so arranged his larger buildings that they become pic-

* See *History and Antiquities of St. David's*, by Jones and Freeman, p. 189.

turesque and prominent, while the whole of the great edifice is kept at the same height.

Another striking feature of this palace is the wonderful parapet which is seen from all sides. We will allow a modern architect to describe its salient features. "It consists of a series of arches," says Mr. Philip A. Robson, "with a hollow ornamented by Gower's four-leaved flower, carried down on octagonal shafts, which rest on corbels of considerable variety about 2 feet down the wall. Above the arcade is a corbel-table, carrying a protecting battlemented cornice. The battlements have extremely narrow embrasures and loopholes. The sills of the arcade are steeply slanted outward, and the jams show the old shape of the roof and finish with a neat weathered projection. Great richness is obtained above the arcade from the various coloured stones employed. They are set in squares, alternately purple and gray, in the voussoirs of the arches and the spandrels above them, and make a mellow and harmonious chequer-work, which greatly adds to the character of the whole building."*

Bishop Henry Gower built his palace at St. David's about the year 1340, and similar parapets still exist at Swansea Castle and at Lamphey Palace, near Pembroke, and both are attributed to the work of this consummate Bishop-architect.

The palace is entered by a modest gateway, which leads into a quadrangle of 170 feet square. The building on our left is called the East Chapel, and was probably built before the large West Chapel was constructed. It is raised on crypts, like all the buildings in the palace, for Bishop Gower intended to run no risk in a damp residence either for himself, his household, or his many guests. The West Chapel has a graceful bell-tower, terminating in a broached spire. This chapel and its belfry turret is one of the many pleasing features of this splendid courtyard.

The Bishop's Hall (60 feet by 23 feet) is entered by seven modern steps and a porch with a semi-octagonal arch. A recess which cuts into a window at the south angle may have contained the refectory pulpit. "The usual dinner-hour," says Walcot, "was 3 p.m.

* See Bell's Cathedral Series, *St. David's*, p. 88.

. . . at a high table on the dais; the Superior sat in the centre of the east wall under a cross, a picture of the Doom or of the Last Supper, having the squilla bell (a small bell shaped like half an onion) on his right hand, which he rang at the beginning and end of dinner. . . . Whilst the hebdomadaries or servers of the week laid the dishes, the reader of the week began the lecture from Holy Writ or the lives of the saints in the wall pulpit." In the south-west wall is the



PORCH LEADING TO GREAT HALL OF THE
EPISCOPAL PALACE.

famous rose-window. The tracery is exceptionally beautiful. In the centre is an upright quaterfoil, and from this spring rays terminating in trefoil arches. It has been pointed out that "the inner circle is not concentric with that enclosing the tracery, but is dropped a little to create, as was often the case in these circular windows, an optical delusion. Thus the splay at the top is considerably less than at the bottom, but looks about the same. Gower's four-leaved flower

is again in evidence in the hollow of the outside edge of the splay.*

The kitchen, too, was worthy of the great establishment (26 feet by 13 feet), and the cooking was doubtless excellent. This room, with its interesting chimney, which is now, alas! fallen, was evidently domed.

An aisle leads from the kitchen to the great hall, but it is approached from the quadrangle by a richly-adorned porch the whole height of the building. The entrance has an oggee, six-centred arch, and the two vacant niches once contained statues of King Edward III. and Queen Philippa. This hall is one of the chief glories of the palace, and it measures 116 feet by 31 feet; but this includes a small apartment of about 30 feet, which was originally a drawing-room.

The shrine of St. David attracted so many pilgrims that a large guest-house became a necessity in the thirteenth and fourteenth centuries, for the Bishop was bound to entertain all who came to the cathedral. However, Bishop Gower built a palace which even royalty on several occasions deemed worthy of their attention.

It is said that Bishop Barlow (1536-1549) initiated the work of destruction by removing the lead from the roof to provide portions for his daughters, who married five Bishops. This Bishop endeavoured to remove the see to Carmarthen. "Barlow's letter to Cromwell on this subject strongly urges the removal, partly on account of the inconvenient situation, and partly because the hopes of Protestantism rested on getting rid of the *religio loci*."†

Although the palace is forsaken by its ancient occupants, and no hospitality is now dispensed to the pilgrim, yet he may linger in this peaceful place, and lie upon the soft greensward in the great courtyard, as the shadows lengthen and glossy jackdaws caw from the ivied walls, and smaller birds twitter to each other from parapet and ruined arch. Here he may rest amid a great ruin, hoary with age and beautiful with ivy, dream of the past, picture festivities in the famous banqueting-hall, and view the

long procession of pilgrims—Kings and Queens, knights and squires, Bishops, priests, and humbler folk—who have passed through yonder ruined entrance-gate, seeking food and shelter in Bishop Gower's mighty guest-house.

Retracing our steps towards the cathedral, we cross the river Alan, and seek the ruined chapel of St. Mary's College. The college was founded conjointly by John of Gaunt, Duke of Lancaster, his wife Blanche, and Bishop Adam Houghton, in 1377. How-



EPISCOPAL PALACE: THE GREAT WHEEL WINDOW OF THE BANQUETING-HALL.

ever, it was endowed solely by the Bishop for the maintenance of a master, seven priest-fellows, and two choristers. The early Perpendicular chapel is built on a large crypt, and being contiguous to the stream, it has been compared to the chapel and hall of Magdalen College, Oxford. The great east window must have been a fine example of Perpendicular work, and the ruin which remains shows that the architect had an eye for fine proportion and much subtlety of detail. The tower was built for a broached

* See Bell's Cathedral Series, *St. David's*, p. 91.

† See *The History and Antiquities of St. David's*, by Jones and Freeman, p. 330.

spire, which was never erected, as there was some settlement, being built too near the Alan. Consequently, a great buttress was added to the south-west angle, which is still a very prominent feature.

Bishop Houghton (1361-1389) was an energetic ruler of the See of St. David's, and he established cathedral schools, endowed the choristers, and erected the Vicar's college. He was Lord Chancellor to Edward III. and for the first year of Richard II. On January 27, 1377, at the opening of Parliament, he preached from the text, "Ye suffer fools gladly, seeing that you yourselves are wise," and applied it, that his audience being wise, desired to hear him, who was otherwise. Houghton was contemporary with Chaucer, Wycliff, and John of Gaunt; and there is a legend which Browne Willis found in an Elizabethan manuscript that Houghton was excommunicated by Pope Clement VI., and that the Bishop retaliated by excommunicating the Pope, while a window in the college chapel commemorated the event pictorially. Clement died (1352), however, before Houghton was Bishop, and was succeeded by Innocent VI. Nevertheless, the story may be correct. The names may, perchance, have been confounded, or the Pope was perhaps the Antipope, Robert of Geneva, known at Avignon as Clement VII. "Although the story is of doubtful authenticity," says a modern writer, "it is quite in accord with Houghton's vigorous character, being, as he was, the friend of Chaucer and John of Gaunt."* Bishop Houghton was no mere figure-head, for at the time of the peasants' revolt all England echoed with the rhyme:

When Adam dived and Eve span,
Who was then a gentleman?

Bishop Houghton seized the occasion, and satisfied his people by enacting "various statutes, among them one regulating the rate of wages and the price of beer among his 'subjects' within the lordship of Pebidiog."

* See Bell's Cathedral Series, *St. David's*, p. 85.

(To be continued.)



The Gipsy Folk-Tale of the Two Brothers.

BY WILLIAM E. A. AXON, HON. LL.D., F.R.S.L.



HE stories told by the tent-fires of the wandering gipsies have in recent years received considerable attention. The late Mr. Francis Hinde Groome in 1899 published an important book on the subject, and at an earlier date Mr. H. T. Crofton, another expert in Romany lore, read a valuable and suggestive paper on the same topic before the Manchester Library Club (*Manchester Quarterly*, 1882, p. 15).

Amongst the stories given by Mr. Groome is a short version of the tale of the Two Brothers as it is told in the Bukowina. He also gives a Hungarian variant, in which three brothers are the personages. The story of the Two Brothers is given in a longer form by Dr. Franz Miklosich (*Über die Mundarten der Zigeuner Europa's*, iv, p. 44).

"There were two brothers, the one poor, the other rich. And the rich one said, 'Come, brother, let us go to visit our father.' The rich one provided himself with food for the journey, but the other was forced to go empty-handed. They had gone a good distance on their way when the rich one, being hungry, pulled forth his provisions and commenced to eat. Then the other one said, 'Brother, give me also a little bread.' 'First give me one of your eyes, and then I will.' And the poor fellow took out one of his eyes, and gave it to his brother in return for a piece of bread. On they went, for it was a long way, and by-and-by the poor one begged his brother to give him one more piece of bread. 'Give me your other eye,' answered his brother, 'and I will give you bread to eat.' And so hungry was the poor man, that for a crust of bread he plucked out his other eye, and made himself blind. Then his brother took him by the hand, and led him under a cross, and left him there. In the night time some demons came and sat on the cross, and he overheard what they said. And the oldest of them asked the others what they had been doing during the

past day. One said that he had stopped the supply of water in a certain city; another that he had caused an Emperor's daughter to be in a torment of pain, halfway between life and death; and another that he had enjoyed a rare day of it, for he had made one brother dig out his eyes at the order of another. But he added that if the blind man only knew of it, there was a stream near the cross, and if he washed himself in it, he would recover his sight. The other two demons also said, each with regard to his own work, that the water would flow again in the city if the citizens would go on to a certain mountain and raise a stone which was lying upon it, and that the Emperor's daughter would become well again if she knew that there was a certain frog lying under her couch, and if she made a lotion and put the frog in the lotion and then washed herself in it. While they were talking, the cocks crew, and frightened them away, for they knew that the light was at hand. And the man drew himself along to the stream, feeling the ground all the time with his hand, until he found the water. And he washed his face in it, and as soon as he had done so fresh eyes were given to him, and he could see as well as before. And he went to the city where the water was stopped, and he said to the people, 'What will you give me if I make the water to flow again?' 'Whatever you may ask.' 'Come, then, with me on to a certain mountain, and bring iron levers with you.' So they went, and raised the stone, and the water flowed without ceasing. Then the citizens were overjoyed, and they asked him what he wished for; and he said a car with two horses, and the car to be full of gold. And they gave him what he asked for. Next he went to the palace of the Emperor whose daughter was ill. 'What will you give me if I make her well again?' 'Whatever you demand.' Then he bade them boil some water, and he found the frog which the demons had spoken of, and he put it in the water, and made a lotion. And the Princess was washed in the lotion, and she became stronger and more beautiful than ever. And they asked him what they should give him. 'Give me,' he said, 'two horses and a car full of gold, and lend me also a driver to

drive me home.' When he reached home he sent a servant to his brother to borrow a measure. And his brother asked the servant why he wanted a measure, and he told him that it was to measure money with. Then he sent the measure to his brother, and followed to see what it all meant. And when he saw his brother with all the money he had got, he asked him where he had got it and the horses from. 'I got it all where you left me.' 'Take me there, too, brother, for I'm sorry for my unkindness to you.' 'Don't be sorry. I'll take you there, as you wish it.' And they both went to the place where the one had taken one of his eyes out. And now the other said, 'Brother, give me a piece of bread.' 'I will if you will give me one of your eyes.' His brother took out one of his eyes and gave it him for the bread. Then again he asked him for another piece of bread. 'Not unless you give me your other eye.' So he plucked that out also, and gave it in return for bread, and in this way he became blind, as his brother had been before. Then his brother took him by the hand and led him under the cross and left him there. Again, in the middle of the night, the demons came, and again the oldest of them asked the others what they had been doing, but one whispered, 'Do not speak, for last night the blind man was under the cross while we were talking, and he made himself eyes, and he caused the water to flow again, and healed the Emperor's daughter. Stop where you are while I search under the cross.' And there he found the blind man. 'Here he is!' the demon cried, and down the others rushed, and tore him into pieces. So the man died."

This curious story is found in varying forms in countries far apart, and among many different races. Mr. W. A. Clouston has devoted a chapter to this particular type of story (*Popular Tales and Fictions*, i. 249, 464), and mentions German, Norse, Portuguese, Kabyle, Kirghis, Arabic, Russian, Indian, and Persian versions. It forms part of one of the recensions of the *Thousand and One Nights*, and Chauvin, in his remarkable *Bibliographie Arabe*—an excellent work—gives a lengthy list of that which has been written on the subject. From

him we learn that there are also Mongolian and Turkish versions. From the fact that the tale is current in Ceylon, Mr. Clouston conjectures that it is of Buddhist origin. This is not improbable, for the Buddhist missionaries, like the preaching friars of the Middle Ages, made free use of stories and fables to illustrate and enforce the moral of their sermons. One of the most interesting of the versions is that contained in the *Heft Menzer* of Hátifi, which has been translated by Sir Gore Ouseley (*Biographical Notices of Persian Poets*, p. 279). In this the chief characters are named Kheir (Good) and Shar (Wicked). This is a highly-wrought literary form of the story. When Shar is taxed with his wickedness he not unnaturally claims that his fate was written in his name, and that no punishment should be awarded to one who has only carried out the decrees of Destiny.

We have seen that this gipsy folk-tale is known, in one form or other, in many parts alike of East and West. How have these narratives been conveyed from land to land? How have they become localized in so many different places? Mr. Groome has suggested that, as many European folk-tales have their Oriental parallels, the connecting-link may be found in the wandering gipsies who, starting from India, have made their way further and further westward. From the banks of the holy river Ganges to the Golden Gates of the Pacific, the Romany tribes have, by many devious paths, made their pilgrimage through the centuries. The stories current among them only began to be collected at a comparatively late period, and doubtless many have been lost. But, almost without exception, those that remain are easily paralleled in the popular fictions of other races. Is it at all probable that a people dwelling so much apart from the races of the various countries they have traversed would have had so great an influence in shaping the household stories and fairy-tales? I think not. That they may have had some influence is possible; that they have had any great influence is unlikely.

Apart from its interest as an ethnological document, the story of the Two Brothers has some value as an example of the primitive

treatment of ethical problems, and perhaps as an instance of the popular faith that evil ought to be, and is, rewarded with evil. The *lex talionis* is a crude form of morals not yet wholly extinct.



The Chapel of St. Thomas, Meppershall.

BY CONSTANCE ISHERWOOD.



IN the parish of Meppershall, in Bedfordshire, surrounded by farm buildings and elms, and situate in the midst of meadows, is a beautiful little structure of venerable aspect, supported by massive buttresses, that has all the appearance of a miniature church, and only requires a tiny bell-cote to complete the illusion.

This remarkable edifice is St. Thomas's Chapel, and was dedicated to St. Thomas à Becket when it was reared, as far ago as 1150, by the monks and nuns of Chicksands Priory, for the benefit of the workpeople on this their Grange farm. Chicksands Priory, only two miles distant, was founded by Rohesia, the wife of Payn de Beauchamp, for white canons and nuns of the Order of Gilbert of Sempringham, and the Countess was "so passionately attached" to her "new foundation" that she desired to be interred in the chapter house. As was customary with the Gilbertines, the number resident in their houses was limited, so that Chicksands Priory was "limited to 55 professed brothers and 120 sisters; but they might have more labouring associates on their farms and granges, as at Chapel Farm."

Of the old grange itself no trace remains, the present homestead being comparatively modern; but, by great good-fortune, the ancient chapel of St. Thomas has been preserved, a noble example of religious zeal, for truly indeed "it speaks well for the old house of Chicksands that they should have cared so much for their workpeople on this farm as to build them a handsome and substantial chapel in which to perform their daily devotions."

St. Thomas's Chapel is built of massive blocks of Totternhoe stone, interspersed with flint and tiles, and the walls are immensely thick. The interior consists of a chancel

to the use of a barn for the last two centuries, and its beautiful windows have long been blocked up; but it is a matter for congratulation that it has been so well kept in



CHAPEL OF ST. THOMAS, MEPPERSHALL: NORMAN DOORWAY.

and nave, and measures 51 feet 3 inches in length, by 19 feet in width. The roof is supported by oaken beams, big and strong, coeval with the building. Unfortunately, this rare little sanctuary has been perverted

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repair, and that it still retains its ancient characteristics.

In the chancel are two large, round-headed niches, one on either side, the remains of Norman windows; and on the south side is

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a square aperture, now bricked up, that originally pierced the wall, which is thought to have been a confessional window. The exterior is still more interesting than the interior, and displays the delicate tracery of the windows to better advantage.

On the north side of the nave is the ancient doorway, a superb example of Norman work, very rich and chaste. The arch mouldings, enriched with chevrons and "round billets," are as beautiful and clear-cut as the day when they were first chiselled; while in the jambs are four exquisite capitals, minus their shafts, ornamented by a graceful design resembling point-lace. This lovely Norman doorway is as fine as any to be found in Bedfordshire.

There are two beautiful little Decorated windows on either side of the nave, with delicately formed tracery branching into flowing curves in the crown of the arch. These windows were inserted in 1360. Traces of a priest's doorway, Norman work, are still to be seen on the north side of the chancel. The Tudor windows, with their square "heads," were inserted in 1500, so that no less than three periods of architecture are represented in this picturesque little building. The east window, according to all accounts, was very fine, but whether Decorated or Perpendicular is not known. No traces of it now exist.

Several windows in the cloisters of Chicksands Priory are filled with bits of ancient glass, pieced together, that were bought by Sir George Osborn, Bart., during the eighteenth century, of the churchwardens of several churches in this county, and it is highly probable that some of the stained glass belonging to St. Thomas's Chapel was appropriated in this manner. Another remarkable feature of the exterior is that the chancel roof is 2 feet higher than that of the nave.

Many years ago "Chapel Farm," as it is called, was in Hertfordshire, and St. Thomas's Chapel is mentioned by the four historians of that county—*i.e.*, Nathaniel Salmon, Sir Henry Chauncy, Clutterbuck, and John E. Cussans—but the boundary has since been altered by a distance of three miles.

Nathaniel Salmon, whose father was the Rector of Meppershall 1672-1706, tells us

that the "Rector of Mepsal . . . every Ascension Day, after having read the first service in the church, he reads the second (*i.e.*, the Communion Service) in that barn, which is the chapel." This custom has been discontinued for many years, owing to the distressing fact that a labouring man committed suicide by hanging himself on one of the cross-beams, and St. Thomas's Chapel was never reconsecrated. Salmon wonders "who it was that endowed Chicksands with *this* in Mepsal . . . it must be presumed 'twas one who had considerable Manors in Hertfordshire, and great privileges annexed to them, because we find *this* of Mepsal taken into that county, tho' encompassed on every side by Bedfordshire. There are but *two* we have any Pretence to fix upon with this qualification: the one is William de Mandeville, Earl of Essex, who undoubtedly had Lands in Hertfordshire; He in his Donation of Chippenham to the Knights Hospitallers, excepts the Lands of Chicksand; the other is Simon de Bello-campo (*i.e.*, or Beauchamp), son of Pain and Rohesia. He is said to have given in the 7th or 8th of King John the Chapel of Eastwick in Hertfordshire to the Abbey of Chicksands, which was his mother's foundation. These lands have been, since the Dissolution, in the hands of the Earl of Kent (*i.e.*, of Silsoe, Beds.). By report they were exchanged with him for the Manor of Steppingley (*i.e.*, near Ampthill) by the Crown. From the Earl they were conveyed to Gray Longueville, Esq. (*i.e.*, of Shillington Bury, Beds.), from whom they descended to his son Henry, and from him to his son Gray, who sold them to Christ's Hospital in London." This was written in 1728, and St. Thomas's Chapel is still in the possession of Christ's Hospital, who have lately had it restored. In the "Taxation" of Pope Nicholas IV., dated 1291, this grange farm is thus mentioned: "Grange of Chapel of St. Thomas—land, rents, meadows . . . £6 17s. od."

It is greatly to be hoped that this "haunt of ancient peace" may long remain to bring joy to the hearts of lovers of antiquities, and that future generations will respect the command of the Holy Scriptures: "Remove not the ancient landmark."

The Egyptian Hall, Piccadilly, 1813-1873.

BY ALECK ABRAHAMS.

(Continued from p. 64.)



ALTHOUGH the amount realized was hardly a fourth of the reputed cost of the various exhibits, their proprietor decided to continue in business as an auctioneer, and in a two-page 4to. circular called attention to the favourable position of the Egyptian Sale Rooms* for this purpose, the eminently satisfactory arrangement of the rooms, and his own exceptional experience in buying and selling specimens of natural history, curiosities, antiques, etc. In addition to a woodcut of the exterior, there is a pretty plate showing a fine large room. The following is worth quoting from the same circular :

"A private gallery 40 feet long will be reserved to facilitate the sale of such articles as the delicacy of their respective proprietors may be reluctant to expose to the public. Into this none can be admitted without an order from the proprietor."

‡ The first sale was held June 14, 1819,† when the museum of Joseph Hullet, Esq., of Austin Friars, consisting of quadrupeds, birds, etc., was sold. On June 23 and two following days a sale took place of

"A genuine and entire collection of singular works of art made by the different officers and other people on board the various ships employed in circumnavigating the globe or on discoveries, particularly those made by Byron, Wallis, Cook, and others of the first navigators in the present reign, consisting of almost every article worthy of notice made (before the use of iron was introduced) by the natives of different islands and other places visited, among which are many of the first attraction in respect of rarity, singularity, and beauty of workmanship. At the same time will be sold various South Sea and other shells, some minerals, and other curious objects of natural history, etc."

* "Mr. Bullock's Egyptian Sale Rooms" are described in Ackerman's *Repository*, September, 1819. An excellent coloured plate illustrates the interior.

† *Times*, June 14, 1819.

This general description applies to a large part of the collection brought together by Bullock before leaving Liverpool, and the suggestion is, therefore, that they had been sent on tour in the interim, or intentionally left out of the great sale April to June, 1819.

The change in popular taste probably explains the discontinuance of these natural history sales; the enthusiasm of private collectors for this and its allied subjects of conchology and geology was almost dead, and the demand was confined to public museums. Bullock evidently was alive to this alteration in taste; even while the dispersal of his own collection was proceeding, he had on exhibition* a pair of The Wapeti or Great Nondescript Elks."

Nine had been bred in the neighbourhood of London, and the proprietor offered to dispose of some for gentlemen's parks.

This was the commencement of a long and remarkably varied succession of shows and exhibitions, that followed each other so rapidly that it is necessary to present the list in a more condensed form :

1820.

M. Jerricault's large picture of The Last Survivors of the Crew of the French frigate, *The Medusa*, on a raft.

1821.

Belzoni's Exhibition of Casts of the Tomb of Psammuthis, King of Thebes, discovered by him. Also models of Egyptian temples, etc. On the first day it was opened, May 1, 1,900 persons paid the admission charge of 2s. 6d. each.

1822.

The Exhibition of the Egyptian Tomb was announced to close at the end of May, "when Mr. Belzoni will dispose of the Tomb and all the antiquities connected with it."†

Joannes Holm, a native Norwegian Laplander, with his wife, child, reindeer, etc. Another great success. £100 a day was taken for six consecutive weeks. Some of the reindeer were sold.

* *Morning Post*, May 13, 1819.

† In the *Morning Chronicle*, January 12, 1822, he advertised that the "Casts of the Tomb and Egyptian Antiquities will be for sale after April 1st."

A so-called Mermaid, visited by 400 daily. In *Manners and Customs of the Japanese* (1841) this "Mermaid"—the head and shoulders of a monkey neatly attached to a headless fish—is proved to have been manufactured in Japan, and brought to Europe by an American adventurer, who valued it at £1,000.

"The Wapeti or Gigantic Elk" of the Missouri. One was shown harnessed to a light trap and another saddled.

"The African Museum of Natural History," opened December 27. The collection of natural history specimens made during twenty years' residence at the Cape of Good Hope and interior of Africa by M. Villette. Also a collection of 370 specimens of birds from Java, a living Gnu, a pair of "non-descript" dogs, etc.

1823.

The African Museum. A skeleton of an hippopotamus, the only one in England, added.

Haydon's picture, "The Raising of Lazarus." The "description" was written by the artist.

1824.

An Esquimaux Man and Woman.

"Hatching Chickens by Artificial Heat."

Bullock returned from Mexico, and opened his exhibition of "Ancient Mexican Memorabilia," a collection to illustrate the ancient state of Mexico. To this he soon added :

"Modern Mexico."*

"This exhibition consists of a panoramic view of the celebrated city and beautiful valley of that name, taken by Mr. W. Bullock in 1823, and the first ever offered to the public eye. In the foreground is an Indian hut, completely furnished and inhabited by the only Mexican-Indian who has visited Europe since the natives sent by Cortes to the King of Spain."

* J. and W. Burford exhibited at Leicester Square, in 1826, a panorama of Mexico, "painted by the Proprietors from Drawings taken in the summer of 1823, and brought to this country by W. Bullock." A similar panorama, said to be painted by Robert Burford, assisted by H. C. Selous, was shown at the same place in 1853.

In December Bullock exhibited a "superb set of arras or tapestry for which the Cartoons by Raphael were the original designs." The set consisted of nine pieces each 14 feet high by 20 feet in length. These formed part of the thirteen pieces which were sold in the Duc d'Albe's collection, 1877. Finally they were cleaned and repaired for Baron d'Erlanger, who presented them to the nation. They are now in the King's Gallery, Hampton Court.

1825.

Bullock's Mexican Museum remained until September, when it was sold by auction.

"Travels at Home." "Switzerland in Piccadilly." M. Gaudin's Model showing every Mountain, Glacier, Lake, Town, and Village "upon an exact scale."

Burmese State Carriage and Throne. The carriage was captured by Lieut.-Colonel Miles, C.B., on September 9, 1824, "with the workmen who built it and all their accounts; from them it was ascertained the total cost exceeded a lac of rupees," then about £12,500. The Throne was studded with 20,000 gems.

1826.

Exhibition of "The Rath," or Burmese Imperial State Carriage, continued.

The Musical Sisters. Two children, four and six years of age, harpist and pianist.

"The Adoration of St. Antonio of Padua." An altar-piece by Murillo from the Capuchin Convent at Cadiz.

1827.

The Tyrolese Singers. Four men and one woman.

"The Pecilorama Views," painted by Clarkson Stanfield.

1828.

Enamel Paintings by Madame Jaquolot. "They are only six in number, but one might hang over them with delight for a whole day."

"A series of Pictures representing some of the most important Battles fought by the French Armies in Egypt, Italy, Germany, and Spain between the years 1792 and 1812. Painted by General Baron le Jeune, an officer

of the Engineers, who took drawings and plans at the time and subsequently authenticated them by revisiting the spots."

Haydon's picture of "The Mock Election" in the King's Bench. Bought by George IV. for 800 guineas, and sent from the Egyptian Hall to St. James's Palace.

1829.

The Siamese Twins. First visit, then aged eighteen.

"The Troubadors." A musical entertainment.

1830.

"The Prague Minstrels." A Bohemian band of wind instrumentalists attired in the costume of the country.

Michael Boai. The "Chin Chopper," à la Buckhorse. Songs and recitations by Madame Boai and violin solos by M. Engel.

"Vox Bipartitus, or two voices in one."

"Tableaux Vivants," ancient pictures represented by living figures.

A large picture, by J. Rawson Walker, of "The Deluge," also other works by the same artist.

1831.

Model of the "Theatre Francaise" in Paris.

A Cobra di Capello, the first brought alive to Europe.

Two Orang Outangs and a Chimpanzee.

A "double-sighted boy," M'Kean, aged eight years.

Scrymgeour's picture of "The First Sign in Egypt."

The Egyptian Hall converted into a bazaar.

1832.

"Exhibition of the Etruscan Museum of Antique Vases, beautifully wrought Gold Ornaments, a superb collection of 500 Antique Bronzes lately arrived from Italy, and other curiosities, all of them 3,000 years old, dug up at Canino, the estate of Lucien Buonaparte, Prince of Canino, from the Tombs of the Etruscan Kings, discovered to be the ruins of the ancient Vitalonia which existed previous to the foundation of Rome."

At the same time there was showing "A Collection of Fine Pictures," including works by Domenichino, Caracci, Guido, Titian, etc.

"To be seen from ten to dusk. Admittance, one shilling. The whole or part to be disposed of."

"The Brothers Koeller." Singers from Switzerland.

Haydon's picture "Xenophon and the Ten Thousand," also "The Mock Election," lent by George IV., and other works by the same artist.

1833.

On Saturday, March 9, at twelve o'clock in the "Large Room," Mr. George Robins offered for sale "without a limited price to close an unsettled account" the balance of the lease—forty years. The particulars of sale are worth reprinting, but here a few extracts must suffice:

"Particulars, etc., of the Egyptian Hall, situate in the best part of Piccadilly and occupying an immense frontage in that splendid street; it is nearly opposite to Old Bond Street, and the space of grounds which it covers renders it especially adapted and pre-eminent for all purposes connected with Literary Institutions and Lecture Rooms, Concerts, Theatrical Exhibitions, and Picture Galleries, and, though last not least, for Auction Rooms. Indeed, it would be easy to select many more, and the only real difficulty would be to suggest what it is not decidedly qualified for where situation and convenience are accounted worthy auxiliaries. It has been omitted to include a Club House in its qualifications; it is, however, not to be doubted that its innumerable advantages would cause many of its less fortunate rivals to hide their diminished heads. It may be further remarked, opposite as the purpose may seem, and confirmatory of the universal applicability of this property, that propositions have been made for converting the edifice into a Chapel."

The original ground-rent was £300 a year. The building was then let at £1,500 a year, but as "instant possession" could be obtained, arrears of rent were presumably the cause of sale. The ground-floor shops were let off on short terms to Mr. Reece and Mr. Willis, each paying £200 per annum. As a final inducement the prospectus states:

"The revenue derivable from this splendid Establishment, like most other businesses, varied, but when it is stated that Twenty Thousand Pounds were received here from the Exhibition of Napoleon's Carriage, and more than half that sum from the Reindeer Exhibition," etc.

1834.

Exhibition of Paintings, including Raphael's "Holy Family," Correggio's "Hope feeding Love," and other canvases by Claude, da Vinci, etc.

"The estimated value of these works is marked in legible characters, in particular the Raphael at £15,000, the Correggio at £12,000, and the Claude at £2,500. Of this we will only say there is nothing like asking enough; the real value is admitted to be what it will fetch."*

1835.

Views of Paris painted by M. Dupressoir.

1837.

"A Living Male Child with four hands, four arms, four legs, four feet, and two bodies." Born at Stalybridge.

South African Museum. Organized and the Exhibits provided by "A Society which exists in South Africa under the title of 'The Cape of Good Hope Association for Exploring Central Africa.'"

Masquerade Balls.

1838.

Le Brun's picture of The Battle of Arbela, embossed on copper by Szantpetery.

Model of the Battle of Waterloo by Captain Siborne. It had over 190,000 figures, and was remarkably accurate in all its minute detail.

The Bayaders or Dancing Girls—temple attendants. There were five in all, with three men musicians. Mr. Yates, of the Adelphi, brought them to London to take part in "A Race for the Rarities or the Bayaders," first produced October 1, 1838. This and their afternoon performance at the

Egyptian Hall failed to recoup the heavy expense of their engagement—£5,000.

1839.

The American mammoth ox, "Brother Jonathan." It weighed 4,000 pounds, and was bred at Claremont, New Hampshire, by the "Honourable" Isaac Hubbard.

Skeleton of a Mammoth Ox.

"Pictorial Storm at Sea," introducing Grace Darling and the wreck of the *Forfarshire*.

1840.

"The Ung-Ka-Puti, or Active Gibbon from Sumatra." Purchased from the Clifton Zoological Gardens, where it had been brought on arrival in England in 1839.

Exhibition of Aubusson Carpets.

"The Bioplulax, or Life and Property Protector."

Haydon's large Picture of "The General Anti-Slavery Convention."

A moving diorama of Constantinople, etc., with explanatory letter written by Albert Smith and Shirley Brooks.†

Catlin's "North American Indian Museum." Portraits of Distinguished Chiefs and other Paintings.

1841.

Catlin's "North American Indian Gallery." Its contents included 310 Portraits of Chiefs, 200 Views of Villages, Religious Ceremonies, Dances, Ball Plays, Buffalo Hunts, etc.—in all, 3,000 full-length figures. Also Indian Costumes, Houses, Implements, etc. "Everything from a Wigwam to a Rattle."

The great Pennard Cheese. Afterwards presented to the Queen.

1842.

Catlin's "North American Indian Gallery and Museum." A Model of Niagara Falls was added, and an explanatory lecture delivered twice daily by Mr. Catlin.†

Cantelo's "Patent Hydro-Incubator." "Chickens always hatching!" This was shown in Pall Mall as the "Eccaleobion

* First visit (see exhibitions for 1849).

† Catlin's highly appreciated works on the North American Indians are known to most, but their author is not generally recognised as the successful showman.

* *Bell's Weekly Messenger*, April 5, 1834.

Machine," and ultimately it was removed to Leicester Square.

"The Grand Centrifugal Railway." This was probably its first exhibition in London. At a later date it was shown in Great Windmill Street. "The Patent Signal Telegraph" was also an attraction.

The Missouri Leviathan Skeleton ("Missourium Theriostrocaulodon"), and other remains of the mammoth discovered or collected by Mr. A. Koch during 1840.

1843.

"Venice," a model with 102 churches, 340 bridges, 135 large palaces, 927 small palaces, 471 canals, and 18,479 houses. It cost over £2,000 to make.

Sir George Hayter's great picture of "The First Reformed Parliament" on 170 square feet of canvas; 375 figures were shown half life-size. There was also shown by the same artist "The Trial of Lord William Russell, 1683," and "The Sixth Day of the Trial of the Late Queen Caroline."*

"The Napoleon Museum or Illustrated History of Europe, from Louis XIV. to the Emperor Napoleon." Shown in the large room on the ground-floor, which had been elaborately decorated for the purpose.†

"From an antechamber in which the light is judiciously subdued to impress the visitor with the magnificence of the scene about to be witnessed, the museum is reached by an arched entrance. The walls of the Saloon are hung with blue velvet, enriched with a massive gilt cornice, and the ceiling is studded with bees, a favourite emblem of the Emperor."

John Sainsbury, the proprietor of the museum, was unidentified for very many years. This notice from the *Pictorial Times* of May 4, 1843, refers to the "public-spirited proprietor who having in the course of twenty-five years brought together this remarkable

collection, originally contemplated by him as a source of historical instruction to himself and private friends, he has, at the recommendation of many noblemen and gentlemen, thrown it open for public inspection, making it a National Museum, which, influencing as the subject has the destinies of Europe, it may be so justly considered."

This very interesting collection remained on exhibition for about eighteen months, and was then apparently retained by its proprietor until 1865, when the greater part was sold by Messrs. Sotheby. The sale was held Monday, February 6, and three following days, 965 lots realizing a total of £1,122 9s. There were books, prints, engravings, drawings, paintings, bronzes, medals, and coins; but lots 383-963 are all autograph letters, State papers, etc.

This will give a general idea of the contents of the museum that was probably less popular than many others held in this building, but second to none for the interest of its exhibits.

In Catlin's Gallery "Eleven Canadian Indians, the O-Jib-Ways." Exhibition of War Dances, etc.

1844.

In Catlin's "North Indian Gallery" Fourteen Indians and their Interpreter.*

"This exceedingly picturesque Group, with their shorn and crested heads, will give their war and other dances, songs, games, etc., all of which will be fully explained by Mr. Catlin."

German Liliputians in a "Dramatic Pantomime Ballet of Action entitled 'Napoleon's Generosity.'"

1845.

"General Tom Thumb" (Charles S. Stratton) in Catlin's Indian Gallery.†

"In various Costumes and Characters gives a history of himself; represents Napoleon Bonaparte in full military costume; the Grecian Statues; and will also appear in the Court Dress he had the honour of wearing three times before

* The book of the exhibition, with its large plates of outline portraits, is of considerable interest.

† The descriptive catalogue, with green and gilt covers, is frequently met with. It is an excellent production, but evidently when first published did not sell largely, as a great number of copies appear in the sale of 1865.

* They afterwards encamped at Lords' Cricket Ground.

† Mr. Barnum's first venture on this side of the Atlantic.

Her Majesty and the Court at Buckingham Palace."

The exhibition realized £125 a day.

Pictures by Haydon, "The Banishment of Aristides," etc. This was intended as part of a series of six designs for the embellishment of the old House of Lords in 1812. It was now brought forward with a view to competing for the decoration of the new Houses of Parliament. While the adjoining rooms were crowded to excess at each of General Tom Thumb's receptions, hardly half a dozen people visited these pictures in a week.

(To be concluded.)



The Norwich City Records.*

BY THE REV. CANON RAVEN, D.D., F.S.A.

T was indeed an excellent scheme of the Corporation of Norwich to acquire the ancient castle. After it was carried out in 1894 so as to provide a new Muniment Room, then came about a rearrangement of documents, then a revised catalogue, now a publication of selected documents. The first volume, dealing with the municipal history, has recently appeared under the judicious editorship of a valued local antiquary, the Rev. William Hudson. It will be supplemented by a second, to be entrusted to another well-known archæologist, Mr. J. C. Tingey, M.A., F.S.A., the honorary archivist of the city. Many indeed are the cities and boroughs where the good example of the old capital of East Anglia may be followed.

An introduction occupying 146 pages is a phenomenon, and in this instance a most acceptable one. The average student without it would have been lost in a maze of charters at first start, and his perplexities

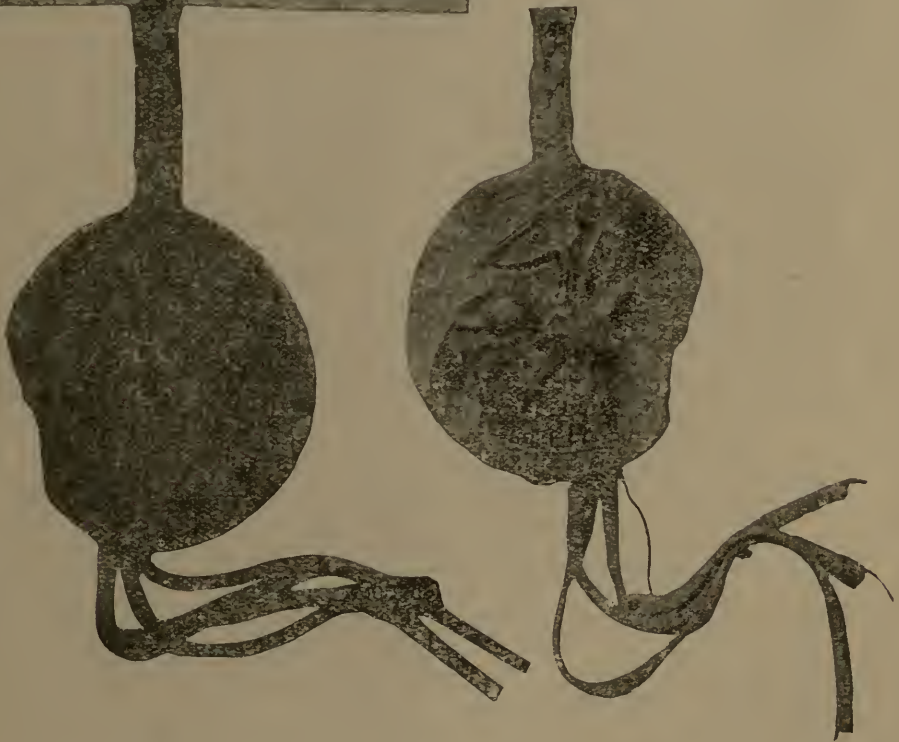
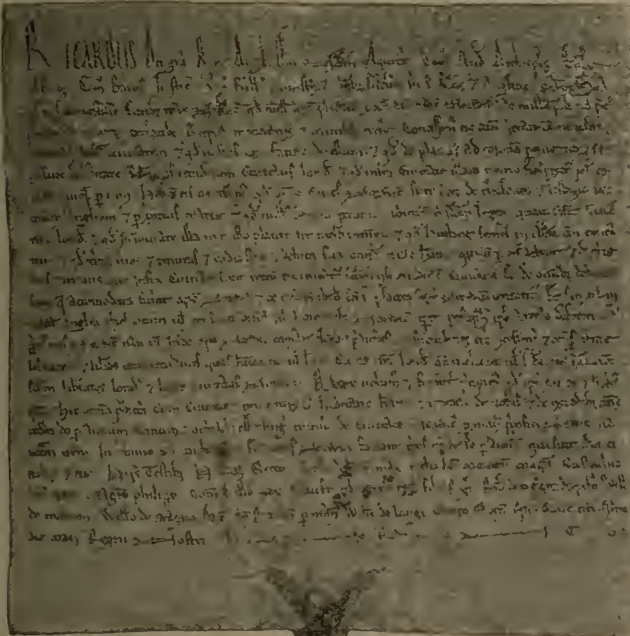
might have proved an obstacle to his progress to petitions, complaints, agreements, proceedings of the City Assembly, civil pleas, gaol deliveries, litigation, police, and militia.

The earliest mention of the name of the city is in 1002, when, as the *Saxon Chronicle* relates, "Swegen came with his fleet to Northwic and wasted and burned the burh." But the editor quotes William of Poitiers, the Conqueror's chaplain, as identifying it with *Venta Icenorum*, which also answers to it in the mileage and surroundings of Antonine's Itinerary. This being clearly a British town, some will not be inclined to accept the view that the castle mound is Norman, though possibly added to before the Norman building crowned it. The trenches do not seem to differ in their character from recognised British trenches in other parts of England.

The first of the records is the description of Norwich in Domesday Book. The usual reference here to the days of Edward the Confessor shows 1,320 burgesses in the city, of nearly all of whom the King and the Earl had soc and custom, the small remainder being under Stigand and Harold respectively. At the Domesday Survey there is the same falling-off which is so often observable. There are only 665 burgesses in place of 1,238, though 480 borders are named who are too poor to pay custom. Stigand's men had fallen from 50 to 39, and there were 9 houses void; Harold's from 32 to 15, and there were 17 houses in the occupation of the castle. The mention of 35 French burgesses "in Novo Burgo" is noticeable. Stigand's burgesses soon disappeared. Within four years of Harold's fall came his deprivation, and his men dropped into royal or episcopal citizens, for before the century was out populous Norwich drew the See from Thetford. Then came the Priory, and these changes were not favourable to municipal life.

The earliest charter is not dated, but Mr. Hudson shows that it must almost certainly have been granted in 1158, in the spring or summer. It is merely a confirmation of rights existing in the time of Henry I. Two charters, of Richard I. (1194) and John (1199), designate the burgesses as "cives" and the borough as "civitas." This marks

* *The Records of the City of Norwich*, vol. i. Compiled and edited by the Rev. W. Hudson, M.A., F.S.A., and J. C. Tingey, M.A., F.S.A. Eleven plates. Norwich and London: Jarrold and Sons, 1906. Royal 8vo., pp. cxlvi, 456. Price 25s. We are indebted to the publishers for the loan of the block.



THE CHARTER OF RICHARD I.: THE FIRST NORWICH CHARTER.

an epoch in the history of Norwich. They are to have not only specified privileges, but also "omnes alias libertates et liberas consuetudines quas habuerunt vel habent ciues nostri Londonie quando meliores vel liberiores habuerunt secundum libertates Londonie et leges ciuitatis Norwici." An excellent facsimile of this charter is given. Then we pursue our way through the rest of the thirty charters, the last being that granted by Charles II. (March 22, 1683), and from time to time we find serious constitutional changes. The first charter of Henry IV. (1404) substitutes a mayor and two sheriffs for the four bailiffs of earlier days. The city becomes a county, but the working of the new scheme led, as usual, to considerable friction. There were two parties, "la greindre partie de les citizeins et la Commonalte," and "les prudes hommes," and the former in 1414 addressed their complaint to that "good old Sir Thomas Erpingham" of Shakespearian fame, whose gateway is one of the most noteworthy objects in the city. Among their grievances is one about the election of mayor. They had chosen William Appleyard, who continued in office till the other party deposed him and substituted Walter Danyel. The reply is that Appleyard's election had been made by the commonalty alone, not by the city and commonalty, as specified by the charter; that the respondents had returned to the ancient form; and that Appleyard himself had shown his satisfaction by taking Danyel by the hand and bringing him before the "prudhommes" in the presence of the commonalty. What Sir Thomas Erpingham's award was is not known, but in the following year a composition was made, rather in favour of the magnates, and when Henry V. returned from France in 1407 he granted a charter, new in name rather than in substance, in which the "xxiiij.", constituting a kind of Upper House, are called "aldermanni" for the first time. Coming to the dismal days of the Long Parliament, we read of the seizure of a Royalist mayor, William Gostlin, and his imprisonment in Cambridge, the removal of Royalist aldermen, the temporary extinction of freedom of election, the summons of Gostlin's successor, John Utting, to London, and the illegal appointment of Christopher Baret in his

place by the Long Parliament. This brings us to the first charter of Charles II. (1663), weakly surrendered in 1682, supplanted by a tyrannical successor next year, but restored by James II. just before the Revolution. And this was the basis of self-government for Norwich till the general Municipal Reform Act of 1835.

Local customs are contained in a book called the *Custumal*, which has been recovered in a way not explained. Kirkpatrick and Blomefield quoted it in the early part of the eighteenth century. Then it disappeared. It came to light too late for transcription, but in time to be used in the introduction.

Of the documents which illustrate it and the city courts, one of the most important is the inquest held on persons drowned at Cantley in 1343. The place said to be "in the suburbs of the city of Norwich in the King's river which is called Wensum, belonging of old to the liberty of the said City outside Conesford near Cantele." Mr. Hudson notes the Norwich jurisdiction as extending as far as Breydon Water, the limit whereof was then so much higher than now that Cantley was nearly at the end of the Wensum proper. By some unhappy blunder this stream has got the name of Yare, and of the multitudes who visit Yarmouth few indeed would doubt its propriety. The boat which went down was called *Blitheburgesbot*, laden with sea-coal, salt in gross (*sale grosso*), iron called Osmond, which Mr. Micklethwaite has identified with small bars from Sweden, wood from Riga, onions and herrings. There were forty men and women drowned, and the jurors (among whom was William de Blitheburgh) attributed the catastrophe to darkness, wind, rain, and overloading. A century later a disaster of another kind occurred, the disputes between various authorities culminating in an insurrection under one John Gladman, a Norwich merchant. The question was about the right of the citizens to erect new mills, the Abbot of St. Benet alleging that they interfered with drainage and with free passage. A citizen named Wetherby, inimical to the municipal authorities, sided with the Abbot. Gladman was alleged to have ridden as a King with a crown and sword and sceptre carried before him by three men unknown; but the mayor and

corporation put a very different interpretation on this pageant. They described Gladman as "a man of sad disposicion and true and faithful to God and to the King," and said that the show was only a "disporte," the rider "having his hors trapped with tyneseyle and otherwise dysgysyn things crowned as King of Kristmesse," with much other detail. The whole story is intelligibly told by the editor, though his labours have been necessarily rather directed to the great work of presenting documents in the original, translating and interpreting them. This work has been so faithfully carried out that the volume is a treasure of something more than local and municipal history. The Norman-French has been rendered in the printing with the utmost care and accuracy, and presents many a philological curiosity. The sidelights of city life, complaints of bad meat, tricks in coinage, stoppage of gutters, and such realities, are highly instructive.

The book is well illustrated with maps of the city in its various phases, a reproduction of the 1577 view of Norwich, and facsimiles of documents.

We append the text of the charter of Richard I.—the first dated charter—as reproduced in facsimile on p. 145:

Ricardus Dei gratia Rex Anglie Dux Normannie Aquitaine Comes Andegaue Archiepiscopus Episcopus Abbatibus Comitibus Baronibus Iusticiariis Vicecomitibus Balliuis Ministris et omnibus fidelibus suis Francis et Anglis salutem. Sciatis nos concessisse ciuibz nostris Norwici quod nullus eorum placitet extra ciuitatem Norwici de nullo placito preter placita de tenuris exterioribus, exceptis monetariis et ministris nostris. Concessimus eis eciam quietanciam murdri* et gawitam† infra ciuitatem et quod nullus eorum faciat duellum‡ et quod de placitis ad coronam pertinentibus se possint disracionare secundum consuetudinem ciuitatis Londonie, et quod infra ciuitatem illam nemo hospitetur uel capiat quicquam per uim. Hoc eciam eis concessimus quod omnes ciues Norwici sint quieti de thelonio et lestagio§ per totam Angliam et portus maris, et quod nullus de misericordia pecunie iudicetur nisi secundum legem quam habent ciues nostri Londonie, et quod in ciuitate illa in nullo placito sit miskenninga,|| et quod husting¶ semel in ebdomada tantum teneatur, et quod terras suas et tenuras et uadia sua et debita sua omnia iuste habeant

* A fine for an unexplained murder.

† A fine for neglecting to keep watch and ward.

‡ A judicial combat.

§ A payment for trading in markets and fairs.

|| Probably an arbitrary fine for an alleged variation in plea during the pleadings.

¶ A borough court, chiefly used in London. Danish.

quicunque eis debeat, et de terris suis et tenuris que infra ciuitatem sunt rectum eis teneatur secundum consuetudinem ciuitatis, et de omnibus debitis suis que accommodata fuerint apud Norwicum et de uadiis ibidem factis placita apud Norwicum teneantur. Et si quis in tota Anglia thelonium uel consuetudinem ab hominibus Norwici ceperit postquam a recto defecerit Prepositus Norwici namium* inde apud Norwicum capiat. Has predictas consuetudines eis concessimus et omnes alias libertates et liberas consuetudines quas habuerunt uel habent ciues nostri Londonie quando meliores vel libiores habuerunt secundum libertates Londonie et leges ciuitatis Norwici. Quare uolumus et firmiter precipimus quod ipsi ciues et heredes eorum hec omnia predicta cum ciuitate et pertinentiis eius hereditarie habeant et teneant de nobis et de heredibus nostris reddendo per annum centum et octo libras esterlingorum numero de Ciuitate Norwici per manum prepositi Norwici ad Scaccarium nostrum in termino Sancti Michaelis. Et ciues Norwici faciant prepositos de se per annum qui sint idonei nobis et eis. Illis testibus, Herberto, Sarisburiensi Electo, Willelmo de Sancte Marie ecclesia, Decano Moreton, Magistro Eustachio Decano Sarisburiensi, Magistro Philippo, Comite Willelmo Sarisburiensi, Gaufrido filio Petri, Roberto filio Rogeri, Roberto de Tresgoz Dapifero, Willelmo de Mallion, Willelmo de Stagno. Data apud Portesmutam per manum Willelmi de Longo Campo Elyensis Episcopi Cancellarii nostri Quinto die Maii Regni nostri anno quinto.

The date and place of the charter call for remark. Richard was crowned for the second time at Winchester on April 17, 1194. He was at Portsmouth on May 5, and sailed directly for Normandy. The large number of West-Country witnesses to the Norwich charter points to the difficulty of getting them together at such a time.



Mary Queen of Scots: Her Connection with Art and Letters.

By W. G. BLAICKIE MURDOCH.

(Concluded from p. 91.)

IV.

IN 1567 Mary writes to the Archbishop of Glasgow: "We will not be prolix in wreting,"⁷⁵ and she spoke truly. No account of Mary Stuart's connection with art and letters would be complete without some

* Seizure of goods by reprisal = witherna.

⁷⁵ *Selections from Unpublished MSS. Illustrating the Reign of Mary Queen of Scots*, p. 177 (Bannatyne Club).

notice of her correspondence. Robert Chambers speaks of her letters as being "written with that elegance, fluency, and force of expression peculiar to her, and which place her compositions ahead of all English prose literature before the time of Bolingbroke."⁷⁶ Mr. Swinburne mentions two of the Queen's letters as being "of almost matchless eloquence."⁷⁷ A contemporary critique of this eloquence may be found in the words of M. de la Mothe Fénelon. Writing to the King of France, he says of Mary's letters: "I assure your majesty they will move you to compassion."⁷⁸ In French, Mary Stuart's correspondence is admirable. Witness the letter "a ses serviteurs bannis," in which she writes: "Je vous prie, consollés vous en Dieu; et vous, Guillaume Douglas, soyés assuré que la vie qu'avés hazardée pour la mienne, ne sera jamais destituee tant qui j'auray un ami vivant. N'abandonnés pas vostre compaignie que ne soyés à la cour de France, et la tous ensemble adressés vous à mon ambassadeur, et déclarés luy tout ce qu'avés veu ou oui de moy ou des miens."⁷⁹ With English the Queen was less at home, and it was not till 1568 that she tried to write in that language.⁸⁰ Yet she was successful. Witness the letter to the Earl of Cassilis, in which she refers to that nobleman's faithful constancy, and says, "And albeit we wryt nocht sa amplie and sa oft to every ane of you as we wald do, for dyvers discommodities, and chiefly becaus our lettres are commonly tane be the waye, yett be nocht discourajet nor skar nocht thairat giff we wryt to thame only of qwhome ye may understand our desyne weill aneuch, and think nocht that we leif for that to esteme ewerie man in his awin degrie."⁸¹

Besides her letters, Mary was authoress of a prose work. It is an essay written in French, the subject being *Religious Reflections on Adversity*.⁸² The Queen also kept

a "table-book," in which she was wont to write down her thoughts. She eventually gave this to Cherelles, sometime secretary to Mauvissière, French Ambassador.⁸³

Horace Walpole declares that Mary "wrote *Poems on Various Occasions* in the Latin, Italian, French, and Scots languages."⁸⁴ That she wrote in Scots is improbable, but it is certain that she wrote in French. As the authenticity of the Casket Sonnets is a point on which doctors seem destined to disagree to the end of the chapter, it is impossible to treat of these poems as the work of the Queen. Brantôme held that the Casket Sonnets were too crude to be by Mary, and Ronsard was of the same opinion.⁸⁵ These facts are noteworthy as forming a contemporary critique of the verses which the Queen *did* write. The earliest authentic poem from Mary Stuart's pen is the elegy for Francis II. As this was written when the Queen was only eighteen years of age, it would be absurd to criticise it too harshly. Some of the expressions used therein are far from apt, but the following verse is written at least "reasonably for a Quen":

Si en quelque séjour
Soit en bois ou en prée
Soit sur l'aube du jour
Ou soit sur la vesprée,
Sans cesse mon cœur sent
Le regret d'un absent.⁸⁶

That Mary was deeply grieved at the death of her first husband is certain. Throckmorton says that the Dauphin "departed to God, leaving as heavy and dolorous a wife, as of right she had good cause to be."⁸⁷ The English envoy's letter is of great importance, as showing that Mary Stuart wrote from her heart—that she was no mere *dilletante* and dabbler in poetry.

There is only one authentic Italian poem by Mary. It is addressed to Queen Elizabeth, and begins: "Il pensier che mi nuoce insieme e giova."⁸⁸ A French version of

⁷⁶ *The Life of King James I.*, by Robert Chambers, vol. i., p. 112.

⁷⁷ *Miscellanies*, p. 355.

⁷⁸ *Leader*, p. 95.

⁷⁹ *Labanoff*, vol. iii., p. 381.

⁸⁰ *Poems of Queen Mary*, preface.

⁸¹ Historical MSS. Commission, Appendix to Fourth Report, p. 616.

⁸² Information kindly given by the Secretary of the Record Office.

⁸³ *Life of Mary Queen of Scots*, by Agnes Strickland, vol. ii., p. 401.

⁸⁴ Walpole, p. 310.

⁸⁵ Brantôme, p. 84.

⁸⁶ Brantôme, p. 89.

⁸⁷ Calendar of State Papers (Foreign Series) of the Reign of Elizabeth, vol. dated 1560-1561, p. 421.

⁸⁸ *Poems of Queen Mary*.

the same poem is also authentic, and the MSS. of both are preserved in the Cotton Library. The Queen was undoubtedly the authoress of a number of other poems in French. In a letter to Bishop Leslie dated from Sheffield in August, 1572, Mary acknowledges receipt of a book of Meditations,⁸⁹ written by the Bishop, entitled, *Afflicti Animi Consolationes et Tranquilli Animi Conservatio*.⁹⁰ The Queen further says that she sends him the following poem suggested by the perusal of his work. This poem, entitled *Méditation fait par la Reyne d'Ecosse Doyarière de France, recueillie d'un Livre des Consolations Divines composez par l'evesque de Ross*, is undoubtedly the best piece of work from the royal pen. The following lines show a considerable gift of expression :

Estre venu des parens geneureux
N'empesche point qu'on ne foit malheureux.
Brief, tout le bien de ceste vie humaine,
Se garde peu, et s'acquiert à grand peine.⁹¹

When Leslie published his book of meditations at Paris in 1574, he inserted this poem by the Queen and also another which he said she had written, beginning, "L'ire de Dieu par le sang ne s'appraise."⁹² The remaining authentic French poems by Mary are few in number. There is a sonnet beginning, "Que suis je hélas ! et de quoi sert ma vie ?"⁹³ The original, in the Queen's handwriting, is preserved in the State Paper Office. A number of French verses are written on Mary's Prayer-book, which is now in the Imperial Library, St. Petersburg. These verses are written in the Queen's handwriting, and were undoubtedly composed by her during her captivity.⁹⁴ The following may stand as an example :

Un cœur que l'outrage martire
Par un mépris ou d'un refus,
A le pouvoir de fair dire
Je ne suis plus ce que je fus.—MARIE.⁹⁵

Mary is said to have sent some French verses to Elizabeth, with a present of a

ring,⁹⁶ but this poem exists now only in a Latin translation by Sir Francis Chaloner.⁹⁷

An authentic French poem by Mary has perished in the lapse of years. Bishop Montague declares that the Queen "wrote a Booke of Verses in French of the Institution of a Prince, all with her owne hand."⁹⁸ William Sanderson, writing in 1656, mentions the fact that he has seen this work,⁹⁹ and in the catalogue of books presented by Drummond of Hawthornden to the College of Edinburgh in 1626, there is enumerated, under the title, *Marie Queene of Scotland*, "Tetrasticha ou Quatrains à Son fils."¹⁰⁰

The Latin poems mentioned by Walpole are difficult to account for, though it is certain that the Queen wrote a Latin couplet on a pane of glass at Buxton Wells. A poem beginning, "O Domine Deus ! speravi in Te," is attributed to Mary Stuart, who is said to have written it at Fotheringay. The poem is quoted by Strickland,¹⁰¹ Sharman,¹⁰² Lettenhove,¹⁰³ Bonney,¹⁰⁴ and Mr. Rait,¹⁰⁵ but it cannot be traced beyond the eighteenth century. The late Father Stevenson believed in the authenticity of this poem. Father Pollen, on the contrary, thinks it probable that it was translated into Latin from a French version by Mary. It is known that on the scaffold at Fotheringay the Queen repeated the thirty-first Psalm, which begins "In te Domine speravi,"¹⁰⁶ and it is possible that this fact gave rise to the legend of the Latin poem. Despite this, "O Domine Deus ! speravi in Te" is of singular importance, for it is by this poem that Mary Stuart's connection with art and letters will

⁹⁶ Walpole, p. 310. This fact has been questioned by Malcolm Laing; see *The History of Scotland*, vol. i., p. 335 (London, 1804).

⁹⁷ *De Rep. Anglorum Instauranda*, by Sir Thomas Chaloner, p. 353 (London, 1579).

⁹⁸ *Works of James VI.*, preface.

⁹⁹ *A Compleat History of the Lives and Reigns of Mary Queen of Scotland and of her Son and Successor, James the Sixth, King of Scotland*, by William Sanderson, p. 262 (London, folio, 1656).

¹⁰⁰ *Bannatyne Miscellany*, p. 342.

¹⁰¹ Strickland, vol. ii., p. 448.

¹⁰² *Poems of Mary Stuart*, preface.

¹⁰³ *Marie Stuart*, par Le Baron Kervyn de Lettenhove, p. 347.

¹⁰⁴ *Historic Notices in reference to Fotheringay*, by Rev. H. K. Bonney, pp. 109 and 110.

¹⁰⁵ Rait, p. 302.

¹⁰⁶ Maxwell-Scott, p. 208.

⁸⁹ *The Bannatyne Miscellany*, p. 342.

⁹⁰ *Biographical Dictionary of Eminent Scotsmen*, art. Bishop Leslie.

⁹¹ *Bannatyne Miscellany*, p. 343.

⁹² *Ibid.*, p. 348.

⁹³ Glassford Bell, vol. ii., p. 202.

⁹⁴ Labanoff, vol. vii., p. 346.

⁹⁵ *Ibid.*, vol. vii., p. 350.

be remembered. There is little fear that the story of the Queen of Scots will ever cease to have its fascination; there is no fear that the fact of Mary's love for art will pass, for the Latin poem attributed to her has been translated into English by Mr. Swinburne, on whose pages it remains, stamped for ever and a day.

An old Scots diarist (who lived and wrote in the reign of James VI.) tells how, in his schooldays, he, "hard of the marriage of Hendrie and Marie, King and Quein of Scots, Seingnour Davies slauchter, of the King's mournder at the Kirk of Field, of the Quein's taking at Carberri, and the Langsyd feild." The diarist says that, "Even at that tyme me thought the heiring of these things moved me, and stak in my hart with sum joy or sorrow."¹⁰⁷

So also it is in our day. There is, and must ever be, a deep *human interest* in the story of Mary Stuart. This human interest is increased an hundredfold when we realise the fact that the Queen was a lover of art. And it is when we remember this that we feel most truly that, as to Mary Stuart—

Age cannot wither her nor custom stale
Her infinite variety.



At the Sign of the Owl.



I AM glad to hear that the Cambridge Modern History is to have a companion work in the form of a history of English literature on a comprehensive scale, which has been arranged by the Syndics of the Cambridge University Press. This work, which will appear in twelve volumes of some 400 pages each, will deal with English literature from Beowulf down to the end of the nineteenth century. It will be under the editorship of Dr. A. W. Ward, Master of Peterhouse, and Mr. A. R. Waller.

¹⁰⁷ *The Diary of Mr. James Melvil, 1556-1601*, p. 15 (Bannatyne Club).

Quite a romantic book-find and its sequel was related at the Society of Arts on February 20 by Mr. Yates Thompson. For a very moderate sum he secured at a sale three years ago an illuminated MS., which proved to be the second part of one in the National Library of France of the *Antiquities of the Jews*, by Flavius Josephus. It bore the signature of the Duc de Berri, brother of King Charles V., France's book-loving monarch, but there were twelve missing pages. Diligent search was made, and within two years Dr. Warner, of the British Museum, discovered ten of them in an album in the King's Library at Windsor Castle. His Majesty has readily fallen in with the suggestion to hand over the missing pages, and the beautiful book is to be presented to the National Library of France.

Referring to this incident, Messrs. J. and J. Leighton wrote to the *Athenæum* of March 3 to say that the Josephus MS. of Mr. Yates Thompson, which the King has graciously made nearly complete, was sold in March, 1898, at Messrs. Puttick and Simpson's in Mr. James Henry Johnson's sale, where they bought it. "We sold it," says Messrs. Leighton, "the same year to a collector, who after five years desired to dispose of it, and we advised selling it at Messrs. Sotheby's in hopes of its realizing a sum worthy of the MS. In the Townley sale, where this MS. sold for £84 (with the thirteen miniatures), was, curiously, another Josephus MS., '*Histoire des Juifs*, folio MS. upon vellum, with numerous miniatures finely executed,' which sold for £43 1s. Could this by any chance be the first part of the work now in the National Library of France?" It is by no means unlikely, for every collector and book-lover knows how frequently strange coincidences are met with in the course of book-hunting. Books which deal with the anecdotal side of bibliography abound with them.

I have been looking through the last issued part, October-December, 1905, of the quarterly *Journal of the Cork Historical and Archaeological Society*, and am struck by the good quality of its contents. The first paper, although its subject is hardly archæological—yet—will interest many readers. It is a very

full account, by Mr. W. J. Barry, of the "History of the *Sirius*"—the first steamer that ever crossed the Atlantic. This eventful voyage was made in 1838, and the plate, of artless drawing, which represents the small paddle-wheel vessel arriving at New York, shows forcibly how far we have travelled since that year in steamer construction, and makes the reader realize the courage and enterprise of those who so successfully achieved a project which Dr. Lardner had declared two years before, at a meeting of the British Association, to be "perfectly chimerical." "They might as well talk," he said, "of making a voyage from New York or Liverpool to the moon." The "Discovery of a Sepulchral Urn at Castle Hyde," by Mr. R. Day, F.S.A., "Lady Fanshawe's Escape from Cork in 1649," by Canon Moore, and "Some Account of the Family of O'Hurly," are among the numerous other contents of the *Journal*, which is freely and well illustrated.

February 27 saw the bicentenary of the death of John Evelyn, and a number of enthusiasts, for the most part members of the Dorking Literary Institute and their friends, made a pilgrimage to Wotton Churchyard, where the body of the diarist lies in a stone sarcophagus in the Evelyn Chapel. Here an interesting description of the church and of the Evelyn Chapel was given by Dr. Royston Fairbank, the local secretary of the Surrey Archaeological Society, and the opportunity was also given to the party by Mr. J. H. C. Evelyn to inspect the Evelyn relics and memorials in Wotton House, as well as the picture-gallery. In connection with the bicentenary more than one new edition of the *Diary* is announced.

The Genealogy and History of the Matthew Family is announced for publication by subscription, through Mr. Elliot Stock. The Glamorganshire family of Matthew is one of the most ancient in Britain, and traces its descent through Sir David Matthew of Llandaff, standard-bearer to Edward IV. in 1461, to Gwaetvoed Vawr, Prince of Cardigan in the tenth century. The family is largely represented in the work, as are also the Eng-

lish and Irish branches. It will contain some thirty portraits, drawings, and facsimiles in illustration of the text. Mr. Stock will also issue shortly *Monumental Brasses in the Bedfordshire Churches*, by Miss Grace Isherwood, which will be illustrated by Miss Kitty Isherwood from rubbings by her sister, the author.

Dr. Paget Toynbee is publishing, with the Methuens, a book on Dante in English literature. It traces the references to Dante in English writers from the date of Chaucer's second visit to Italy in 1380 down to the death of Cary in 1844. The number of English authors who make mention of Dante or quote his works during this period of 464 years amounts to nearly 300.

Some folk have quaint ideas as to what constitutes plagiarism. A wisecrack lately suggested that a line in Mr. Thomas Hardy's extraordinary poem *The Dynasts*—"They sway like sedges in a gale"—might have been copied from C. S. Calverley's *Lay of the London Bus*, which has the line, "It rocks like lilies in a storm"! The force of foolishness could scarcely further go. But there are occasionally extraordinary coincidences to be noted. In my February notes I mentioned Mr. Lucas's curious discovery of an early eighteenth-century Charles Lamb, whose name was connected with chimney-sweepers—those "dim specks—poor blots—innocent blacknesses." Another curious coincidence is noted in *Notes and Queries* of March 10 by Mr. R. H. Horton-Smith, who points out that the familiar third line in Newman's famous hymn, "Lead, kindly Light"—"The night is dark, and I am far from home"—is almost identical with a line in Henry Porter's play, *Two Angry Women of Abingdon* (1599), Act V., Scene 1, where one of the angry women, lost in the fields on a dark night, exclaims:

What shall I do? . . .
'Tis late and dark, and I am far from home.

The oldest of our magazines, the *Gentleman's*, has undergone another transformation. It is now issued mid-monthly, from the London *Observer* office, and is edited by Mr. A. H. Bullen. The first number, issued

in the middle of February, is altogether pleasing. Fiction has been eliminated, and the magazine generally has reverted to a certain extent to the kind of miscellany which for so many years delighted antiquaries and lovers of leisurely, scholarly reading. The articles are anonymous, but a first article on "The Pepysian Treasures" suggests the hand of Mr. H. B. Wheatley. Mr. Bullen, the editor, relates briefly the history of the magazine, while the readable papers on "Some Recollections of George Gissing" and "The Day's Doings of a Nobody" show that modern topics will not be eschewed. Besides the articles, there are Retrospective Reviews—a good idea—Correspondence, Sylvanus Urban's Notebook (touched with genial humour), Reports from Learned Societies, Obituaries, Garden Notes, and a section, "Review of the Month," which strikes me as somewhat superfluous. I wish this interesting example of literary atavism, which appears in a new and sedately attractive cover, a prosperous future.



In the *Library* for this month (April) Mr. Sidney Lee will describe sundry copies of the First Folio Shakespeare which have been brought to his notice since the publication of his "Census." A hitherto unknown copy turned up only the other day in Glasgow. Mr. Plomer, in the same issue, writes on "The Printers of Shakespeare's Plays."

BIBLIOTHECARY.



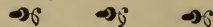
Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

SALES.

MESSRS. SOTHEY, WILKINSON, AND HODGE sold on four days last week the general library of the late Dr. Edwin Truman, which included the following high-priced books: A'Beckett's *Comic Histories of Rome and England*, original numbers, 1846, £12 15s.; Ackermann's *Microcosm of London*, 3 volumes, 1808, £15; Alken's *Analysis of the Hunting Field*, 1846, £15; Bacon's *Advancement of Learning*, 1605, £13; Burton's *Anatomy of Melancholy*, first edition (slightly defective), 1621, £16 5s.; *The Busy-Body*, plates by Gillray, 4 volumes, 1816-1818, £12 15s.; *Cries of Paris*, by C. Vernet, 100

coloured lithographs, £18 15s.; Dickens's *Sketches by Boz*, 24 original numbers, 1837, £65 10s.; Pickwick, original numbers, 1836-1837, £40 10s.; Egan's *Life of an Actor*, first edition, boards, uncut, 1825, £20 10s.; Evelyn's *Memoirs*, extra-illustrated, 1819, £11; *Sculptura*, 1662, £14; Goldsmith's *Citizen of the World*, first edition, 2 volumes, original boards, uncut, 1762, £44; *Vicar of Wakefield*, 24 coloured plates by Rowlandson, 1817, £10 15s.; Ireland's *Life of Napoleon*, Cruikshank's plates, 1823-1827, £17; Lever's *Works*, first editions (16), £68; Lysons's *Environs of London*, large paper, coloured copy, 6 volumes, 1796-1811, £10 2s. 6d.; Manning and Bray's *Surrey*, large paper, 1804-1817, £17; Marston's *What You Will*, first edition, 1607, £15 15s.; a volume of plays, seventeenth century, including *The Merry Devil of Edmonton*, 1655, £31 10s.; a volume of twelve plays by Massinger, Ford, Rowley, etc., 1631-1633, £88; *Psalter in English*, MS. on vellum, imperfect, Sec. XV., £56; *Miseries of Human Life*, illustrated by Rowlandson, 1809, £14 10s.; *Tragicall Raigne of Selimus*, 1594 (imperfect), £19 5s.; *Tragedie of Locrine*, T. Creede, 1595, £24 10s.; Shirley's *Plays* (9), original editions, 1633-1655, £35; Albert Smith's *Adventures of Mr. Ledbury and The Fortunes of the Scattergood Family*, first editions, illustrated by Leech, 1844-1845, £36 10s.; Smith's *British Mezzotint Portraits*, 4 volumes, 1833, £14 10s.; *Catalogues of the Society of Artists of Great Britain*, complete from 1760-1769, numerous illustrations inserted, B. Jupp's copy, 4 volumes, £38 10s.; Surtees's *Sporting Novels* (6), first editions, 1852-1865, £61; Thackeray's *Vanity Fair*, original parts, 1847-1848, £48; *History of Pendennis*, original parts, 1848-1850, £10 5s.; *Second Funeral of Napoleon*, first edition, 1841, £30; Van Dyck's *Portraits* (111), first state, Antw., s.a., £23; *Portraits of English Countesses after Van Dyck* (10), £18; Westmacott's *The English Spy* 2 volumes (vol. ii. in parts), 1825, 1826, £31.—*Athenæum*, February 24.



Messrs. Sothey, Wilkinson, and Hodge sold yesterday the collection of English crown-pieces and a few other coins, the property of Mr. T. W. Barron, of Yew-Tree Hall, Forest Row, Sussex, the total of the 144 lots amounting to £796 17s. The more important of the crowns were: 1553, £14 15s. (Baldwin); James I., 1604, £19 10s. (Bunning); Charles I., 1625, a very rare type, £25 10s. (Spink); 1632, an unpublished variety, £22 (Spink); Oxford, 1643, a finely preserved specimen, £17 5s. (Spink); and a Kilkenny or "Rebel" crown, extremely rare, £12 5s. (King). The tokens, etc., included: Five shillings, 1809, Bishop de Jersey and Co., £25 10s. (Spink); five shillings, 1811, view of Peel Castle, £17 5s. (Spink); and a Portcullis Dollar, 1600, extremely fine and rare, £20 5s. (King).—*Times*, February 28.



At a sale of coins and medals held at Messrs. Puttick and Simpson's rooms in Leicester Square yesterday an Anglo-Saxon penny of Harold realized £8 10s., an early British quarter stater of Commius, £5 10s.; a tin farthing of Charles II.'s reign, £7 15s.; a sovereign

of Elizabeth, £3 2s. 6d.; a unite of James I., £5 10s.; Charles I. Oxford three-pound piece, £5; William and Mary five-guinea piece, £8; gold medal for the Battle of the Nile, £18.—*Times*, March 2.

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

THE *Proceedings* of the Somersetshire Archæological and Natural History Society for 1905 (Vol. LI.) make a substantial volume. The first part contains a detailed account of the three days' annual meeting held last July at Weston-super-Mare. The descriptions of the churches and other places visited are necessarily summarized, but they contain much matter of interest. We note especially in this part the account of Worlebury Camp, thoroughly explored years ago by Mr. C. W. Dymond, F.S.A., which was given by Mr. St. George Gray, who described the construction of this great stronghold, and summarized the relics found in the various pits. There are also brief accounts of various churches, notably Kenstoke, with its wooden reliquary contained in a stone tabernacle of thirteenth-century work; East Brent and South Brent. Part I. ends with the Curator's report, with appended lists of additions, which shows that steady progress has been maintained in the rearrangement of the contents of the Museum—a work which is somewhat hindered by the nature of the ancient building, Taunton Castle, in which it is housed. The second part of the volume is separately paged, an arrangement which hardly seems ideal, and contains eight capital papers. Specially worthy of note are the paper on "Worspring Priory," by the Rev. F. W. Weaver, F.S.A., written chiefly from the references in the *Patent and Close Rolls* and other documentary sources; the very thorough and detailed account of a portion of the excavations undertaken last year on the site of the Glastonbury Lake Village, by Messrs. A. Bulleid, F.S.A., and St. George Gray; and Mr. Gray's full account of the "Norris Collection"—a very interesting collection of archæological and ethnographical remains, made by Mr. Hugh Norris, L.R.C.P., of South Petherton, and his father, and lately presented very generously by Mr. Norris to the Taunton Museum of the Society. Of the relics and rarities in this collection Mr. Gray gives a complete catalogue, with elucidatory comments. The collection as a whole is a trifle heterogeneous, but it contains articles of rare type, such as the bronze Roman lamp found at Ham Hill, and a double-looped bronze palstave, of unfinished make—an implement of which few specimens have been found in these islands.* The other papers include "The Classification of Somerset Church Towers, Part II.," by Dr. F. J. Allen; "Banwell," by the Rev. C. S. Taylor, F.S.A.; "Dedications of the Churches of Somersetshire," by the Rev. E. H. Bates, M.A.; "Seals of Bath and Keynsham

Abbeys," by Mr. T. S. Bush; and "Æthandune," by Mr. W. L. Radford. This volume of solid value is embellished, as our forefathers would have said, with a considerable number of excellent illustrations—plates of relics, seals, camps, etc.

The new part (Vol. IX., Part 6) of the *Transactions* of the Essex Archæological Society contains several interesting items. Mr. R. C. Fowler continues his "Inventories of Essex Monasteries in 1536." The custom of giving special names to rooms, most familiar in connection with inns and taverns, finds illustration in the religious houses of Prittlewell, where there was "a chamber called the Lumberdy," another "called the Itally," and a "Pennys Chamber"; and at Leighs, where there was a "chamber called the Wrexhames." Mr. I. C. Gould has an illustrated note on "Rickling Mount," while notes on the ancient entrenchments near Barking, known as Uphill Camp, with a plan and view, are contributed by Mr. W. Crouch. The part also contains "A Deodand in the Hundred of Ongar," by Mr. W. C. Waller, F.S.A., and "The Chapel of St. Elene at Wicken Bonhunt," by Mr. H. Laver, F.S.A.

No. 4 of "The Journal Supplement," *The First Publishers of Truth*, issued by the Friends' Historical Society, contains a continuation of the contemporary narratives of the sufferings of the early Quakers in various districts of England. We look forward with interest to the general introduction by Dr. Hodgkin, promised for the concluding "Supplement."

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

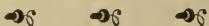
SOCIETY OF ANTIQUARIES. — *February 8.*—Professor Gowland, Vice-President, in the chair.—Dr. Haverfield communicated a note on two marble sculptures of the Roman period and a Mithraic relief found in London. Of the sculptures, one represents a river god, the other either a genius or *Bonus Eventus*. The Mithraic relief is singularly perfect, and is inscribed VLPIVS SILVANVS EMERITVS LEG. II. AVG. VOTVM SOLVIT. FACTVS ARAVSIONE.—Mr. Henry Laver, Local Secretary for Essex, exhibited a number of mediæval paving tiles found at St. Osyth's Priory, but not in position. One belonging to a set of nine bears a device that does not seem to have been noticed elsewhere, a concentric series of plain rings with snails creeping along the outer edges of them.—Mr. Worthington G. Smith, Local Secretary for Bedfordshire, exhibited a number of antiquities found in and about Dunstable.—The Rev. G. T. Andrews exhibited a carved cross of Mount Athos work given to Pope Clement XIV.—Mr. Robert Cochrane exhibited a pair of "tortoise" brooches of bronze-gilt, and fragments of a bronze bowl found in a Viking burial at Ballyholme, between Bangor and Groomsport, co. Down. He described their discovery, and stated that the bowl was complete, with chains for suspension, when found, but was destroyed by the workmen. In the year 818 a raid was made by a band of Northern Vikings on Bangor Abbey, half a

* This paper and catalogue have been reprinted in pamphlet form, with the illustrations, as *A Guide to the Norris Collection in Taunton Castle Museum*, published by Messrs. Barnicott and Pearce, Taunton, price 4d.

mile distant, and the burial might date from that event.—Mr. Reginald Smith added some remarks on the find, and exhibited a restoration of the bowl based on examples found in England and Norway. He quoted Scandinavian authorities in confirmation of the date suggested, the style of the brooches being well known in the British Islands and in Scandinavia. Bowls of the kind exhibited were specially common in Norway, where they were referred to the Viking period; while English examples with circular enamelled escutcheons might be somewhat earlier. Brooches of this type were worn by both sexes, but there was little to show the sex of the persons interred at Ballyholme.—*Athenæum*, February 17.



At the meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE, held March 7, Mr. A. P. Boyson read a paper, with lantern illustrations, on "Low Set Openings in Danish and other Scandinavian Churches."



BRITISH ARCHÆOLOGICAL ASSOCIATION.—*February 21*.—Mr. R. H. Forster in the chair.—Mr. Andrew Oliver gave an interesting address dealing with the memories and associations connected with the old buildings of the Strand and Whitehall. Of the old royal palaces and stately mansions of the nobility which once lined the river bank there are but few traces now remaining; the Banqueting House at Whitehall, the Water Gate of Buckingham House, the Chapel of the Savoy, and the Water Gate of Essex House, at the end of Essex Street, still exist, and, with the names of the streets which cover the sites of the demolished buildings, serve to recall the historic associations of this ancient thoroughfare of the Strand.

The lecture was well illustrated by fine photographic reproductions of old maps, prints, and engravings from Mr. Oliver's extensive collection of old London views, which were exhibited by lantern light. Many of these old prints are very rare.—Mr. Emmanuel Green, Mr. S. W. Kershaw, Rev. W. S. Lach-Szyrna, Mr. Compton, and others took part in the discussion which followed.



Four papers were read at the February meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND, Dr. David Murray in the chair. The first, by Colonel M'Hardy, C.B., was on "Vitrified Forts," with results of experiments as to the probable manner in which their vitrification may have been produced.—In the second paper Mr. F. R. Coles gave a report in continuation of the survey of stone circles in the north-eastern district of Scotland, this year's work having been chiefly in Banffshire.—In the third paper Dr. Robert Munro, F.S.A. Scot., described a hoard of seven stone knives found in Shetland, which he presented to the museum on behalf of Mr. R. C. Haldene, of Lochend, F.S.A. Scot. They were part of a hoard of eleven in all found at Esheness, North-mavine, 9 inches deep in a gravelly subsoil, in the course of making a road. The stone of which they are made is a quartz-porphry, and they are polished over the whole surface. They are locally known as Picts' knives, and are peculiar to Shetland, no well-authenticated instance having been recorded from

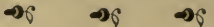
any other locality. About one hundred specimens are known, sixty-five of which were found in seven hoards and the rest singly. The probable conclusion as to their age is that it dates back to the Stone Age in Shetland, whatever the chronological horizon of that period may have been.—The last paper was a note, by Mr. W. K. Dickson, secretary, on a copy of the First Folio edition of Shakespeare, 1623, in the library of the society. It came into the society's possession in 1784, and is the only copy in Edinburgh, and one of three copies existing in Scotland, although it is not noticed in Mr. Sidney Lee's census of extant copies. Although not perfect, it is in good preservation as First Folios go, having the Droeshout portrait in fair condition on the title-page, and Ben Jonson's well-known address to the reader on the fly-leaf opposite. The margins have suffered in the binding, and four leaves are wanting, but otherwise it is not much damaged, and the book, as it remains, is entirely genuine, there having been no insertion of facsimile pages and no attempt at restoration in the text of the work. It is matter for satisfaction that so good a copy as that in the society's possession is permanently preserved in Edinburgh.



At the meeting of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND on February 27, Dr. Joyce discussed the inscription on the headstone of Lugnaed, St. Patrick's nephew, in Inchagoill, in Lough Corrib. Lugnaed came from Gaul to Ireland with St. Patrick in 432 A.D.



BRITISH NUMISMATIC SOCIETY.—*February 21*.—Mr. Carlyon-Britton, President, in the chair.—Mr. H. Alexander Parsons read a treatise on "Art and the Coins of England," in which he traced and compared the varied influences which had determined the designs and workmanship of our coinage from its origin to the present day. The writer dealt with a very complicated subject in clear and logical reasoning, showing how, since its adaption from the Greek a century or so before the Christian era to to-day, the art of our money has been affected by every great constitutional upheaval of the dominant races of Europe. Finally, he regretted that our present currency was of little value from either the artistic or historical point of view, but believed that the conservation of its designs was due to the action of those responsible for their adoption and not to any lack of artistic talent in the country. Mr. Parsons illustrated his paper by the exhibition of numerous coins of the various periods. Mr. Bernard Roth contributed an account of three Early British coins which he exhibited—namely, a stater of Epatieus found at Witney, Oxon, Evans VIII. 12; a stater of Dumnovellaunos somewhat similar to Evans, obverse XXIII. 14, reverse XVII. 11 or 12; and an example in silver of the same prince, which is the only specimen known in that metal. The two last-mentioned coins were found at Ferrytown, Lincolnshire. Presentations were made to the Society's library by Dr. J. B. Hurry and Professor Alexis de Markoff and Major Freer; Mr. J. B. Caldecott and Mr. Lawrence exhibited various rare coins and medals.



It is difficult to keep pace with the meetings of the CAMBRIDGE ANTIQUARIAN SOCIETY. We can only briefly chronicle those which have been held since our last record. On February 5 Mr. Cyril Davenport lectured, with the aid of lantern-slides, on the "History of Book-binding in England."—A week later, February 12, Dr. Joseph Griffiths read a paper on "Primitive Surgery," at the same time showing a number of lantern slides. He traced the gradual improvement in the art of surgery from the early ages, and concluded by showing photographs of the amputation of a leg, as it was performed at the present day in Addenbrooke's Hospital.—Professor T. McKenny Hughes also read a paper dealing with recent excavations near Shepreth and Melbourn and some indications of Roman occupation which were found there.—On the 16th Dr. Haddon lectured on the "Primitive Peoples of Africa"; and on the 19th four short papers were read. First, Dr. Duckworth spoke on the "Proctor's Halberd and Dagger," and said the real history of the weapons was unknown. They were used on ceremonial occasions, and were received from the out-going proctors by the new ones. Possibly at one time they were requisitioned to bring down a fugitive—he meant a man whom the bulldogs were unable to arrest. The lecturer then had a number of sketches of halberds thrown on the screen dating from the Norman Conquest to the eighteenth century, and explained their various features. A proctor's halberd and dagger were exhibited to the audience, and Dr. Duckworth observed there was little doubt the objects were once used as weapons, but were discontinued as perfection was attained in firearms. So the objects naturally rapidly degenerated and at the same time became decorated and ornamented. Since then they had been used simply and solely for ceremonial purposes, as they were by the Guards to-day.—Dr. Stokes said there was a record which tended to show the senior proctor's weapon was a presentation by one John Towling in 1591. The donor was a Trinity man, and had come into his property the year previous. His father, who also hailed from Trinity, had a command in the Armada, and was knighted on board ship in 1588, dying two years later. Several fights, concluded the speaker, occurred in Cambridge about the date under consideration, and probably that might be the reason why so murderous a weapon was given by Mr. Towling to the proctor.—Next Dr. Duckworth exhibited photographs of Chinese medals and read the inscriptions thereon.

The third paper was by Mr. W. M. Fletcher on "A Pack of Sixteenth Century Playing Cards found at Trinity College." The cards, said Mr. Fletcher, were unique in themselves. In 1902 an old staircase at Trinity College was repaired, and the oaken steps removed one at a time. A space was disclosed underneath the steps, and by dint of persuasion, not unmixed with bribery, he persuaded the workmen to look carefully among the rubbish. This they did, and eventually discovered some important fragments of paper, ostensibly of Italian business documents, and also portions of two packs of cards. The latter could be divided into two classes. First there were eleven cards of a rather inferior make and narrow in shape containing only one court card—the King of Spades. The second

series was of a better make, the knaves of three suits being preserved among them. On the Knave of Clubs appeared the full name of the maker, according to the French custom. Both series exhibited the characteristics of French cards, more particularly Rouen cards of the second part of the sixteenth century. The staircase in question was built in 1599, and it was probable the cards were deposited below the steps not long afterwards. The cards had been given by the college to the Fitzwilliam Museum.

The last contribution was by Mr. A. B. Gray, who gave a treatise entitled "Biographical Notes on John Bowtell the Younger, some time Library Keeper of the University."

On February 26, Dr. Guillemard read a paper on "The Balearic Islands and their Antiquities," and illustrated his remarks with numerous lantern slides. He said that the characteristic antiquities of the Balearics fell under four headings: the so-called towns, the naus or ship-like edifices, the Bilitons or Taulas, and the Tolayots. The lecturer spoke at length on each class. The last meeting we have to record this month was held on March 1, when Mr. J. W. Clark, the Registrar of the University, lectured on "The Attack of the Stagekeepers of Trinity College on Members of St. John's College in 1610"—a paper of much historical value, of which a condensation would be useless.



At the meeting of the EAST RIDING ANTIQUARIAN SOCIETY at Driffield on March 6, the Rev. M. C. F. Morris read a report upon the excavations which have been made under his supervision, by permission of the Earl of Londesborough, on the site of the Nunburnholme Priory; and Mr. W. Stevenson, in a long paper which was read by Mr. T. Sheppard, dealt with the East Riding as a field for studies in topography, geology, history, and architecture. Mr. Morris's report on the excavations at the site of Nunburnholme Priory was illustrated with a plan of the ground treated. He said that the work was begun on October 12 last, and continued until December 23. No traces of masonry remained above ground on the supposed site of the conventual buildings; the only guide hitherto as to their position had been conformation of the ground, the existence of the fishpond, and traditional assertions. It was, therefore, a matter of no little difficulty to decide exactly where to commence operations. Ultimately he determined to make a start in the field immediately to the north of the site of the fishpond. This field of 4½ acres is intersected by the newly made carriage drive to Warter Priory. Two parallel trenches were first dug north and south, which yielded no results of interest. A trench cut further north revealed traces of walling and fragments of pottery. Operations were then extended in various directions. Unfortunately, they never hit on anything unmistakably like a portion of the church or cloister. The only complete rectangle of foundations, 19 feet by 14 feet, was near the surface. A few feet from the south-west corner a square-shaped well was disclosed in a perfect state of preservation. They were quite unable to test the depth on account of the rising water. Digging a number of trenches to the north

of the carriage drive, small portions of foundations of very old wells were discovered, probably dating from Roman times, because a considerable number of fragments of pottery were found about the foundations, and near by was turned up a Roman denarius of Caracalla. The whole of the buildings must have been of modest dimensions and simple in character; and the stone used was almost entirely the gray stone of the district, which was of an extremely durable character, and had been used for ages in the building of houses and cottages. Taking a general survey of the excavations, he was struck with the entire absence of mortar remains; there were no paving tiles, not a particle of freestone, no glass, only a single bit of lead, and not a trace of carved stone. He was driven to the conclusion that the main central conventual building had not been hit upon, but only some of the minor ones. Still so little was known as to the building arrangements of the small priories like Nunburnholme that he thought it would be worth while to continue, if possible, the excavations on some future occasion. He had good reason for hoping that such labours would not be wholly in vain.

On February 24 the members of the LONDON AND MIDDLESEX ARCHÆOLOGICAL SOCIETY visited St. Dunstan's Church, Fleet Street. The Rector, the Rev. Lionel James, described the church and sketched its history, while the vestry clerk, Mr. Alfred Tisley, related interesting incidents in the history of the parish, and explained the parish records. On leaving the church the members proceeded to Clifford's Inn Hall, where the annual meeting of the Society was presided over by Sir Edward Brabrook, C.B., F.S.A. The annual report, presented by the Secretary (Mr. Charles Welch), showed that in the past year, in which it celebrated the jubilee of its foundation, the Society had been more active than ever. Visits were paid to six City churches, three City halls, and six other ancient institutions, and the membership had increased by thirteen—to 163.

The business of the meeting being concluded, Sir Edward Brabrook gave a short address on "The Constitution and History of Clifford's Inn." One of the old customs that he recalled was the ceremony of "grace before meat," as observed in the eighteenth century by the junior members, known as the "Kentish Mess." Five loaves of bread were placed on the head table in the form of a cross, and these were then trundled the length of the hall, to be caught at the other end by the head butler and solemnly carried out.

At the February meeting of the GLASGOW ARCHÆOLOGICAL SOCIETY, Mr. J. D. G. Dalrymple in the chair, Mr. J. A. Brown read a paper on "The Kindly Tenants of the Archbishop of Glasgow." The lecturer dealt almost entirely with the temporalities of the See of Glasgow. After describing the various baronies, Mr. Brown went on to describe the early tenants of the Archbishopric and the system of holdings by thegns, drengs, and villains. He afterwards dealt more particularly with the later development of the old villanage tenures, when they came to be described as kindly tenancies, and proceeded to refer to the rental book published by the Grampian Club, giving

a description of the tenures. At the close a hearty vote of thanks was awarded to Mr. Brown.—Mr. Lugton then brought under the notice of the members the question of the preservation of the old tenement at the corner of Castle Street and Macleod Street, known as Provan's Lordship. He said this was one of the oldest houses in Glasgow, if not in Scotland, and he had heard on undoubted authority that the house had been purchased with the view of taking it down and erecting on the spot a house for the superintendent of the Royal Infirmary. He considered that it would be almost an act of vandalism to destroy such an ancient and historic landmark in the city, and he would like the Society to use its influence to prevent the house being demolished.—The President said he knew the house well, and considered it would be a pity to see such an ancient dwelling pulled down. He suggested that it be remitted to the committee to make inquiry into the matter and take all possible steps to prevent the demolition of the ancient and historic fabric. This was unanimously agreed to.

Mr. F. W. Dendy took the chair at the meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES on February 28. Mr. Maberly Phillips presented a catalogue of old bank-notes in the "Maberly Phillips Collection" recently made over by Mr. Phillips to the Institute of Bankers. He remarked that fifty of the notes were those of Northumberland and Durham bankers, many of which were printed from plates engraved by Bewick.

The Chairman mentioned that an anonymous donor had sent a cheque for the whole of the balance, amounting to £123, of the sum required for the excavations and erections now being made at the Black Gate.

Mr. J. C. Hodgson, F.S.A., read a short paper on "The Ancestry of Admiral Lord Collingwood," tracing the family records back to John Collingwood, farmer, of Eslington, in 1450. Mr. Hodgson also read a paper by the late Mr. William Woodman, entitled "Notes on the Presbyterian Church at Morpeth," which stated that the earliest knowledge of the Presbyterians in Morpeth was the tradition that they assembled in a cottage by the side of Coting Burn. In 1715 the Presbyterians of Morpeth must have been numerous, as when in October of that year Lord Derwentwater and Lord Widdrington, with about 370 horsemen under the command of General Forster, proclaimed the Pretender at the Market Cross, they expressly proscribed Presbyterians as recruits.

Mr. Maberly Phillips submitted a paper on "Dog-Spits," in which he said he had failed to ascertain when these were first adopted; but the method prevailed in England for many years, and in some places until comparatively recently. He presumed that as dog-spits went out of use, smoke-jacks took their place. The fire and gas kitchen ovens of recent days had done away with both dog-spits and smoke and bottle jacks. With them had gone the toothsome flavour of a roast joint, compared with which the baked meats of to-day are a poor substitute.

At the February meeting of the SUNDERLAND ANTIQUARIAN SOCIETY, Mr. G. W. Bain presiding,

Mr. C. T. Trechmann, read a paper entitled "Neolithic Remains on the Durham Coast." He stated that prehistoric remains were undoubtedly more scarce in the county of Durham than in the counties of Yorkshire and Northumberland. Traces of flint chippings had been found at Ryhope, Marsden, and near Monkseaton in Northumberland. It was interesting to note that the most prolific sites for implements in this district were those parts of the coast best protected against the sea. Among the implements found were some arrow-heads, as well as scrapers, flakes, etc. He described in detail the various stones, and showed specimens and photographs of them, that added to the interest of the discourse. At the March meeting Mr. James Patterson read a paper on "The Priory of Finchale."

Mr. E. J. Pilcher read a paper on "Kabbalistic Planetary Charms" at the meeting of the SOCIETY OF BIBLICAL ARCHEOLOGY on March 14.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE ART OF ATTACK: Being a Study of the Development of Weapons and Appliances of Offence from the Earliest Times to the Age of Gunpowder. By H. S. Cowper, F.S.A. With 361 illustrations. Ulverston: W. Holmes, Ltd., 1906. Demy 8vo. Pp. xviii, 312. Price 10s. net.

This is an eminently painstaking book, the result of much reading, careful observation, and discriminating judgment. It is the story of the evolution, in all their variety, of weapons of attack, from the simplest to the more elaborate forms, down to the days when gunpowder was used to give force to projectiles.

After a general introductory chapter and a fanciful little sketch termed the "Genesis of Arms," which might well have been omitted, Mr. Cowper opens his subject by discussing the arming of the hand, beginning with unhafed appliances for striking, bruising, or ripping. Some of the weapons of the knuckle-duster type are most terrible. In the same chapter the simpler clubs, as well as wooden and bone swords, are described and illustrated. The next chapter, termed "Reinforcing the Arm," treats of the developments which began in the combination of the stone and the club, and the early methods of attachment are dealt with at some length. The thoroughness of the book is shown by a whole chapter of some twenty small-type pages being devoted to the point of early weapons as developed from the horn weapons of animals and other nature models. The description of hooking and catching weapons is a curious section, giving details, *inter alia*, of various forms of catch-poles.

The section on missiles, such as boomerangs, arrows, javelins, and throwing-spears, the bolas, noose, and ancient and modern lassos, is full of interest. Three more chapters are devoted to the different forms of missile-throwers, such as the sling, the stone or pellet bow, the throwing-stick, the whip-sling, the blow-pipe, and the long and cross bow for arrows. The last part deals with war engines, such as the catapult, ballista, and trebuchet; with inflammables, such as Greek fire; and with the horse, chariots, and armed animals. The last class includes not only elephants, but dogs, cats, and even birds described by early writers as trained to carry fire into the enemies' quarters. Samson's 300 foxes, tied in couples tail to tail, "with a firebrand in the midst between two tails," at once occurs to the mind.

This book, which is entirely *sui generis*, and which would prove useful for reference in almost any library, concludes with a bibliography of the subject and a good index.

The illustrations are frequent, numbering 361; they are the work of the author, and, whilst certainly not of high artistic merit, serve their purpose as pen-and-ink sketches explanatory of the letterpress.

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HARVARD LECTURES ON GREEK SUBJECTS. By Professor S. H. Butcher, Litt.D. London: Macmillan and Co., 1904. 8vo., pp. x, 266. Price 7s. net.

"To make old things seem new and new things seem familiar was one main function of their art. Viewed in this light, the critical faculty of the Greeks stood nearer to the creative imagination than moderns can easily realize." This is one of the many felicitous remarks which Professor Butcher makes in a volume which he himself calls a companion to his well-known book on *Some Aspects of the Greek Genius*, and in its pages the reader who admires the excellent things of ancient Hellas enjoys the same ripe wisdom, at once illuminated and illuminating. These six public lectures, delivered at Harvard University in April, 1904, commence with two discourses on "Greece and Israel," and "Greece and Phœnicia," in which the intellectual originality of Greece is contrasted with the religious and material ideas respectively controlling those other civilizations. With a more strictly scholarly exposition than Matthew Arnold gave to the subject in his ever delightful essays, we have in the first lecture an extremely interesting valuation of the august contributions made by Hellenism and Hebraism to the development of mankind—on the one hand the complete equipment of the man and of the citizen for secular existence; on the other the proclamation of the inexorable moral law of a supreme God in a corrupt and heathen world. The spiritual and ethical ideas of that wonderful nation which produced statues, vases, and coins of remarkable beauty, are the theme of these pages, and not those antiquarian relics themselves. In Professor Butcher's estimate of "The Greek Love of Knowledge" (with its account of Homer's remarkable fidelity to the realities of a mariner's life in his romantic *Odyssey*), and in his lecture on "Art and Inspiration in Greek Poetry," where he draws upon his own intimate acquaintance with Aristotle's great essay for a number of happy instances to illustrate his argument, he carries the

general reader as well as the classical scholar with him into the very reality of the Greek culture. In his handling of "Greek Literary Criticism," the author is perhaps creating the most novel and valuable portion of this deeply interesting volume. The Boeotian poetess who, like her brother artists, felt the power that lies in reserve and the beauty latent in "artistic parsimony," advised Pindar, as we are here reminded, to "sow with the hand, not with the sack." These pages, full, but not overfull, of cultured eloquence, are themselves a fine example of that literary criticism which itself is literature, a ripe harvest of scholarship grown from a discreet sowing.—W. H. D.

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LONDON VANISHED AND VANISHING. Painted and described by Philip Norman, F.S.A. Seventy-five plates in colour. London: *A. and C. Black*, 1905. Square demy 8vo., pp. xvi, 294. Price 20s. net

The literature of London grows apace. Mr. Norman's previous contributions to that literature are well known and valued. In the volume before us the letterpress is subordinate to the pictures, although of no small interest in itself. Mr. Norman takes us first to some of the old inns of Southwark, beginning with the immortal Tabard, then leads us over London Bridge, and talks pleasantly about various churches and old houses in the City, old taverns and inns in Mile End, Holborn, and elsewhere. With him we visit the old Cock Tavern, Dick's Coffee-house, Barnard's Inn, and Holywell Street; and, farther west, Emanuel Hospital, Westminster, old houses and taverns at Chelsea, Kensington, and Hammer-smith. We have omitted not a few names of interest; but the rather melancholy feature of the whole perambulation is that most—we might almost say nearly all—of the inns and houses and resorts described must now be included in Vanished London. In one or two cases the demolisher's hand has been busy even since the issue of this beautiful book. But all this enhances the value of the illustrations, which, after all, are the chief attraction in Mr. Norman's book. His delicate and charming drawings are excellently reproduced in colour, and in turning from plate to plate the London-lover of middle age may revive a host of memories and associations. Here are old-fashioned City and Southwark taverns reminiscent of coaching and earlier days; substantial seventeenth-century City houses; one or two old City churches; quaint bits of old riverside buildings now gone for ever; the charming old Emanuel Hospital (Dacre's almshouses), Westminster, which was so unnecessarily destroyed more than ten years ago; and many another storied building, gray with age and rich in associations and memories, which have all fallen before the destroyer. Among the charming interiors may be mentioned the Hall of Barnard's Inn and the dining-room of the Cock Tavern, Fleet Street, destroyed just twenty years ago. The fittings of the latter have been moved into another tavern on the other side of Fleet Street, but though they have an interest there, their new home can never have the charm of the old Cock—the resort of generations of Londoners, from Mr. Samuel Pepys to Tennyson and Dickens. We close this handsome volume with the liveliest feelings of gratitude to Mr. Norman for the

work of both his pen and pencil—especially the latter.

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HANDBOOK OF ENGLISH ANTIQUITIES. By George Clinch, F.G.S. Many illustrations. London: *L. Upcott Gill*, 1905. Crown 8vo. Price 6s. 6d. net.

In this handy volume Mr. Clinch has brought together a useful collection of information concerning English antiquities. The chief subjects are The Stone Age, The Age of Bronze, The Prehistoric Age of Iron, Romano-British Period, Anglo-Saxon Period, Mediæval Antiquities, Miscellaneous Antiquities. Under these heads are grouped, in chronological order, details which will prove useful to antiquarian readers. The subjects described and explained are those chiefly which are sought by collectors, and many of them are very effectively illustrated. The *Handbook* will be serviceable as a popular help rather than as a text-book for students or scientific antiquaries. The index and dictionary of terms at the end puts its useful contents at the ready command of the reader.

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CHRONICLES OF LONDON. Edited, with Introduction and Notes, by C. L. Kingsford, M.A. Oxford: *Clarendon Press*. 8vo., pp. xlviii, 368. Price 10s. 6d. net.

This is one of those scholarly, thoroughly well-edited books which it seems to be one of the special functions of the Clarendon Press to produce. The Chronicles here printed are from the Cotton, MSS. numbered Julius B. ii., Cleopatra C. iv., and Vitellius A. xvi. They cover the period from 1189 to 1509, but their chief interest is found in the fifteenth century. Mr. Kingsford, in his introduction, discusses at length the dates of composition of the Chronicles, and the use which was made of them by sixteenth-century historians, especially Fabyan, Stow, and Hall. The records themselves give us a peep at many of the events of national history as viewed through a Londoner's eyes. They give us the attitude of London towards the rest of the country, and besides the record of many purely civic doings, including many pageants, afford us glimpses of the doings in a larger world. Here we may read of the Battle of Agincourt, with the ballad thereon which Wright printed in his *Political Poems*, and the speech of King Henry V. to his men, which Shakespeare dramatized; of the Wars of the Roses, and of the wars with France. There are incidental references to the English discoveries in North America, to the childhood of Henry VIII., and to many details of interest regarding civic commerce, the prices of wine and corn, and the like. Under date 1377 (p. 15) there is a curious reference to a fatal shibboleth. On the occasion of the "Rysynge off the Comyns off Ingelond ayenst the lordes" in that year "many flemmynges," we are told, "loste there heedes at that tyme, and namely they that koude not say Breede and Chese, But Case and Brode."

Besides his full and scholarly introduction, Mr. Kingsford provides the student with abundant apparatus in the form of notes, glossary, appendices, and a splendidly full index. The frontispiece is a reproduction of one of the oldest plans of the City—Ryther's map of 1604.

THE STORY OF CHARING CROSS AND ITS IMMEDIATE NEIGHBOURHOOD. By J. Holden MacMichael. Frontispiece and plan. London: *Chatto and Windus*, 1905. 8vo., pp. xvi, 344. Price 7s. 6d. net.

Mr. MacMichael's name is familiar to readers of the *Antiquary* in connection with his interesting contributions on the subject of London Signs—contributions which show that he is a master of a fund of detail relating to London topography. In this handsome volume on Charing Cross—it is singular, by the way, that a monograph on so tempting a theme did not appear long ago—Mr. MacMichael brings to his task the same abundance of information. He is particularly strong in his knowledge of the news-sheets and other publications of the eighteenth century, and this book is a perfect mine of information with regard to the London that centred round Charing Cross from the days of Queen Anne to those of the last of the Georges. To use a homely old simile, it is as full of matter as an egg is full of meat; and, moreover, the volume is thoroughly readable. Mr. MacMichael has much to tell of the familiar old coffee-houses and taverns of the neighbourhood—of the Smyrna, Locket's, the Rummer, the British, Old Slaughter's, and others—but the reader will soon find that there is a vast amount of fresh matter relating to a host of taverns and coffee-houses and public resorts but little known to fame. Similarly with shows and wonders and the like, Mr. MacMichael does not ignore those which other writers on London have made familiar, but he adds thereto a surprising amount of novel matter. He describes at first hand from contemporary advertisements and news-sheets entertainments and shows which are not to be found in Timbs, or in other much-consulted collectors of such lore. There is, in fact, very little that is second-hand in this book. Mr. MacMichael's ample references show how wide has been his research, and how thoroughly he has covered his chosen field. His book is a real addition to London literature—a volume of solid and permanent value. There is a serviceable index.

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OLD PEWTER. By Malcolm Bell. With 106 plates. London: *George Newnes, Ltd.*, 1906. Crown 8vo., pp. xxii, 186. Price 7s. 6d. net.

This latest volume of "Newnes' Library of the Applied Arts" will increase the reputation for volumes on "Arts and Crafts" which these publishers have secured. The numerous and excellent plates provide a remarkable "collection of pewter" in themselves, and we can guess that many a craftsman will be grateful for such models. But it is due to Mr. Bell to say that his deference to his carefully selected pictures is too modest, for the historian and antiquary, at any rate, will turn with profit to his instructive sketch of the rise and decline of this particular artistic industry. Pointing out that the keynote of pewter is its simplicity, and that its value depends not upon added ornamentation, but upon beautiful construction, Mr. Bell is surely right when he says that an amateur's love for pewter, probably just by reason of these claims, is "a genuine, unaffected taste, and not a mere fashionable craze."

The technical part of the author's account is devoted to an admirably succinct and clear explanation of what we may call the etymology and chemistry of the sub-

ject, and the reader feels secure in Mr. Bell's conclusions. His historical chapters open with what one may be pardoned for deeming a well-meant guess rather than a deliberate finding, that "the cynical doctrine of *caveat emptor* found no adherents" in the Middle Ages. But the narrative, with its early references to the Roman and even the Chinese and Japanese masters of the craft, is a mine of pertinent information. We read of a shrewd but cautious guess that the famous "Appleshaw find" of 1897, now in the British Museum, was an early Christian Communion Service of about A.D. 350. It is interesting to learn of an early craftswoman, Isabel de Moncel of Paris, in 1395. About 1500 English pewterers began to be troubled by foreign competition, and Mr. Bell tells us of a kind of private Tariff Reform Act passed in 1538. His illustrations give abundant proof of the variety and simple beauty of the forms into which the alloys of tin with copper, lead, or antimony were moulded through the sixteenth and seventeenth centuries. With the eighteenth and nineteenth centuries begins "an unrelieved record of steady, continuous decline." The grip of the London Pewterers' Company weakened yearly, partly from the desuetude of the use of pewter and partly from provincial competition. The last "touch" was entered at the Company's Hall in 1824.

The true wealth of pewter always lay in the skill given to the material, and not in the material itself. Hence the modern collector's opportunity! But Mr. Bell rightly deprecates wholesale collecting through dealers or experts. "It is better," he says, in words that may be commended to many kinds of amateurs, "to make a few mistakes, provided that these are not too costly, and to profit by them, than to depend in ignominious ignorance upon the real or assumed experience of another." Given this rule, a moderate purse of spare pocket-money, and a knowledge of this careful and delightful "guide," many a modern householder may discover a few pieces of the "modest, moonlight sheen of pewter," which will take him back in fancy "to the shelves of some stout and prosperous burgher, to the stone-paved house-place of some far-off farmhouse—at the highest to some comfortable country manor inhabited by well-to-do gentry."

As we have hinted, there can be nothing but praise for the "get-up" of this volume. In a subsequent edition the year "1877" should be "1897" on p. 45; and it is hard on so well-known an antiquary as Mr. C. H. Read that his initials should be twice and differently misprinted on pp. 46 and 48!—W. H. D.

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From Mr. Nutt comes a new issue in his series of "Popular Studies in Mythology, Romance, and Folk-Lore," price 6d. net each. This (No. 15) is by Mr. F. E. Sandbach, and treats of *The Heroic Saga-Cycle of Dietrich of Bern*, showing how this mediæval saga was gradually developed, and giving a sketch of the characters of the various poems which make up the Dietrich Cycle. The brief bibliography at the end is a very useful feature. These little handbooks, all prepared by competent scholars, which are as so many windows looking into fields of literature and folk-lore a little off the beaten track, are not half so

well known as they deserve to be. The little volumes give information based on the latest results of research which can nowhere else be obtained in so handy or in anything like so cheap a form.

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Several interesting pamphlets are on our table. Mr. Haverfield's paper on *The Romanization of Roman Britain*, read before the British Academy last November, has been published for the Academy by Mr. Henry Frowde, in pamphlet form with many illustrations, at the price of 2s. 6d. net. A paper by Mr. Haverfield on a subject which is peculiarly his own needs no words of commendation from us. From St. Gregory's Society, Downside Abbey, Bath, comes a paper, reprinted from the *Downside Review*, by Edmund Bishop, *On the History of the Christian Altar* (price 8d.), written, of course, entirely from the Catholic point of view, and embodying the fruits of wide study and research. Another reprint before us is a paper by the Rev. Dr. Astley on *The Saxon Church at Bradford-on-Avon*, reprinted from the *Journal of the British Archaeological Association*. It gives a useful, summarized account, with excellent illustrations, of one of the most interesting ecclesiastical buildings in England.

* * *

The *Architectural Review* for March is strong in archaeological interest. Besides another chapter of Mr. Champneys' "Sketch of Irish Ecclesiastical Architecture," treating of Early Irish Stone Carving, with many capital illustrations of old Irish crosses, there is a most interesting paper by Mr. L. Weaver, F.S.A., on "English Lead Fonts," with photographic illustrations, splendidly reproduced, of no less than twenty-two examples. *Northamptonshire Notes and Queries* for December last reaches us somewhat late. It contains notes on Dovecotes and Pigeon-houses (with two good plates), Northamptonshire Legends, Some Portraits of John Dryden, with a plate, The Fleetwood Family, and other local topics. We have also on our table the *Rivista d'Italia*, February; *Scottish Notes and Queries*, March, with an abundant and varied collection of antiquarian, genealogical, and bibliographical notes; the *East Anglian*, December, containing chiefly documentary matter; and the *American Antiquarian*, January and February, which begins a new volume, and with which *Biblia* is henceforth amalgamated.



Correspondence.

CHURCHES BUILT ON PRE-CHRISTIAN BURIAL-PLACES.

TO THE EDITOR.

I INTENDED to answer Mr. Powell's questions in your February issue: "Do churches, especially country churches, stand on the sites of pre-Christian burial-places which would be sacred?" and, "How far can this view be supported by instances?" To a certain extent Mr. Sheppard, Curator of the Hull Museum, forestalls me, but I prefer to speak for

myself, having been Vicar of Fimber for over forty years.

When, at my urgent request, Sir Tatton Sykes consented, in 1869, to build a new church at Fimber in lieu of the barn-like structure which then existed, it was discovered that there had been a larger church on the same site of Early English architecture. Portions of pillars and capitals with dog-tooth ornament were dug up and are preserved. More than this, it was discovered that this first church had been built upon the site of a British tumulus. The tumulus was composed of clay obtained from a neighbouring local deposit, and rested on a natural subsoil of chalk, but the foundations of the church had not gone down to the chalk. In digging the foundations for the new church the chalk rock was reached through the clay of the tumulus, and many objects of interest were found, such as pottery, flint weapons, animal bones, shells, and a human skeleton, all fully described in Mr. Mortimer's great work.

Part of Mr. Powell's question is thus answered in the affirmative.

Fimber Church, like its two predecessors, stands on the site of a pre-Christian burial-place.

But was this sacred? Probably. The Anglo-Saxons buried their dead in the ditches surrounding British tumuli, and even in the tumuli themselves, and several Anglo-Saxon interments have been discovered in the neighbouring soil, though never used or consecrated as a churchyard till recently.

But was there a heathen temple there? Very unlikely, for there are several hundred tumuli in the vicinity, and nothing to suggest that this differed from its neighbours.

Mr. Sheppard says: "In East Yorkshire it frequently happens that churches are built on British barrows." (The italics are mine.) I challenge this statement. I only know of one, viz., Fimber. As to Speeton, which he quotes, I beg to dispute it, as, in my opinion, the slight mound is only one of those morainic heaps which characterize the edge of the chalk cliffs of Speeton, Bampton, and Flamborough.

E. MAULE COLE,
Vicar of Wetwang-cum-Fimber.

March 2, 1906.

"TRIMMING DAY."

TO THE EDITOR.

A lease granted at the Court Baron of the Manor of Loughton Bussard, *alias* Grovebury, in 1677, is dated "Septimo die Junii vizt Jovis in festo Pentecost: vocato le Trimming Day." I should be glad to know why Tuesday in Whitsun Week came to be called "Trimming Day," and whether the name was in general use.

Studham Vicarage.

J. E. BROWN.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.



The Antiquary.



MAY, 1906.

Notes of the Month.

THE Rhind Lectures this year have been delivered by Dr. F. J. Haverfield, F.S.A., who took for his subject "Roman Britain." He traced the history of the Roman conquest of England; described and analyzed incidentally Roman military methods, and the nature and design of the fortifications erected for the garrison work of the Roman army; traced the history of the invasion of Scotland; and in the last lecture dealt specially with the study of Roman Britain, attention being directed mainly to the antiquaries of the twelfth century and of the sixteenth, to the period of Horsley, to the archaeological uprising about 1848, and to the condition of the study at present.

The Egyptian Government have granted to the Institute of Archæology of Liverpool University, through the hon. secretary (Mr. J. Garstang), a concession to make excavations on the famous site of Abydos, in Upper Egypt.

Just before the recent terrible outbreak of Vesuvius a Naples newspaper correspondent reported that an ancient tomb had been met with at San Marzano sul Sarno, about 1 foot beneath a layer of prehistorical lapilli. It contained a skeleton laid on its back, and surrounded by dark-coloured vases; an iron lance lay beside it, with the point turned towards the foot of the tomb. The skull was of great interest, being practically intact.

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The tomb was to be taken as it stood to the Naples Museum; but it is to be feared that the recent eruption may have overwhelmed the site before the transfer could be made.

The Annual Report of the Surrey Archæological Society chronicles a successful year's work. As the next volume of the *Collections* to be issued will be the twentieth of the series, the Council suggests that a general index should be compiled to the whole twenty volumes. At the annual meeting it was resolved to appropriate a sum not exceeding £100 from the Reserve Fund towards the cost of such a general index. In the report the Council also calls attention to the desirability of making a complete collection of all the inscriptions on tombstones and memorials in the churches and churchyards of the county. The idea is excellent, though we fear that in recent years not a few of the older inscriptions in some of the churchyards have disappeared or have become illegible.

"Some weeks ago," says the Vienna correspondent of the *Daily Telegraph*, "a sensation was caused by the intelligence that Bishop Sigmund Bubies, of Kaschau, in Hungary, the spiritual diocesan of one of the richest sees in the monarchy, had been obliged to renounce his sacred office on account of very considerable debts. The Bishop, who had lost his entire private fortune, had put bills into circulation amounting to about £40,000. The police authorities of Vienna and Budapesth were commissioned to discover the almost incomprehensible causes by which a Bishop, eighty years old, had fallen into such misfortune. The sensational result of their efforts, which is now before the public, led to the arrest of several persons in Budapesth and Vienna. Through a confidential agent, in whom he had placed the fullest reliance, the Bishop, who was an enthusiastic collector of curiosities, had been placed in communication with several dealers in antiquities. These persuaded the Prelate that the greater part of his treasures were imitations. They took from him a large number of famous and valuable articles, many of them well known abroad, such as rare church plate, gorgeous ecclesiastical vestments, cups,

crucifixes, and other objects, and sold them at high prices to dealers in Frankfort, Paris, and London, thus obtaining about £20,000, of which the Bishop received £400. They then persuaded the Bishop to form a new collection, and gave him imitation articles, poor lace, and worthless pictures, for which he gave bills. The Bishop's loss is estimated to be altogether £800,000. The famous altar-piece at Kaschau Cathedral, as well as many valuable art objects, belonging formerly to the Esterhazy family seat, passed into the dealers' hands, and many were sent to London."



The Annual Report of the Exeter Diocesan Architectural Society states that the attention of one of the secretaries had been again called to the fact that one of the original "misereres" in the choir of the cathedral, removed during the restoration in 1870-1877, was now in the cathedral library. The committee suggested that the odd one of Perpendicular work, now among the thirteenth-century ones, should be removed, and the original one, of Bishop Bruere's work (1224-1244), put in its place, so as to complete the fifty of that Bishop's time, which were the most perfect and complete examples in existence, one having the earliest known carving of an elephant, though it was questionable whether the carver had ever seen a live one, as he carved the knee-joints the wrong way. No doubt the Bishop had seen them when he was taking part in the wars in the Holy Land, and told the carver about them, but forgot to mention the legs. The original thirteenth-century miserere should long ago have been put back in the place of the much inferior late fifteenth-century specimen. In the *Building News* of March 23, Mr. Harry Hems had an article on the same subject, illustrated by "photo-tints," showing two of the thirteenth-century misereres—one being that with the queer-legged elephant, and the other carved with a representation of the old legend of Lohengrin. *A propos* of the latter Mr. Hems tells a good story. "Only the other morning," he says, "a visitor, a pompous-looking individual, was taken over Exon's Cathedral by Mr. Frank O. Couch, one of the courteous vergers. During the perambulation of the edifice this identical miserere was pointed

out, and, it was explained, represented Lohengrin, and was more than 660 years old. 'Don't sling things quite so much, young man,' the stranger retorted severely. 'That's all nonsense. Why, I saw it played myself in London when it *first came out*, and that can't be more than thirty years ago at the outside.'"



Excavations at Berwick old post-office have disclosed extensive portions of fortifications built by Edward III., who regarded the border capital as his chief fortress of the North. The discoveries include a portion of ramparts running east from King Robert Bruce's wall, and constructed 570 years ago, after Edward's great victory over the Scottish army on Halidon Hill, just outside Berwick town.



The Society of Antiquaries has issued the following memorandum to the Bishops and Archdeacons of the Anglican Church:

The council of the Society of Antiquaries has had its attention called to the increasing frequency of the sale, under faculty, of old or obsolete church plate under conditions that the council can scarcely consider dignified. The objects to which this memorandum is intended to apply may be divided into two distinct classes: (1) Pieces of plate or other articles of a domestic character, not especially made, nor perhaps particularly well fitted, for the service of the Church; (2) chalices, patens, flagons, or plate generally, made especially for ecclesiastical use, but now, for reasons of change of fashion or from the articles themselves being worn out, no longer desired to be used.

With regard to Class 1, it is obvious that if a church possessing such articles be in need of funds for church purposes, an effort would naturally be made to turn such articles into money. The council of the Society of Antiquaries cannot but deplore the sale even of such articles, as the frequent result is that the property of the Church of England finds its way abroad, and is thus lost to the nation, the purpose of the sale being to realize as much money as possible. The council, however, feels that even under existing conditions it is most necessary to make protest against such sales, which ought only to be

permitted in extreme cases. To Class 2 another kind of argument applies. There is an essential and obvious difference between articles belonging to a church by chance, and perhaps of little or no use in its services, and the vessels or other articles specifically bought or given for the express purpose of being used in the services of the Church. Without taking up an extreme position with regard to the sacred character of church plate, it will, the council thinks, be admitted that there is something undignified, if no stronger term be employed, in subjecting such articles to a sale by auction in the ordinary sense of the word, and even in disposing of them by sale without any adequate guaranty that regard will be had to the sacred character which cannot be divorced from them. It is a matter of common knowledge that chalices are not unfrequently used as table ornaments by some collectors to whom their religious significance makes no appeal. The impropriety of such a use cannot but be manifest to all who will give the matter due consideration, and it will be generally felt that on all grounds it would be desirable to prevent such acts of bad taste.

A counsel of perfection would be that all such pieces of church plate, useless from being either obsolete or worn out, should be placed for preservation in the nearest public museum, either on loan or by purchase. The difficulty of the latter course is that few museums have any funds for purchases except of the most trifling kind. But it is not always the case that money need enter into the transaction. Obsolete church plate can well be deposited as a kind of permanent loan in the local or central museum, assuming the institution to have the means of keeping the plate safe from destruction by theft or fire. This course has been taken by the vicar and churchwardens of North Mimms, Herts, who have deposited in the British Museum an interesting but fragile amber tankard belonging to the church. The vicar and churchwardens can at any time re-enter into possession of their property in such a case; whereas, it is meanwhile on view to the public, and in safe custody. An obviously precautionary measure against improper dealing with church plate is the preparation and publication of

an inventory such as has been prepared in Wilts, Northants, and other counties.

A recent case may best show what is apt to occur. A church in Knightsbridge, lately removed, had among its plate a Communion cup presented by Archbishop Laud. The new church, built on another site, is deemed to need some addition to its structure, and it is proposed to sell the Communion cup to help in defraying the cost of this addition. A London dealer has offered 500 guineas for the cup, which sum, not unnaturally, is considered to be the basis for the price finally to be realized. The cup itself presents no unusual features, and the high value is, of course, due to its historical associations alone. It need hardly be said that no public museum in this country is in a position to lay out so large a sum on such a purchase. The Communion cup, therefore, will pass into private hands, not improbably out of England. Cases of this kind are frequently occurring. It is impossible for the vendor to make conditions with the buyer, and thus the ancient property of the Church passes from it into the possession of collectors or dealers, who naturally regard their purchases from whatever point of view most enhances their money value.

It is encouraging to find that among the Chancellors of the various dioceses there are some who look upon such transactions with disfavour, and are unwilling to grant faculties except in cases of an extreme character. It must not be forgotten that, although the vicar and churchwardens are for the time being trustees of the church plate and furniture, yet the property really is vested in the parishioners. The council of the Society of Antiquaries cannot but think that the subject is worthy of more than incidental treatment, and might well be taken into consideration by the Bishops and Archdeacons of England.



The eight-hundredth anniversary of the consecration, on October 17, 1106, of Ely Cathedral will be celebrated this year.



Two miles to the south-east of Chippenham was the Cistercian Abbey of Stanley, colonized about 1154 by monks sent from Quarre, in the Isle of Wight. The site, which belongs to the Marquis of Lansdowne, is an open

field, and the buildings are indicated by mounds of earth, in the middle of which is the level square of the cloister. The river runs on the north side, and part has been deflected by a straight ditch, which marks the drain of the Abbey. With the permission and kind loan of men from the owner, Mr. Harold Brakspear, F.S.A., of Corsham, has been able, says the *Builder* of March 31, to make some excavations on the site. These were begun on the line of the eastern range, which, from the church, was over 200 feet in length. The chapter-house is only 27 feet wide, but was divided by two rows of marble columns, one of which was found as it fell, and was a monolith $8\frac{1}{2}$ inches in diameter and 6 feet 2 inches long. There was also some of the tile pavement and a coffin found *in situ*. Northward from the chapter-house was the dortor subvault, 27 feet wide, divided into at least twelve bays by a row of octagonal columns down the middle, one of which, owing to being bedded in a cross wall, remains to its full height. Nearly the whole of the outer walls, so far as at present traced, have been entirely removed, and, this being the case, it is remarkable that the centre of the buildings remains as it fell. Work has now been started on the church, which has revealed large patches of the original tile paving, and it is hoped that in time the whole abbey may be systematically explored, and so add another apparently lost plan to those of Cistercian Abbeys in this country.



The illustrations in the *Builder* of the date named consisted of measured drawings of the old "Guesten" Hall of the Charterhouse, which was built about 1500, most of the oak work, however, having been added by the Duke of Norfolk in the latter half of the sixteenth century. The Duke also built the handsome screen, of which a large drawing was given. The issue of our contemporary for April 14 contained a capital article, with good illustrations, on "Shere Church," a building presenting many points of interest, architectural and historical, and set in the midst of a beautiful stretch of the lovely Surrey country.



Some measure of success has already attended the explorations which are being carried on

in Greenwich Park by the Greenwich Antiquarian Society. A number of small objects of undoubted Roman origin have been recovered, but the main object of the excavations is to determine, if possible, definitely the line of Watling Street, and to ascertain the object, and perhaps the approximate date, of the earthworks near the Vanbrugh Park Gate. These earthworks are marked in the Ordnance Survey of 1871, but have been much interfered with since that date. So far the diggings have shown that the earthworks consist of a mound and a ditch. A length of some 12 feet of the ditch has been cleared, and a good section made through the mound, both of which can be seen by visitors. The evidence to hand so far points to a Roman origin. The Greenwich Antiquarian Society is appealing for outside financial assistance, in order that a full examination can be made, and a fund has been started, the hon. treasurer being Mr. John M. Stone, of 5, St. German's Place, Blackheath.



The foundations of a Roman villa are reported to have been found on rising ground immediately to the east of the Brighton borough boundary. Fragments of pottery and of metal implements or weapons have been unearthed.



Commendatore G. Boni's latest archæological discovery, says a Rome correspondent of the *Tribune*, is of unusual interest and importance. Eutropius relates that on the death of the Emperor Trajan in Asia, August 11, A.D. 117, his remains were enclosed in a golden urn and placed in the column near the Basilica Ulpia. This story has been doubted by modern topographers because they were unable to find in the Trajan column any vestige of a sepulchral shrine or any staircase of access to it. Professor Boni, however, has re-examined the remains of the doorway on the left of the vestibule which gives access to the base of the column. Having removed a coating of plaster, he discovered a wall of tile-work which closed the opening of the doorway and filled up the spaces between the marble jambs. The ancient threshold was likewise exposed to view; also traces of bronze bolts and hinges, of which the sockets still remain. The marble

of the threshold is much worn away, clearly proving that the doorway must at one time have been in constant use.

Professor Boni has further established the fact of the existence of a corridor inside the base, about $4\frac{1}{2}$ feet wide, lighted by a loop-hole on the south of the pedestal. A small mediæval barred window in the west wall leads him to believe that the stair of access to the niche which contained the urn was carried on at least to that point. The cornice of the pedestal and the mutilated base of the column bear traces of a tremendous blow,

country walks round Dorchester by the late Mr. H. J. Moule. The old borough and the delightful county of which it is the chief town abound in attractions and associations of many kinds—natural, literary, archæological, historical—and this handbook lightly indicates and briefly discusses them. Dorchester has many attractions of its own for antiquaries, and in addition it is in the near neighbourhood of those three great archæological relics—the great amphitheatre known as Maumbury Rings; the earthworks at “Poundbury,” a name said to be a modern invention, for



Drawn by

MAIDEN CASTLE, NEAR DORCHESTER.

Mr. John T. Wells.

the results of which were revealed when Professor Boni removed the modern pavement, near to which he found huge sculptured fragments of the column and of the pedestal. These will be restored to their original positions.



The latest issue in the series of *Homeland Handbooks*—well printed, well illustrated, and nicely got up at the modest price of a shilling—treats of Dorchester and its surroundings. It is written by Messrs. F. R. and Sidney Heath, has a Foreword by Thomas Hardy, and also a very pleasant chapter on the

it was Pombery, or, phonetically, Pummery, of old; and the wonderful earthwork known as Maiden Castle. Of all these three remains of antiquity illustrations are given, and that of Maiden Castle, with its elaborate and labyrinthine entrenchments and fortifications, we are courteously allowed to reproduce on this page. Every visitor to the ancient town or its neighbourhood should put a copy of this useful and trustworthy little handbook in his pocket.



Bury St. Edmunds has been celebrating with considerable enthusiasm the three-hundredth

anniversary of the granting of its first and principal charter. This charter, which was inspected with much interest by many of the burgesses, fills five sheets of vellum, and is of the usual kind.



At a recent meeting of the North Staffordshire Field Club, Mr. Lynam referred to Croxden Abbey, and said that near to Croxden, and in connection therewith, a very curious little incident had occurred. One of the quarry owners at Hollington had opened up during the past year a new quarry, and the owner held the opinion that the stone for the erection of the ancient abbey came from this quarry. When he was about to open it, having removed the refuse which always got cast up at a quarry, to his utter surprise he came to a stone cross, some 7 feet long, with a shaft and cap which were quite perfect. Oddly enough, the head of the cross was shaped out, but only in a rough state, as though it had been—as, indeed, it was—left unfinished. This seemed an extraordinary thing, because there could be no doubt that this cross was some centuries old. It would puzzle, perhaps, most of them to say what the exact date of it was from the characteristics of the work itself, but it was certainly pre-Reformation. For what reason it was hidden and buried there it was exceedingly difficult to make out. The cross was now in the garden of the owner, Mr. Stephenson, at Hollington.



In March some interesting Roman remains, in the shape of two altars, were brought to light by workmen engaged in digging the foundations for a new building in the central part of Vienna. Twenty feet below the street-level the men came upon a cylindrical cavity filled with broken bricks and stones. These were cleared out, and underneath were found two small Roman votive stones in very fair preservation. Both bore inscriptions, and one of them was perfectly legible. It runs as follows: "Iovi optimo maximo Lucius Lollius Clarus pro se et suis votum libens solvit." The inscription on the second stone was partially defaced. Local archæologists welcome the find, particularly as regards the inscriptions, as these are not very numerous

among so far recovered remains of imperial Vindobona.



The Paris correspondent of the *Times* says that one of the most active of the provincial learned associations in France, the Archæological Society of Semur, is about to begin the methodical exploration of the site of the famous Gallic *oppidum* of Alesia, in Burgundy, where Vercingetorix made his last stand in circumstances of which Cæsar in his Commentaries gives a detailed account. The inquiry set on foot by Napoleon III. left no doubt as to the identity of the village of Alise Sainte Reine with that of the famous scene of the downfall of Gallic independence. But no serious digging had ever taken place on the plateau where the statue of Vercingetorix now dominates the Plaine des Laumes, visible to all travellers between Paris and Dijon. Sporadic finds for years past warrant the hope that the present researches will be fruitful in important results.



We note with regret the death, on April 5, of Sir Wyke Bayliss, F.S.A., aged seventy years. During the past eighteen years Sir Wyke Bayliss was President of the Royal Society of British Artists. His literary works comprise *Rex Regum: A Painter's Study of the Likeness of Christ from the Time of the Apostles to the Present Day*, and *Seven Angels of the Renaissance: the Story of Art from Cimabue to Claude*, the "Angels" or "Messengers" being Cimabue, Leonardo, Michelangelo, Titian, Raphael, Correggio, and Claude. Sir Wyke was a native of Madeley, co. Salop, became a member of the Royal Society of British Artists forty years ago, and was knighted in 1897.



The Royal Society of Antiquaries of Ireland will meet at Kilkenny on May 29 and 30. The programme includes excursions to the ruins of Kells Augustinian Priory, commonly called "The Seven Castles"; to Kilree Church, Round Tower, and Cross; Callan, where are an Augustinian Abbey and other ecclesiastical remains; and, if time permits, to Ballybur Castle. The Society will hold a Munster meeting at Killarney from June 18 to 23, when an attractive programme is assured.

The *Glasgow Herald* reports that a most interesting discovery has been made in connection with the restoration of Culross Abbey. While excavations were being made the workmen came upon an exquisitely-carved recumbent stone figure of a chieftain clad in double armour. The head, which is gone, had reclined on a richly-bound cushion. The shoulders, chest, and arms are encased in plate armour. There is a cape of chain-mail covering the shoulders and upper part of the breast. Over the heart is carved the top rigging of a ship, with a cross at the head of the mainmast, from which a pennant is flying. Over the right thigh there is a full-rigged ship of Roman build, having the head of a dragon for a figure-head; it has also a cross at its mainmast and flies a pennant. An ornamental belt surrounds the loins, and to this a sword is attached. All that remains of the sword is the roped hilt and richly-carved guard. The workmanship is almost as perfect as when it left the sculptor's hands.



In the *Nuova Antologia* Professor Dall'Osso, Inspector of the National Museum at Naples, gives particulars of a remarkable fresco which has been revealed by the recent excavations at Pompeii. The subject is "The Birth of Rome," and it is divided into four scenes, representing four moments in the great drama. The first scene takes place in heaven. In the left-hand corner Helios, in his chariot, rises on the horizon; in the centre is Mars, in golden armour, with a lance in his right hand. The second scene represents the house of the King of Alba; on the right a little hill, on which Rhea Silvia, daughter of Numitor, lies sleeping, and on the left the temple of the priests of Mars. The third shows the punishment, by drowning, of Rhea Silvia, who, though a vestal virgin, yielded to Mars, and became the mother of Romulus and Remus. And the fourth reproduces the course of the Tiber, near which Mercury points out the Twins, suckled by the wolf, to the shepherd Faustulus. Various points of technique and style in the picture show that it belongs rather to the archaic Greek than to the Hellenistic period, such as the red flesh

colour for the men, and white for the women; and the representation of successive moments of the same fact in consecutive zones, these recalling the pictures of the fourth century, which were reflected in the Græco-Italic vase paintings.

In all the details of the picture it is the early phase of the myth, and the Homeric type of god, that is presented; and from this, and also from all the technical details, Professor Dall'Osso concludes that the picture in question is not an original composition, but a replica belonging to the second half of the fourth century, and made from some Greek painting. In this he is supported by the latest German historical criticism, which tends to prove that the myth of Romulus, like that of Æneas, originated in Campania, and is a Græco-Italic invention, which, after the Roman domination, was extended to South Italy, in order to glorify the victors, by adapting to the story of the origin of Rome the fables relating to the dominant families of Greece and Asia.

Professor Dall'Osso considers the picture to be one of extraordinary importance, since it supplies a link which is missing in literary tradition, and gives the form of the myth in its first period of elaboration in Campania, before its introduction into the history of Rome and the national poetry of Italy.



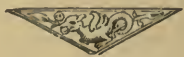
Among recent newspaper antiquarian articles of interest we may note a charmingly illustrated contribution on "Old-Time Entrances," in *Country Life*, April 14; "Early Horses and Horsemen," by Andrew Lang, in the *Morning Post*, April 6; "Nottingham Alabaster" (illustrated), by William Stevenson, in the *Nottingham Guardian*, March 30; and a series of articles by Harry Speight on "Roman Roads near Bingley," in the *Yorkshire Post*.



The pageant to be held at Warwick in the first week of July is expected to be a stately and splendid historical spectacle. As prepared under the direction of Mr. L. N. Parker, the dramatist who was responsible for the very successful Sherborne pageant last year,

it will represent in dramatic form nearly 1,700 years of the town's history. This is set forth, we are told, in verse and text of a most direct kind, and is embellished with choruses, songs, dances, marches, and every legitimate spectacular adjunct. The beautiful lawn in front of Warwick Castle conservatory will be the arena, and Shakespeare's Avon will be utilized for Queen Elizabeth's State barge in one of the most splendid episodes of the pageant. For months past the ladies of Warwick have been engaged in preparing historical costumes, etc., designed from contemporary records, and, when July arrives, the citizens of the town, their wives, their children, and their friends will join in a simple and reverent representation of the eleven great episodes which have been chosen for production. It is expected that nearly 2,000 performers will take part in the pageant.

A striking scene will be the "trial" and execution of Piers Gaveston, Edward II.'s favourite, by eight angry earls, and vying with this episode in interest will be the story of the quarrel between the "King Maker" and Edward IV. as told by Shakespeare. A little-known but very remarkable fact will next be illustrated—viz., the proclamation of Lady Jane Grey as Queen at Warwick in 1553. Then, following on a very amusing civic spectacle, Queen Elizabeth will arrive in her State coach, with outriders in crimson, and be received with great ceremony by her favourite, Robert Dudley, Earl of Leicester. Nearly 1,000 performers will be on the arena at this point, and the episode will reach its climax when the figure of Shakespeare himself, in a quite unique situation, is introduced. The last episode, in which William III. restores Warwick after the great fire of 1694, will prepare the way for a magnificent final tableau, in which the whole of the performers will take part, as well as figures representing the fourteen young Warwicks (in America, Canada, and Queensland, Australia) grouped round a stately figure impersonating the mother town.



The Carvings at Barfreston Church.

BY THE REV. ARTHUR H. COLLINS, B.A.

THE typical Norman church contains in a marked degree the charm of life and instructiveness. The artist who built it had not, as our modern architect too often has, a dead plan in his mind, prosaic in its exactness and meaningless in its detail. There were traditions which his work had to follow somewhat—traditions of style, and traditions of ornament—but beside all these there would be room for the impress of an imaginative mind.

The little Kentish church of Barfreston rises above convention, even that delightful form of it which is to be found in the mediæval books of animals, the Bestiaries. The artist has known his Bestiary, and has decided to "go one better." He has determined to carve but few of that score of animals of whose fabulous habits these books tell us, with the moral and spiritual lessons which they taught. He will have bears. Yes; but his bears shall play harps, besides rifling in the orthodox manner the hive of its sweet contents. He will have dragons; but they won't, like those in the Bestiaries, flee from the panther's sweet breath, or devour the elephant's young. His dragons must have two bodies and one head, and for once be engaged in the harmless occupation of gnawing a piece of foliage. The country-folk have, of course, their tale to account for these strange animals at Barfreston, which are carved in profusion round the north and south doorways, or act as corbels to support the roof.

We are told that the great man of these parts was a hunter, who, on recovering from some accident, resolved to build a church and to kill no more. The beasts rejoice at his decision. Hares, apes, and bears in lively chorus tune their instruments of music. How can the hunter better illustrate his change of life than by carving them, thus occupied, upon his church? Unfortunately for this tradition, animal musicians are found at Kilpeck, in Herefordshire, and on other

Norman churches; and the soft-hearted hunter will not account for them all. But the country-folk must have the credit for correctness in at least one detail. When they say that the date of the church is c. 1180, they cannot be far from the truth. The profusion of ornament proves the later Norman. Some of the windows are slightly pointed instead of round-headed. The mouldings contain at times a near approach to the "dog tooth" common in the thirteenth century.

It is by the animal carvings that the

lions which contain other figures! Two angels support the vesica which surrounds Christ; but there is not much space for them. Room must be found for human heads, among them those of a King and Queen; and for angels on either side, who, with scrolls in their hands, praise the Saviour in heaven's eternal song. But why those curious animal figures on a level with the Saviour's feet—the sphinxes, the mermaid, the griffin passant? Ah, these beasts were in league with the Evil One! The devil is wily; like the tuneful sirens of the *Odyssey*,



BARFRESTON CHURCH FROM THE SOUTH-EAST.

visitor will best remember Barfreston, especially if he knows the tradition of the country-side. But there are carvings which have no reference to animal life. Examine and admire the tympanum of the south door. Our Lord, the Door of the sheepfold of the Church, is seated in glory; His left hand holds a book; His right is upraised in blessing; while the manner in which His raiment is tucked in under the girdle and folded over may be clearly seen. The absence of a nimbus is most unusual.

With what originality and skill the foliage on either side is made to twine into medal-

he can lure the traveller to his destruction. But, beside deceit, he has force. His temptations have not always the subtle voluptuous charm of the voices which sorely tried even Odysseus, the much-travelled. He comes with impetuous force to carry the soul away, an unwilling captive. Violence is one, at least, of his characteristics. That little griffin in the right-hand corner may look harmless enough, but the Bestiaries say that he has sufficient strength to carry away a live ox at one swoop. Let us think of the griffin as symbolic of the devil's strength. This quartette of evil creatures is at Christ's feet, not

being trampled upon, indeed, as the serpent is sometimes, but whole and unharmed in their own medallions, and Christ has achieved His victory over them.



BARFRESTON CHURCH: SOUTH DOOR.

Around this singular tympanum are mouldings no less curious. We can, perhaps, disentangle the fresh open-air life of the twelfth-century gentleman from these sculptures. Mr. Barfreston is warlike. Two medallions represent him as a warrior, with helmet, sword, and (in one case) a bossy shield with convex exterior, all ready for battle. When he returns from war he practises the arts of peace. See how well he sits his horse; see how his two hounds chase a hare which has just "doubled," and is getting well away! Mark him as an archer, though the object of his aim is not sculptured for want of room! He is not free, either, from the shafts of an archer surer than himself. Cupid causes

him to make one choice, if not more. Mr. Barfreston can play his fiddle, too; but, alas! like the itinerant musician of his and later days, he is a thirsty individual. We see him drawing a very good quart of ale from the cask: that is the subject of one medallion. But he can dig his field (or is that his servant with the broad-brimmed hat breaking up the soil?) And he can do other things, too, but we cannot always make out what he is doing.

On the whole, the carvings seem to be a rather heterogeneous collection. One panel contains a female figure holding a plant in each hand. This we suspect to be, like the similar leaden figure on the font of Brookland, a representation of the month of April.



BARFRESTON CHURCH: MOULDINGS FROM SOUTH DOOR.

On the extreme right of the door, just above the armed warrior, is a long-haired figure tearing open the jaws of a lion. Is this Samson the Nazarite, or David, the more popular hero of the Middle Ages?

Barfreston is quite a book; but it is a book which cannot be skimmed; it must be pondered over. What all these animals are we cannot tell, so that we



BARFRESTON CHURCH: MOULDINGS FROM SOUTH DOOR.

cannot hope to know of what they are symbolic. They seem to be bears and hares most of them. Is that a bear which is seated on its haunches, playing the harp, while someone turns a somersault? And why does the fellow turn a somersault? It may be a representation of some local mountebank who was famous for his contortions; or perhaps the bear which used to be led about by its master to perform by the roadside has now turned the tables upon him. That is not unlikely. The goose upon some of our Christmas cards, which prepares to dine off a small boy by way of a change, has many parallels in the Middle Ages. However that may be, this one panel has been a continual puzzle to antiquaries. One expert has suggested that the attitude of the figure—which

he takes for a woman—is symbolic of vice and worldliness; while another thinks that these animal musicians of Norman churches are satires on the character (which was bad) of the strolling musicians of the time.

Our artist is rather fond, through some reminiscence, it may be, of classical tradition, of sculpturing animals with an insufficiency of heads to go round. On the capitals of the north door are two dragon bodies with one head, and two headless women in a kneeling position. With one hand each woman clutches a big head which stands between them; with the other they hold up a heel. On the south door we find heads again. In one place a centaur and a dragon struggle for possession; in another a dragon and a lion.

The architect has a passion for these



BARFRESTON CHURCH: DRAGON ON NORTH DOOR.

single heads, which he pictures under various conditions, just as his imagination suggests.

The north and south doors are the two most interesting features of the church; but

there are many grotesque and hideous heads just under the roof.

The east end, which contains a fine Norman wheel window, and some sculptured symbols of the Evangelists, is adorned by two lions that project far outwards, seeming to be on guard. Lions mean much in Christian symbolism. There is a story that they keep their eyes open while they sleep, so that nothing can escape their attention. They are thus protectors of the church in a way similar to, if less practical than, the watch-dogs, which, until a few score years ago, were let loose for the protection of Rouen Cathedral.

Within and without, Barfreton is a gem. The sculptures are almost unique. The church is in good condition. The restoration carried out in the forties was conservative. Let anyone who is in the neighbourhood of Dover or Canterbury profit by a visit to this beautiful church.



Picts and Pets.

By W. C. MACKENZIE, F.S.A. SCOT.

THE origin of the elusive people known as the Picts has been a standing source of disputation between Scottish antiquaries of the past. Nowadays we hear little about the "Pictish controversy," though its echoes are still faintly discerned in philological or ethnological essays on ancient Scotland. Antiquarian research is now conducted in a calmer and more scientific spirit than formerly, and less robust methods of controversy hold the field. Our ancestors had sometimes a weakness for reversing the only sound process of argument—they were apt to form their conclusions first, and seek their data afterwards. Thus, the respective supporters of the Celtic and Teutonic origin of the Picts were not always too scrupulous in the means by which they sought to discredit their adversaries and buttress their own views. They wrangled over a word, and worried the unfortunate thing like a dog worries a bone.

Each deduced his own meaning from it, and ridiculed the possibility of a contrary deduction. "It has Goth written all over it," said one. "Not at all," said another; "nothing can be clearer than its Celtic root." And even the Celts were divided into the Cymric and the Gaelic champions; literally, they had to mind their p's and q's.

Out of all this tangle of dispute only one fact has clearly emerged, and that is the impossibility, in the present state of our knowledge, of classifying with any certainty the mysterious Picts, either with the Celtic or with the Teutonic elements of which the Scottish nation is mainly composed. Modern antiquaries have a tendency to reject both hypotheses, and to regard the Picts as distinct alike from Celts or Teutons; but the suggestion, in accordance with the cautious spirit of the age, is tentative, and no antiquary cares to commit himself to a categorical statement like his combative predecessors. The language of the Picts continues to be a sealed book, and, in view of the fact that the number of words known to us as indisputably belonging to that vocabulary can probably be counted on the fingers of one hand, it is certainly the wiser course not to dogmatize.

The physical appearance of the Picts, however, is less open to conjecture, for the evidence on the whole favours the view that they were identical, or cognate, with the Caledonians, a name the origin of which, despite various guesses, is still uncertain. The Picts, there is little reason to doubt, derived their name from the Roman *Picti*, or painted people, though even this conclusion has been disputed. But there is no doubt at all that the Caledonians were big fair men, and it follows that these were the physical characteristics of the Picts if, as most authorities suppose, the two were identical or kindred. But the curious fact is that the traditions of the peasantry of Scotland generally, if not invariably, describe the Picts, or Pechts, as a small dark race; and the "Picts' houses," or subterranean dwellings, scattered throughout the country, plainly show by their structure that they were the habitations of a people considerably below the average height at the present day. No satisfactory attempt has yet been made to reconcile these conflicting factors in solving the Pictish

problem. And the object of this paper is to show that an explanation of the seeming anomaly is not impossible.

This explanation rests upon a simple assumption—viz., the existence in these islands, at a remote period, of a small-statured dark race, who have been confused by tradition with the historic Picts. The confusion appears to have arisen through a similarity of names. For the short dark men of tradition were the *Peti* or Pets, a name sufficiently akin to that of the Picts to render intelligible the merging of the former in the latter. Apparently the name *Peti* has a common origin with our word "petty" and the French *petit*, the root of which is in dispute, though some authorities associate both words with the Wallachian *pitic*, a dwarf. Conclusions based upon philological grounds are notoriously open to suspicion, but in this case there appears to be a sound basis for the belief that the word *Peti* or Pets simply denotes a small or dwarfish people.

In the Book of Deer, a Gaelic manuscript which is supposed to have been written in the twelfth century, there are references to grants of land to the monastery of Deer, some of the names of which are of non-Gaelic origin. The words "Pit" and "Pett," which occur in several instances, belong to this category, and inferentially relate to the *Peti*, or dwarfish people. But until the fifteenth century, there is no clear statement about the existence of this mysterious race.

In the reign of James II. of Scotland, Bishop Thomas Tulloch was entrusted by Eric, King of Norway, Denmark, and Sweden, with the administration of the Orkneys, and during his term of office was charged with the duty of searching the archives at his disposal, with the view of investigating the rights of William Sinclair to the Earldom of Orkney. The result was an elaborate antiquarian treatise, compiled by the Bishop with the assistance of his clergy, from authentic records. In this treatise, the statement is made that when Harald Fairhair came to the Orkneys in the ninth century, on a punitive expedition, he found that the natives of those isles were the *Peti* and the *Papæ*, both of whom (after the old Norse manner) he utterly destroyed. The *Papæ* were probably Christian Picts, followers of the *papæ*, or

priests. But who were the *Peti*? The description given of them is that they were "only a little exceeding pigmies in stature, and worked wonderfully in the construction of their cities evening and morning, but in mid-day, being quite destitute of strength, they hid themselves through fear in little houses underground." And the further statement is made that the islands were not known (locally) by the name of Orchadie or Orkneys, but were called "the land of the Pets."

All this is corroborated by the fact that, in the Norse Sagas, the Pentland Firth was invariably called the Petland Fiord. The modifications which this name has undergone afford a good illustration of the gradual confusion of the Pets with the Picts. The oldest name of the firth on record is, beyond doubt, "Petland." In the sixteenth century it appears as "Pechtland." In the two succeeding centuries it is called "Pightland." And in later times some writers have boldly written it as "Pictland." The modern name, with an intrusive *n*, is a reversion to the original form, but the intrusion has served to conceal its true significance. In precisely the same manner, the Pets, still remembered by tradition as the little dark men, became known as the Pechts, and were in course of time identified with the Picts, and their subterranean abodes known as "Picts' houses," instead of "Pets' houses."

It may fairly be urged that, if these little men once inhabited this country, there should be some traces of them in modern times. In a description of the Highlands in 1750, the writer makes the assertion that more than half the inhabitants of Caithness were "of a low dwarfish stature, whom a stranger would hardly believe to be inhabitants of Great Britain." The author of the MS., failing to grasp the ethnological significance of this circumstance, attributes the low stature to the oppressive rule of their superiors, calmly ignoring the fact that their neighbours, labouring under a similar state of oppression, were big, strong men. That the dwarfish people so described were the representatives of the ancient dwellers along the shores of the Petland Firth is a very reasonable assumption. And it is a curious circumstance that at the present day the small dark men

of Scotland are chiefly to be found in those districts—such as the Orkneys and the Outer Hebrides—in which the so-called Picts' houses and Pictish brochs and semi-brochs abound.

The clear inference is that the Pets were driven North by their relatively big successors until they reached the remote isles, where they made their last stand against their aggressive supplanters; and at the present day the relics of their occupation are to be seen in the archaic structures which puzzle antiquaries, and the sprinkling of short dark people who interest ethnologists.

The traditions about the Pets, or pigmies, of prehistoric times are more clearly defined in those distant isles than elsewhere in Scotland. Off the Butt of Lewis there is an islet named Luchruban, which ancient geographers and historians called the Isle of Pigmies. The present writer rediscovered the islet recently, when a subterranean or semi-subterranean structure, composed of two chambers, was brought to light. The modern name of the islet is that given to the semi-mythical diminutive people of Irish legend. The local tradition about the ancient dwellers on Luchruban is a curious complement of Bishop Tulloch's authentic statement about Harald Fairhair's destruction of the *Peti* in the Orkneys, more especially in view of the fact that the Norse King is known to have extended his conquests to the Hebrides. The "pigmies," according to the tradition in Lewis, were said to be "Spaniards," and were routed by "big yellow men," a description which tallies with the physical characteristics of the Norsemen, though the tradition asserts that the big men came from Argyll (? Dalriada), and were followed by the Norwegians. The little men, it is further stated, "lived on buffaloes, which they killed by throwing sharp-pointed knives at them." The so-called "pigmies" of this tradition were beyond doubt the same people as Bishop Tulloch's *Peti*.

There are good grounds for believing that the Pets possessed close racial affinities with the modern Lapps, if, indeed, the latter are not their lineal descendants, which is by no means improbable. Apart from physical resemblances, strong arguments could be advanced in support of this view, one of the

most striking of which is the similarity between the huts of the Lapps and the archaic structures which were clearly the dwellings of the ancient Pets. But there are, if anything, still more cogent arguments in favour of the opinion that the innumerable stories about fairies, elves, and brownies current among the peasantry of these islands have their foundation in dim memories, perpetuated by tradition, of the mysterious little men endowed with flesh and blood like ordinary mortals, who had their dwellings, or hiding-places, in underground chambers.

Tradition has invariably a basis of fact for its most incredible stories, though in process of time fact and fiction become so blended as to be indistinguishable. It is impossible in the space of a short article, to show in detail the numerous points at which fairy lore and traditional "pigmy" stories meet. The euhemeristic theory as applied to fairies is not a new one. The late Mr. J. F. Campbell, of Islay, was one of the first in this country to suggest its reasonableness, and in recent years Mr. David MacRitchie and others have elaborated it convincingly. According to this theory, "the little people," as the fairies are popularly called, are simply the dwarfish race of prehistoric times, spiritualized by the credulous imagination of an ignorant and superstitious peasantry, to whom the stories handed down by tradition concerning a race of undersized mortals have become actualities impinging upon their own lives.

Thus, the fairy halls in the bowels of the earth are but the underground dwellings of the Pets; the fairy hillocks, the green domed roofs of those structures; the kidnapping of mortals into fairyland, the capture by Pets of their hereditary enemies; the uncanny character of the fairies but a recollection of the wizardry of the Pets (the Lapps have the same reputation to the present day); and the occasional mating of the fairies with mortals, the suggestion of an exogamous tendency among the Pets. Some Irish writers state that the fairies in Ireland were originally a mortal race of hill-dwellers, and an ancient Irish tract, written in the style of a dialogue between St. Patrick and Caoilte MacRonain, informs us that there were many places in Ireland where the Tuatha de Danaan (a race

once supreme in that country) were supposed to live as fairies, with corporal forms, but endowed with immortality.

It seems like ruthless sacrilege to bring our old friends the fairies down to the level of ordinary mortals, but the cumulative evidence in support of that view is too strong to be explained away. No one who has studied the origins of popular superstitions can fail to observe the various gradations by which, in process of time, certain phenomena have become invested with a significance foreign to their nature; and no one who studies fairy lore with the view of tracing its inception can refuse his assent to the reasonableness of the euhemerist's claims.



The Hertfordshire County Council and the Ancient Monuments Protection Acts, 1882 and 1900.

By W. B. GERISH,

Hon. Secretary of the East Herts Archaeological
Society.



IN May, 1905, the attention of the East Herts Archaeological Society was called to the condition of two of the chief monuments of antiquity in Hertfordshire, and as a result it was resolved to petition the Hertfordshire County Council to undertake the guardianship and preservation of the ancient monuments generally in the county, under Clause 2 of the Act of 1900, which gives them this power. This memorial, supported as it was by influential members of the society on the County Council, was favourably received by that body, who at the October meeting recommended that it be referred to the Finance Committee to consider and report as to what monuments there were in the county of which it was desirable the County Council should become guardians.

This recommendation was unanimously adopted, and the Clerk to the Council thereupon asked the society to schedule the

specific monuments it was suggested should be taken over, and to ascertain the conditions under which they would be transferred from their present owners or guardians. This inquiry naturally occupied some little time, and as the procedure and result is interesting to antiquaries generally, it seems desirable to deal with it somewhat fully, and also to briefly describe the antiquities themselves.

The monuments first scheduled were :

1. The Eleanor Cross at Waltham.
2. The Cave at Royston.
3. Remains of the Priory at King's Langley.
4. Base of the Village Cross at Kelshall, to which was afterwards added—
5. The "Six Hills" at Stevenage.

The following is a concise description of each, with the replies of the owners or guardians, and the society's comments thereon :

The Eleanor Cross at Waltham.—This was erected about 1294 by Edward I. as a memorial to Queen Eleanor, who died November 28, 1290. Twelve crosses in all were erected at the places where the corpse rested on its journey from Lincoln to Westminster, three only of which remain—viz., Geddington, Northampton, and Waltham, the first named being the finest example, as it has *entirely escaped restoration*. That at Waltham suffered much from injudicious restoration in 1833-1834, which was demonstrated by it being found necessary to remove nearly all the new stone used at this period when the larger scheme of restoration was undertaken in 1885-1892.

The unfortunate effect of this latter scheme, doubtless carried out with great skill and the best intentions, has been to modernize the old work to such an extent that visitors have been heard to inquire which is the old and which the modern work. The mistake—a common one in restorations—was in *reconstructing* the missing portions. What should have been done was to have replaced the decayed stone in facsimile, and nothing more. But it is useless to waste vain regrets over what is now merely history. Little, if anything, apparently has been attempted since 1889, with the result that dirt has lodged in the niches and crevices to such an

extent that grass was growing in the former during the past year.

The society found some difficulty in ascertaining in whom the ownership of the cross was vested, as the question had never previously been raised. It would seem that the guardians must be the District Council, who at the time of the last restoration contributed towards the cost of the stone steps. Upon being approached they agreed to transfer any rights they might possess in the structure to the County Council upon the latter agreeing to preserve and maintain it.

The Cave at Royston.—This remarkable chamber, hewn out of the chalk, is believed to have been first excavated in the pre-Roman period. It is a circular apartment, its greatest height being about 25 feet and its diameter about 17 feet. The sides are covered with effigies cut out of the chalk, representing saints, kings, queens, knights, and others, together with symbols, all of which, it may be assumed, were carved before 1300. It was rediscovered by accident in 1742, while excavating for the foundation of a post in the roadway. Access to it is gained by a passage cut through the chalk, gradually sloping down to the cave floor, the entrance being up a gateway by the side of a bootmaker's shop. A toll of one shilling is levied for viewing it. The ownership is apparently vested in the trustees of William Lee's Charity, who own the shop; but it is not clear that they have any title to it other than a possessory one, as the cave itself is partly under the road and partly under *footway on the opposite side of the street.*

The sculptured figures are, and have been for some time past, suffering from the moisture which percolates through, particularly after heavy rains. The trustees, to give them due credit, are anxious to remedy this, and have asked for suggestions from the society to this end. It was pointed out that it is useless to apply any preservative coating to the figures until the percolation is arrested. The only satisfactory method to prevent the ingress of surface water is to cover the road and paths above the cave, and for, say, 10 or 12 feet beyond, with 6 inches of concrete, having a slightly convex surface. In view of the fact that the County Council are owners of the road, and the cost would be

somewhat heavy, the society has suggested to the trustees that they reconsider their refusal to transfer the custody of the cave to the Council. Should they again decline, and, as seems probable, state they are unable on the ground of expense to undertake the work of concreting, the society intend to suggest to the Council that they exercise their powers (under the Act of 1900 before referred to, which permits them "to contribute towards the cost of preserving and maintaining any monument, whether or no they have become guardians or purchasers"), and pay a portion of the cost of the work.

Remains of the Priory at King's Langley.—The priory was founded in 1308 for Friars Preachers of the Dominican Order. Edward II. was a very generous benefactor, in fact so liberally was the house endowed that at the suppression Langley Priory, it is stated, was the wealthiest community of the Order in England. Mary tried to restore the old buildings to their former use, and in 1557 established therein a community of nuns, but they were promptly evicted by Elizabeth in the first year of her reign. Edward Grimston, who obtained the lease of the site according to Cussans (*History of Herts*, vol. ii., p. 196), pulled down the monastic buildings and demolished the priory church. Cussans, however, is not always accurate, as he terms the structure in existence part of the *palace* (previously existing in the parish), which is certainly an error.

The building now occupied as a cottage and storage place is said to be the remains of cloisters with dormitory above, but this is doubtful. It is supposed to be part of the buildings restored to their former use in Queen Mary's reign, and is vulgarly known as "King John's Bakehouse." The writer is carefully investigating the subject this summer, and hopes to present the *Antiquary* with the result in the autumn.

The owner of the priory estate is a lady residing in the village. To the society's proposal that she might be willing to dispose of the building to the County Council, she stated that, situated as it was in the middle of the property, such a proposal could not be entertained. She also mentioned that the roof had been partly retiled last year, and

that the remainder would shortly be attended to, but any suggestions for reparation to the other portions would be welcome. Under these circumstances, recognising that the building is in good hands, the society suggested to the Council that this monument be removed from the list. Arrangements will be made by the executive of the society to visit the building in the spring in company with the owner, when suggestions for essential repairs can be discussed.

The "Six Hills" at Stevenage.—These are situated by the side of the main road at the entrance to the town coming from Hertford. They are supposed to be either Roman or Danish tumuli, but our highest local authority, Sir John Evans, considers them to be Roman. They are conical in shape, with flat tops, about 11 feet high, with a diameter of 55 feet. The second and fourth have been opened—the former in 1741, when fragments of wood and iron were discovered, and the latter at a comparatively recent period, when nothing was found therein. That they should be explored in a scientific manner is most desirable, but in the meantime care should be taken that they are not wantonly damaged. Within living memory the trenches and raised banks which surrounded two of them have been demolished, and owing to the mounds being used as a playground for the children, the turf has been destroyed and the surroundings littered with refuse, while during the past 150 years the hills themselves have been reduced in height some 4 feet. The result of the society's appeal to the District Council elicited the statement that "they were as much interested in the preservation of these monuments as any other authority could be, that they were quite alive to the responsibilities referred to," and "that they did not propose to transfer them to the County Council." They also stated that the hills were vested in them by grant from the Ecclesiastical Commissioners, with certain covenants for their preservation. The terms upon which this transfer was made are unknown, but the society hopes to ascertain them before long. As it seemed useless to further urge that the maintenance of such relics might be rightly a charge upon the whole county, the society decided to request

the District Council to renew the turf where worn off, keep the hills and their surroundings free from litter, and enclose them within unclimbable iron railings. It is understood that these suggestions will receive attention.

The Base of the Village Cross at Kelshall.—This has been lying for a long time by the side of a pond in the Sandon Road, not far from the church. It still possesses remains of ornamental moulding, and contains the socket from whence the shaft arose. An application by the society to the Ashwell



THE VILLAGE CROSS, KELSHALL (CONJECTURALLY RESTORED).

Drawn by G. Aylott.

District Council with reference to its preservation was presumably not considered, as no reply was vouchsafed to it. The society now proposed to the County Council that, as no owner could be found, it was within their powers to remove the base from its present unsuitable position, and fix it on a foundation of flint or brick upon the triangular green in the centre of the village, at the same time erecting an unclimbable railing around to save it from further injury.

The County Council at their January

meeting this year agreed to take over and maintain the Eleanor Cross at Waltham, and instructed the surveyor to report upon the remains of the Kelshall Cross. They did not propose to take any steps with reference to the cave at Royston or the priory at King's Langley, and no allusion was made to the "Six Hills" at Stevenage. The society had also urged upon the consideration of the Council the necessity for the appointment of an honorary inspector of ancient monuments for Hertfordshire, who could from time to time approach the owners and guardians of antiquities, and suggest steps that should be taken with reference to their preservation. Unfortunately this suggestion was apparently not dealt with, but it will not be lost sight of by the society, and will be brought up again at no distant period.

Hertfordshire, it is understood, is the only county which has up to the present availed itself of the permissive Act of 1900. But there is no reason why every county should not do so, and it rests with the archæological societies to approach their respective County Councils with this object.



The Ornaments of a Bishop's Chapel.

BY THE REV. JAMES WILSON, LITT.D.



WHEN we speak of a Bishop's Chapel, the phrase is not to be understood in the modern sense of an edifice of bricks and mortar attached to the episcopal residence, and used for domestic and diocesan purposes as a consecrated building. In its technical meaning a parish priest, as well as a Bishop, had a "chapel" which represented the sacred apparatus, such as vestments, ornaments, books, and jewels necessary for the performance of divine service. The obligation to provide these ecclesiastical instruments was well ascertained. In appropriate churches, when the rector or vicar was responsible for such provision, the obligation was duly set out in the deed of taxation or ordination of the vicarage. In most cases the parishioners were accustomed to provide the "chapel" for the

priest. To prevent disputes, statutes or constitutions were made in the provincial and diocesan synods for the regulation of such matters.* There is little doubt that, when the burden rested on the parishioners, the official apparatus used in the church service belonged to the parish, and was handed on from one incumbent to another. By the same analogy a Bishop's chapel represented the various adjuncts for the canonical exercise of the episcopal office. For example, Bishop Edward Storey, of Carlisle, hired a horse in 1470 for the carriage of his "chapel" to Penrith, where he celebrated his diocesan synod.† As it was at one time a debatable point whether the chapel was the property of the individual Bishop or of the diocese, the matter was referred to the King's Courts for decision.

In a discussion of this nature it will be more convenient to trace the usages of one diocese only, inasmuch as local custom had much to do in the determination of ritual observances, and it was not uncommon for neighbouring prelates to follow different traditions. At all events, it was the case of a Bishop of Carlisle which set at rest the dispute about the ownership of the episcopal chapel, and furnished a precedent on which ecclesiastical judgments were afterwards based. It was declared in the Bishop of Carlisle's case in 21 Edward III., and accepted by Lord Coke as good law that, although other chattels belonged to the executors of the deceased, and should not go in succession, yet the ornaments of the chapel of a preceding Bishop remained for the use of his successor.‡ In other words, the pontifical apparatus of a Bishop was the property of the diocese as much as the furniture and ornaments of a parish church belonged to the parishioners.

Before the legal judgment of 1347 it was

* See an example of these constitutions for the provinces of York and Canterbury printed by Mr. Peacock in *English Church Furniture*, pp. 175-179, from Cotton MS., Cleopatra, D. iii. 191.

† An entry in Bishop Storey's accounts for that year is as follows: "iiij^d. solutis pro j equo conducto pro cariagio capelle et stuffure domini usque Penreth ad sinodum ibidem celebratam."

‡ Gibson, *Corpus Iuris Eccles. Ang.* (ed. 1713), i. 195; Phillimore, *Ecclesiastical Law* (ed. 1873), i. 165; Burn, *Ecclesiastical Law* (ed. Phillimore), i. 285, 286.

customary in the Diocese of Carlisle for the ornaments of the Bishop's chapel to go in succession. One of the first acts of a new Bishop was to inquire after the custody of these "ornaments" and to acknowledge their formal receipt. As a rule, the custodian was the keeper of the spiritualities during the vacancy of the see, or somebody appointed by him. We have an instance of the surrender of the ornaments as early as 1325, when the prior and convent of Carlisle handed over to John de Rosse, the incoming Bishop, the vestments and possessions of the diocesan chapel, the receipt of which was recorded among the acts of that prelate. The ornaments enumerated in this schedule must be taken as indicating the minimum of episcopal equipment, for the diocese was very poor, and the Bishops were in an almost chronic condition of debt owing to their losses by Scottish incursions. It is declared in the indenture of receipt that Bishop Rosse had in due course received from the sub-prior and convent of the church of Carlisle, the prior of the same being dead, at the hands of Walter of York, the sacrist, the underwritten vestments and other matters: One red chasuble of samyt with tunic and dalmatic of red sindon of the same suit (*eiusdem secte*), and with an alb having orfrays with the arms of the King and the Earl of Lincoln; also one tunic and dalmatic of red sindon for the deacon and subdeacon; also one chasuble with tunic and dalmatic of baudekyn of one suit, with alb, stole, maniple, and accompaniments stitched with silk; also two other albs with accompaniments for the deacon and subdeacon; also one chasuble for daily use; also one cope of red samyt with morse; also two copes of saffron colour; also two altar-palls with embroidered orfrays, and a third without orfrays; also one whole baudekyn for a frontal; also one missal without Gospels and Epistles; also one other book of Gospels and Epistles; also one pontifical; also two graduals; also one silver gilt chalice; also two silver cruets; also one pastoral staff with head of silver and gilt; also one gemmed mitre, and one other plain; also one pair of gloves with one pontifical ring; also one thurible of silver and gilt; also one super-altar; also one chrismatory of silver; also

one little book for the confirmation of children, with one stole and two chests."* In this inventory of the ornaments of the Bishop's chapel, not by any means rich or elaborate, there are some noteworthy omissions which will be mentioned presently.

After the decision in the courts to which reference has been made, that the ornaments of the chapel belonged to the diocese, a similar delivery took place when Bishop Welton succeeded to the bishopric in 1353, though a schedule of the ornaments has not been preserved. The Bishop constituted John de Welton his proctor, to demand and receive in his name, from the prior and convent, the episcopal chapel of Carlisle (*capellam episcopalem Karleolensem*) with all the ornaments, books, utensils, and other things belonging to the said chapel and the exercise of the pastoral office; also all the registers, and the acts, rolls, and other memoranda of his predecessors belonging to the said registers; and, further, to do and carry out all things necessary and convenient in the premises.† Though no registers or evidences are enumerated in the list of diocesan perquisites delivered to Bishop Rosse, it should not be overlooked that Bishop Welton caused them to be classified with the ornaments of the chapel as the property of the see. It cannot be doubted that the diocesan registers were reckoned among the ornaments of the chapel that went in succession, and that their custody, during the voidance of the see, passed into the hands of the keeper of the spiritualities. On May 16, 1468, Archbishop Neville appointed the prior of Carlisle and two others to act as vicars-general during the vacancy caused by the death of Bishop Le Scrope, and on a subsequent date he ordered them to surrender the registers to Bishop Storey.‡ But in none of the mediæval inventories of the ornaments of the Bishop's chapel in the northern diocese has there been met with a single allusion to candelabra or candlesticks for use on the altar or in procession. The same remark may be applied to this class of ornament in the parish churches. It is not till we reach the sixteenth century that we find

* Reg. of Bishop Rosse of Carlisle, MS., f. 269.

† Reg. of Bishop Welton of Carlisle, MS., f. 105.

‡ *Testamenta Eboracensia* (Surtees Society), iii. 169.

the existence of candlesticks established in the inventories of the dissolved chantries, and of the church goods exposed for sale.

It can scarcely be suggested that sacred images were likely to rank among the ornaments necessary for the discharge of a Bishop's functions. Nor have they been found in use in that capacity. Their purpose was altogether devotional, and therefore more suitable for private use than public acts. The statue of the Blessed Virgin was once a conspicuous object among the ornaments of Carlisle Cathedral. In 1451 an indulgence was procured to aid the canons in purchasing her image, which was covered with plates of silver overlaid with gold, gems, precious stones, and other costly ornaments, for the praise of God, the increase of the veneration and honour due to the most glorious Virgin, and for provoking the devotion of Christ's faithful people who daily flocked to her shrine in Carlisle on pilgrimage.* The devotional usages of the fifteenth century tended to the multiplication of objects of sumptuous imagery, and the Bishops of Carlisle were not unaffected by the religious temper that prevailed. When Bishop Richard Bell rebuilt in 1489 his private chapel at Rose Castle, at this period his chief official residence, and furnished it with a dome ceiled with boards and covered with lead, he completed the undertaking by purchasing three images at York for the adornment of the new building.† As the parish churches as well as the cathedral of his diocese abounded with sacred pictures and statues of patron saints, there is nothing remarkable in the desire of Bishop Bell to have the chapel of his manor decorated with images placed in niches or under canopies.

With the Renaissance came a more chastened spirit in the employment of sacred ornament. A great change passed over the liturgical usage of the English Church. Few

dioceses of the land were content with such simple ceremonial in ecclesiastical functions as the Diocese of Carlisle; and as for the ritual of divine service in its cathedral and parish churches, it was as meagre as it was mean. In no way, perhaps, can this statement be better illustrated than by an enumeration of the "ornaments" which were thought sufficient for the episcopal chapel. The ecclesiastical instruments which passed from Bishop to Bishop, whether in succession, by gift, or by purchase is not clear, were few and insignificant. Like an inventory of household furniture, the several articles were valued. In one of these lists, dated in 1702, we have the following:

CHAPPELL.

10 Large Common prayer Books in fol. ...	04 00 00
4 in Quarto
One large Bible
Silk Fringe and Brass-Nails at ye Alter ...	02 00 00
The Blew-Hangings ...	01 19 00
4 Large purple Cushions with the Pulpit- Cloth ...	03 05 00
4 ordinary Cushions ...	00 05 00
The Communion - plate, vizt. Flagon, Chalice and paten ...	25 00 00
	36 09 00

The list is endorsed: "Goods left in the chapel at Rose Castle by Bishop Smith." On Bishop Nicolson's translation in 1718 the schedule was repeated with the addition of the following note: "Item, two Surplices left by Bp. Smith. Qu[ery]. One of the folio prayer-books wanting wⁿ Bp. N. left Rose, but left by him in y^e Chappell." The communion plate had been purchased by Bishop Smith "for the use of the chappell here at Rose Castle," and was bequeathed to his "successors, Bishops of Carlisle," as stated in his will. The character of the chapel ornaments appears to have remained stationary from that date to the episcopate of Bishop Harvey Goodwin, when some additions were made to the traditional list. One of these, the pastoral staff, was the spontaneous gift of his own clergy and people on the occasion of the visit of the Church Congress to Carlisle in 1884. By this addition one of the historic ornaments was restored to the episcopal chapel. It is not known when its use had been discontinued, but it is probable that it formed part of

* *Victoria History of Cumberland*, ii. 139.

† The entry in the minister's accounts of the bishopric at Martinmas in that year is as follows: "De iij. iiij. solutis Ingrameo Elwald pro labore et expensis suis usque Eboracum pro iij ymaginibus domini deinde deportandis mense Mail in principe compoti." The present tower of Rose Castle, known as Bell's Tower, which bears his initials, "R. B.," with a bell between as a rebus on his name, was built in 1489. In the above accounts it is called the *nova turris*, and the costs of its erection are recorded.

the ecclesiastical apparatus of Bishop Henry Robinson, 1598-1616. The pastoral staff is a conspicuous object on his monumental brass in Queen's College, Oxford, and Carlisle Cathedral. Along the shaft and around the crook is inscribed the legend: *Corrigendo, Sustentando, Vigilando, Dirigendo*—words emblematic of the episcopal office in correcting, sustaining, watching, and directing the flock entrusted to his charge. Among the other ornaments which went in succession after Bishop Goodwin's death may be mentioned one altar-cross, two altar candlesticks, and a fine organ—instruments of divine service which form the high-water mark of ritual observance in the parish churches of the diocese at the present day.

It is almost certain that the mitre has not been reckoned among the ornaments of the chapel since Bishop Oglethorpe acted at the coronation of Queen Elizabeth. There is no evidence that any Bishop of Carlisle has worn a mitre within his own diocese since that date. It is true that such a representation adorns the bronze cenotaph erected to the memory of Bishop Goodwin in his cathedral in 1895, but it is one of the artistic blunders of that monument. Perhaps the same observation may be applied to Archbishop Sterne's effigy in York Minster, which shows the mitre on that prelate's head, not under his feet like the Goodwin mitre in Carlisle. Dr. Sterne had been Bishop of Carlisle from 1660 to 1664, and, though Burnet says he was "suspected of popery," the revived use of this "ornament" does not appear to have been one of his papal weaknesses. The provision of a mitre for the episcopal chapel is still a desideratum in the Diocese of Carlisle.



St. William's College, York.



HOSE who rush past York in express trains to Scotland to keep the Feast of Grouse on August 12, or for other purposes, little dream of the quaint beauties and traces of the old-world life which they are leaving behind them in that ancient city.

The old Roman walls from the days of Constantine in the Museum Gardens, the curious relics of the life of the British-Roman preserved in the large building at the foot of the gardens, the later walls on which you can



ST. WILLIAM'S ARMS* (PHOTOGRAPHED FROM THE COAT OF ARMS IN THE CLERESTORY OF THE CHANCEL IN THE MINSTER).

walk nearly three parts round the city, the many quaint old buildings and churches in out-of-the-way unsuspected corners, let alone

* These arms of St. William are seven gold masles on a red shield—the sevenfold meshes of the net of the Holy Spirit for the ingathering of souls.

the glorious Minster, with its Saxon crypt, its old chained-Bible desk, its huge old vestment chest, its unrivalled ancient glass, its magnificent view from the topmost tower, and the surrounding buildings which cluster beneath its shadow—all these invite the traveller to pause and spend a day or two in seeing quaint sights and interesting antiquities.

St. William's College is one of those fine old mediæval buildings sheltering beneath the shadow of the huge pile of the Minster. It lies just at the east end, in a quiet street called after it College Street. To the untrained eye it at first sight might appear

used by the House of Laymen in connection with York Convocation, and as a public room for Church gatherings. The modern windows facing have been removed, and been replaced by windows thrown out where the ancient windows, of which traces have been found, used to be, and in the old style. Then on the far right hand of our picture, on the upper floor, a very fine room has been opened out, with Jacobean panelling and beautiful old ceiling and fireplace, which will serve as a spacious chamber for the meeting of the Bishops. The inner porch, as seen on the immediate right, leading from the quadrangle to the grand staircase, will serve as the



ST. WILLIAM'S COLLEGE : THE QUADRANGLE.

poor and dilapidated, but to the antiquary it abounds in interest. As you enter this ancient college of priests through the great fifteenth-century gateway, above which sits a time-worn figure of St. William, the famous and beloved Archbishop of York, after whom the college is named, you find yourself in a lovely quadrangle, of a portion of which we give an illustration. The part directly facing you in the picture is now being carefully restored, under the able and conservative direction of Mr. Temple Moore, who has already made such a successful restoration of a similarly dilapidated building nigh at hand—viz., the old Treasurer's House, now the residence of Mr. Frank Green. The above-named portion of the building forms one large hall, to be

entrance to the Bishops' Chamber and the Lower House Chamber.

But when these two rooms—the Laymen's Great Hall and the Bishops' Chamber—with their heating, lighting, and ventilation arrangements, are completed, and the grand staircase relaid, the available funds (of which £1,600 was spent in the purchase) will be exhausted, and yet much still remains to be done. There are many smaller rooms which can be used as office-rooms for various societies, committee-rooms, etc. There are also the caretaker's rooms, a part of the work which will soon become a pressing need, and, above all, the chamber for the Lower House of Convocation. Towards this last a handsome offer of £500 has been made, on condition

of a like sum being gathered at once. The committee are anxiously looking for the wherewithal to continue the work, and for gifts to meet the above offer, which should be ear-marked.*

Amongst other interesting discoveries made in this old building is one small room, with apparently original decorations on the plaster walls and beams; this has been carefully preserved. One or two interesting bits of fine carving have also been found, as well as a more modern forger's mint, with a base half-crown, a Quaker's hat, and some curious odds and ends of various dates and uses. No traces, however, have yet been discovered of the locality of King Charles I.'s printing presses, which were established here in the troublous times. We think, however, that what we have already stated will be sufficient to assure our readers that a visit to St. William's College will amply repay them.



The London Signs and their Associations.

BY J. HOLDEN MACMICHAEL.

(Continued from vol. xli., p. 461.)

THE late Mr. Ashbee, in his list of booksellers' and printers' signs in the *Bibliographer*,† gives the localities of no fewer than eight who hung out the sign of the Bell, and Beaufoy describes the trade tokens of eleven or twelve varying trades represented by the Bell.

The Bell Tavern Inn, as it was called, at the corner of Noble Street and Oat Lane, Cheapside, was remarkable, at the beginning of the nineteenth century, for the assemblies beneath its roof for convivial purposes of a society of citizens calling themselves the Knights of the Square Caps. Round the room hung a number of square caps, like those worn by students at the universities, with gold tassels. To be entitled to wear one of these, the candidate must take hold of a

massive ring that hung in the centre of the room from the bell. He must swing it round in a certain direction, and hang it three successive times on a cloak-pin in the wainscot. Having achieved this, he was admitted a member. With some, a course of a month or two's practice was requisite to acquire dexterity for the feat.*

There was a Bell Tavern in Lower Thames Street, almost facing the sign of the Sir John Falstaff.†

There are no fewer than sixty-one alleys, courts, yards, etc., deriving their names from the inn or tavern sign of the Bell, recorded in *London and its Environs*, 1761.

At the Bell Inn, in Friday Street, Cheapside, lodged the carriers from Keinton and Burford, in Oxfordshire; from Preston, in Lancashire; from Warwickshire, and those from "Stroodwater," Gloucestershire.‡

The Bell in St. Martin's-le-Grand was:

. . . Renown'd for Punch well made,
And all the other Branches of his Trade;
For Syder, Brandy and for oily Rum,
That, unadulterated, hither come
From Southam, France, or from Barbadoe's
Coasts
O'er the Left-hand, to drink good honest Toasts.
*The Vade Mecum for Malt-
worms*, Part 1.

The Bell in Bow Lane was at one time apparently known as the Bow Bell, whence is advertised: "To be dispos'd of, A Commodious School in the City, privately and pleasantly situated, of a very moderate rent, bringing in about 90*l.* per Annum. Note, it is some Distance from any other School, and there is exceeding good Accommodation for Boarders."§ Bow Lane at the beginning of the eighteenth century seems to have been remarkable then, as now, as a quarter occupied by the dealers in textile fabrics:

Near to the Church, o'er which a Dragon fell
High in the Air, upon the Spire does dwell,
There stands a sign of Bell, the Last of Ten,
Well known to Spittlefields and Scottish Men,
That deal in Woollen or in Linen Ware,
And trade in Silks, in Muslin, and in Hair.
*The Vade Mecum for Malt-
worms*, Part 2.

* *The Epicure's Almanack*, 1815.

† *Ibid.*

‡ *Carriers' Cosmographie*, 1637, by John Taylor.

§ *Daily Advertiser*, January 2, 1742.

* Any information may be obtained from, or gifts paid in to, the Rev. C. N. Gray, Hon. Secretary, Vicar of Helmsley, Yorkshire.

† Vol. ii., p. 113.

At the Bell in Holborn the carriers from Wendover, Bucks, lodged, and a "Poste every second Thursday came."* See the Old Bell.

The Bell and Ball was, in 1677, the sign of Thomas Savage in Fleet Street, woollen-draper. From 1685 to 1693 Purley was the name, also a woollen-draper.†

Bell and Bear Alley, Great Eastcheap, derived its name from the sign of the Bell and Bear.‡

The Bell and Bird-Cage, Wood Street, corner of Silver Street. At the Bird-Cage, in Wood Street, Cheapside, Powell, Holland, and Parsons, the comedians, used to meet to "spout" together, by which is meant, presumably, to *rehearse*. The Horn Tavern, in Doctors' Commons, was also favoured by them in this respect. This Bird-Cage is evidently identical with the Bell and Bird-Cage, the Bell having since been dropped, and the Bird-Cage appears to have originated in the sale of English and canary birds.

"There is lately come from High Germany, a Parcel of choice Canary Birds, viz., Jonck-quil, Mottle, and Ash-coloured, the best that can or will come this Year. Likewise a Quantity of very fine Mow seed, to be sold by Andrew Pardnez and George Turner at the Sign of the Bell and Bird-Cage in Wood Street, the Corner of Silver Street, London."§

"To be Sold, At the Bell and Bird-Cage in Wood Street, the Corner of Silver Street, near Cripple-gate, A Large Parcel of fine Canary-Birds, both Cocks and Hens; the Cocks of exceeding good song; the Hens large, and fit for breeding. Likewise at the same Place are to be sold, fine talking Parrots, a piping Bulfinch that pipes two Tunes, a Linnet that sings the Woodlark's Note, and all sorts of English Singing-Birds; also all sorts of Provision for them; Elk's Hair for breeding birds."||

The famous old Bell and Crown, latterly Ridley's Hotel, in Holborn, was in 1898 swallowed up by the extension of the premises occupied by the Prudential Assurance Company. In 1815, says the *Epicures' Almanack*,

* *Carriers' Cosmographie*, 1637.

† *The Signs of Old Fleet Street to the End of the Eighteenth Century*, by F. G. Hilton Price, Dir. S.A. *Archæological Journal*, December, 1895.

‡ *London and its Environs*, 1761, Dodsley.

§ *Weekly Journal*, October 19, 1723.

|| *Daily Advertiser*, January 25 and March 15, 1742.

the Bell and Crown Coffee-house was an accessory to the inn of that name in Holborn, whence many of the western and south-western stages departed. In 1831 the Devonport, Louth, Southampton, and Winchester mails and other coaches departed daily,* and for some time after the advent of railways the Stamford Defiance, the Dover Union, and the Ramsgate and Banbury Unions made the Bell and Crown their starting-place. In 1821 a "new and elegant post" coach left this inn every evening at 6.15, and arrived at the Black Horse, Salisbury, at 6.15 next morning. What was known as the Old Coach left the Bell and Crown at 3.30 daily (Saturdays excepted), and arrived at 7 o'clock next morning at the Black Horse, Salisbury. There also passed through Salisbury the Royal Auxiliary Mail, which started every afternoon at 6.15 from the Bell and Crown, and arrived at the New London Inn at Exeter at 7 next night.†

The Bell and Dragon. Larwood and Hotten are quite "at sea" with regard to the origin of this sign, which is unmistakably from the arms of the Apothecaries' Company.‡

There was a Bell and Dragon in Portugal Street, a noted theatrical tavern which stood opposite the Duke's Theatre.§

"Lost from a Hackney Coach, between Bishopsgate and Ludgate, last Night, about Nine o'Clock, a Leather Cloak-Bag, containing four Shirts, two Neckcloths, two Neckes, and some other odd Things. Whoever brings them to Mr. Lewis, at the Bell and Dragon on Ludgate Hill, shall receive Ten Shillings Reward."||

The Belle Sauvage Inn. See *Notes and Queries*, Ninth Series, vol. vi. p. 115.

The Bellows and Ball. This was the sign in the seventeenth century of what is now No. 30, Lombard Street.¶

The Ben Jonson's Head. Heywood's *Fortune by Land and Sea* in which he was assisted by Rowley, was printed for

* Elmes's *Topographical Dictionary*.

† See also Mr. Philip Norman in the *English Illustrated Magazine*, December, 1890, "The Inns and Taverns of Old London."

‡ See *Notes and Queries*, 9th S., iv. 384; and the *Gentleman's Magazine*, August, 1904, p. 130.

§ Diprose's *St. Clement Dances*, 1868, pp. 199, 200.

|| *Daily Advertiser*, 1742.

¶ F. G. H. Price's *Signs of Lombard Street*.

Robert Pollard at the Ben Jonson's Head, behind the Exchange.

A quack, who dwelt at the Blue Ball in Salisbury Court, describes himself as next door to the Ben Jonson's Head in that court.*

Tickets of admission to the Theatre Royal, Covent Garden, "for the benefit of Mr. Cashell and Mr. Marten," the former taking the part of Macbeth, were advertised as to be had at the Ben Jonson's Head in Little Britain, purchasers being warned that they will not be admitted by tickets obtained at the doors of the theatre of orange-women and others, "proper persons being appointed to attend the Passages in order to detect them."†

"Going thro' Little Britain t'other Day with a Friend of mine, he pull'd me by the Sleeve, and bid me observe the Sign of Ben Jonson's Head, which he said was very masterly done: In short, it rais'd our Curiosity so far as to enter the House, where, upon Enquiry, we found that Mr. William Johnson, late a Distiller near Fetter-Lane in Holbourn, liv'd there: My friend immediately grew Poetical on the Occasion, and wrote the following Lines, which you are desir'd to insert the first Opportunity:

Dear Ben, auspicious be thy Head!
May all, who ever thought or read,
Here bow before thy Shrine:
All who to Bacchus, Ceres, owe
The greatest Blessings which they know,
Here, here in Concert join.

Who can behold thy well-touch'd Face,
Hung in this learned Cobweb Place,
But must be quite inspir'd,
And me, thy Surname's-Sake, befriend!
On thee my only Hopes depend,
And with those Hopes I'm fir'd.

Thou can'st not flatter—I am true—
By just and honest Means pursue
A salutary End:
The Law's severe; Time full of Care!
Do thou, with a resistless Air,
Bid all Men be my Friend."

London Evening Post,
November 2, 1738.

An old sign of Ben Jonson's Head, a half-length in oils on plaster, may be seen, or was to be seen, upon the premises of a

tavern with this sign in Shoe Lane, but it is very questionable whether it was ever intended for a presentment of the poet. Its pretensions to authenticity were certainly not recognised by the promoters of the Tudor Exhibition, where two authentic portraits were to be seen, one lent by Lord Sackville and the other by Lady Burdett-Coutts. The praises of this tavern are sung in the *Vade Mecum for Maltworms*, where there is a rude wood-cut of the poet's head, and a token extant has the date 1672 with Ben Jonson's Head in the field and on the reverse "shooe-lane."

A Ben Jonson's Head in King Street, Golden Square, is mentioned in an advertisement in the *Daily Advertiser* of February 13, 1742; and there was, according to a note in Creed's *Collection of Tavern Signs*,* another in Devereux Court, Strand. I think, however, this must be a mistake, and that the bust of the Earl of Essex over the Devereux Coffee-house in this Court has been mistaken for that of Ben Jonson.

The Bible.—The frequency of the Bible as a bookseller's sign is probably owing to the fact that it occurs in the arms of the Stationers' Company, incorporated by Philip and Mary in the year 1557. (Cf. the "Holy Ghost," the "Falcon," the "Bible and Dove," etc.) Of this sign, Mr. Ashbee, in the *Bibliographer*, records no fewer than twenty-four instances in the seventeenth century, all booksellers' and printers' signs. Many of these were continued through the first half of the eighteenth century, until the general suppression of the signboard. Some were as follow: Emmanuel Matthews was at the *Bible* in Paternoster Row as early at least as 1720. There is a list of books printed for him at the end of Defoe's *Due Preparation for the Plague*, 1722. Matthews was evidently a publisher for the Dissenters, for he advertises *The Validity of the Dissenting Ministry*; or, *The Orduining Power of Presbyters evinced, from the New Testament and Church History*, by the Rev. Charles Owen; and by the same author, *Plain Dealing*; or, *Separation without Schism, and Schism without Separation*—the seventh edition.† What the *Noble Stand* was one cannot say, but an advertisement in

* Bagford Bills.

† *Daily Advertiser*, April 28, 1742.

* Vol. ix.

† *London Journal*, December 15, 1722.

the *Weekly Journal* of May 7, 1720, announces for sale, by Emmanuel Matthews, at the *Bible* in Paternoster Row, "The *Noble Stand*, in four Parts. . . . An Examination of the most considerable Writings that have been published on the side of the Nonsubscribing Ministers of London. N.B.—These are the Tracts which have drawn upon the Author the implacable Hatred of the Founder of the Nonsubscribing Order. Witness, besides former Scurrilous Advertisements, the Letter in the *Flying Post* of April the 7th, 1720, which, being a Master-Piece in its Kind, I shall here Transcribe :

" 'Mr. Sincere Seeker, since you pretend to have cleared the Field of the *Noble Stand*, be so Kind also to your good Friend Mr. Daniel Wilcox, the Author of it, as to clear his Head of Nonsense and Contradiction, and his Heart of Malice and Falsehood: Tell him that, since his Inclinations lead him to play the Buffoon, he had best quit his other Profession, to which he is a scandal, and bind himself Apprentice for seven Years to some well qualified Merry Andrew, for the best of his Banter at present is such very Pitiful low Stuff that the poorest Mountebank in England would drub off the Stage, lest his mean Performances should damp the Sale of his Packets. If this Proposal be not liked, advise him to set up his *Noble Stand* in the New College, near Moorfields, where he may be accommodated, in the Apartment that formerly belonged to Oliver's Porter, with a Barber to Shave his Head, a Chamberlain to furnish him with clean Straw, and a Doctor to remove the odd Working of his Nostrils, and his Horseway of Laughing, etc.—DANIEL WILCOX.' "

At the *Bible* in Gracechurch Street dwelt John Marshall, bookseller. He advertises "A *Funeral Poem*, humbly offer'd to the Pious Memory of the Reverend Mr. Samuel Pomfert, who died January 11th, 1721-2, in the 71st year of his Age. . . . Also most Books to learn Short Writing."* The fourth edition of "*The Pastoral Amours of Daphnis and Chloe*. Written originally in Greek by Longus. Made English by the late Rt. Hon. Mr. Secretary Craggs; adorn'd with his Picture, curiously engraven by Mr. Giles King, late Disciple of Mr. Vertue, with ten

* *London Journal*, February 17, 1721.

Copper Plates, illustrating the Incidents of the Lovers' Adventures, design'd by the Duke Regent of France," was printed for John Marshall at the *Bible* in Gracechurch Street. Price 2s. 6d.*

At the *Bible* in George Yard, Lombard Street, T. Sowle Raylton and Luke Hinde sold "A Vindication of a Book, entitled *A brief Account of many of the Prosecutions of the People call'd Quakers*, etc. (presented to the Members of both Houses of Parliament), in Answer to a late Examination thereof, so far as the Clergy of the Diocese of Carlisle are concern'd in it. Price 6d."†

At the *Bible*, "over against the Royal Exchange, near the Fleece Tavern in Cornhill," J. Brotherton, bookseller, advertises "*The Dancing-Master: Or, The Art of Dancing explain'd*. . . . With a Description of the Minuet Figure, shewing the beautiful Turns and graceful Motions of the Body in that Dance." Brotherton also advertises "*Les Aventures de Telemaque* . . . in no way inferior to the Hamburgh Edition," etc.;‡ "*Atlas Minor: Or, A Set of Sixty-two new and correct Maps of all Parts of the World* . . . by Herman Moll, Geographer";§ "*The Works of Virgil*. Translated into English Blank Verse. With large Explanatory Notes and Critical Observations. By Joseph Trapp, D.D."|| The opinion of a witty contemporary with regard to this production is perpetuated in a well-known couplet, written on the first appearance of Glover's *Leonidas* :

Equal to Virgil? It may, perhaps;
But then, by Heaven! 'tis Dr. Trapp's.

Brotherton also published "*Moral Instructions for Youth; or, Father's advice to his Son*. Translated from the French, first only for particular, and now publish'd for general Use: Being Attempt to season the growing Generation with virtuous Principles."

J. Catterris dwelt at the *Bible* in Pope's Head Alley, Cornhill,¶ whence is advertised

* *Craftsman*, September 8, 1733.

† *Daily Advertiser*, September 25 and November 26, 1741.

‡ *Grub Street Journal*, September 27, 1733, and February 13, 1735.

§ *Craftsman or Country Journal*, December 6, 1729.

|| *Grub Street Journal*, July 17, 1735.

¶ *Daily Advertiser*, November 26, 1741.

for, "A Sober Woman, that can be well recommended . . . as a Cook in a Tavern."*

At the "Signe of the *Bible*, London, 1681," was to be had William Drummond's *History of the Five James's, Kings of Scotland*.

The *Bible*, 54, Lombard Street, was the sign, in 1728, of George Braithwaite, a goldsmith.†

The *Bible* in Bedford Street, Covent Garden. William Sheares (bookseller at this sign in 1661), as a frontispiece to some of his publications, prefixed an engraving of his sign—a Bible—with "W. S.," surrounded by the motto, "Feare God. Honor the King," as on his token. See, further, No. 140, Burn's *Beaufoy Tokens*, 1855.

The *Bible* was the sign, in Little Britain, of William Shrewsbury, some of whose publications bear date 1682;‡ also of Richard Jugge, in St. Paul's Churchyard in 1569, who published Phaer's *Seven First Books of Virgil's Eneid*, dwelling "at the N. door of Poule's Church at the sign of the Bible, 1558." "Master Jugge, the printer (as you may see in many of his books), took to express his name a nightingale sitting in a bush with a scrole in her mouth, wherein was written, 'Jugge, Jugge, Jugge.'"§

The only *Bible* known to the author of *Tavern Anecdotes*, in 1825, was in Shire Lane, Temple Bar, "formerly a house of call for printers. See also Creed's *Tavern Signs*, vol. ii.

J. Stephens's book-shop in Butcher Row was distinguished by the sign of the *Bible*, whence he issued catalogues of libraries which he had purchased, particularly of "the fine Library of Charles Carkesse, Esq., late Secretary of the Custom-House." He also advertises, "lately publish'd, *The Reform'd Coquet*, by way of Novel. Dedicated to the Ladies of Great Britain."||

Thomas Wright, bookseller, also held book auctions at the *Bible* in Exeter Exchange, in the Strand, and advertises especially a "*Catalogue of curious and useful Books, in*

Divinity, History, Voyages, Travels, Physick, Surgery, Mathematics, Poetry, etc., the Library of the late ingenious Mr. John Burrell."* He also advertises, "Price, neatly bound, 12s., with above 20 Copper-Plates, *A General History of the Lives and Adventures of the most notorious Highwaymen, Murderers, and Pickpockets; with a genuine Account of the Voyages and Plunders of the most notorious Pirates, with the Trials, etc., from Henry the Fourth*, By Capt. Charles Johnson."† Also "Locke's *Familiar Letters, with his Life*. Price 5s.," and "Colliber's *History of Sea-Fights, etc.* Price 4s."‡

At the *Bible* in Avy-Mary-Lane Samuel Birt published, "(Necessary for Sheriffs, Under-Sheriffs, Sheriffs' Bailiffs, Coroners, Justices of Peace, Mayors, Bailiffs of Cities and Towns, Constables, &c., as well as Debtors, Creditors, Prisoners, and all private Persons), *The Law of Arrests in both Civil and Criminal Cases*, by an Attorney-at-Law."§

Bowen Whitledge, "Son of Robert Whitledge, deceas'd," was at the *Bible* in Ave Mary Lane in 1724, where he sold "all sorts of Bibles and Common-Prayers . . . *The Whole Duty of Man, and Duty of Man's Works*, Books of Devotion, on the Sacrament," etc.¶

J. Bailey, at the *Bible* in Mitre Court, Fleet Street, published *The Crown-Circuit Companion*, by W. Stubbs and G. Talmash, of Staple Inn, in 1741 or 1742. *A Help for the Right Understanding of the several Divine Laws and Covenants*, by the eminent theologian, Dr. Edward Wells, was sold, though not printed, by Joseph Hazard at the *Bible* in Stationers' Court; also his *Paraphrase of the Old and New Testaments*, 4to., in four volumes.||

At the *Bible* in Great Carter Lane, near St. Paul's, was sold for "1s. 6d. the Pot, or 9d. the Half-Pot, The most incomparable Liquid Blacking for Gentlemen's and Ladies' Shoes that ever was invented, it greatly preserves the Leather, and gives a finer Gloss to the Shoe than any other Blacking that ever was yet made in England."¶¶

* *Daily Advertiser*, February 20, 1742.

† F. G. Price's *Signs of Lombard Street*.

‡ *Journal of the British Archaeological Association*, June, 1893.

§ Henry Peacham's *Gentleman's Exercise* ("Third Book of Blazonry," p. 448).

|| *Daily Advertiser*, November 26, 1741; February 16, June 15, and July 15, 1742.

* *Daily Advertiser*, January 22, 1742.

† *Ibid.*, December 8, 1741.

‡ *Ibid.*, April 19, 1742.

§ *Evening Post*, February 15, 1724.

|| *Craftsman*, October 4, 1729.

¶ *Daily Advertiser*, April 26, 1742.

At the *Bible* against the Middle Temple Gate dwelt, in 1674, Henry Million; from 1692 to 1709 it was William Freeman, bookseller.* This William Freeman advertises in the *Tatler* of December 20, 1709, "*Thesaurarium Mathematicæ; Or, The Treasury of the Mathematics* . . . originally composed by J. Tayler, Gent. By W. Alingham, Teacher of the Mathematics." F. Clay was a publisher at the *Bible* without Temple Bar, who advertises a "*Grammar of the English Tongue*, Recommended by Sir Richard Steele; a New Edition of *Hudibras*; the Cuts by Mr. Hogarth," etc.;† also "*The Common Law Common Plac'd*, by Giles Jacob, Gent."‡ See the "*Bible and Star*."

(To be continued.)



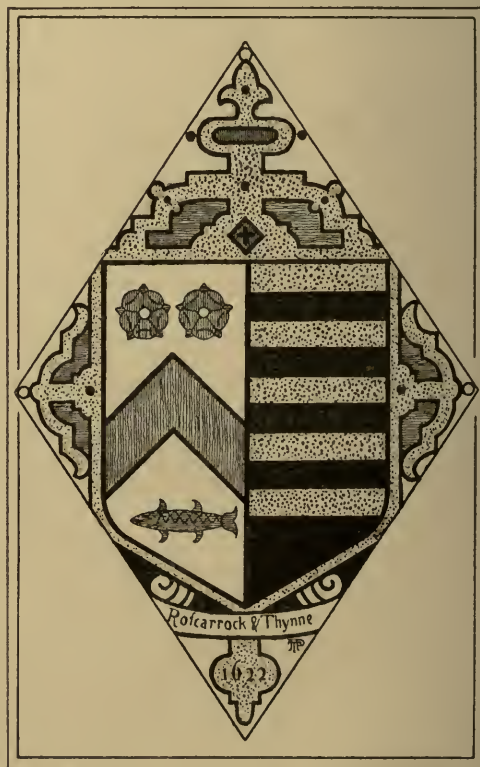
The Antiquary's Note-Book.

ROSCARROCK IMPALING THYNNE.

THIS interesting piece of painted glass was rescued, many years ago, from a house on Haverstock Hill in course of demolition, with which it had, perhaps, no historical associations, but only the physical connection of forming part of one of its windows. And the glass is interesting not only as a good specimen of the work of the period to which it belongs, but as a memorial of the connection between two families of repute, one long since extinct, and the other of considerable importance for the leading part it has played in the affairs of the country, and which is still existing. These two families are the Roscarrocks of Roscarrock, in the county of Cornwall, and the Thynnes of Longleat, in the county of Wilts, the family of the present Marquis of Bath.

Some remains of Roscarrock, the home of that family, still remain on that peninsular above Bodmin, on the north coast of Cornwall, in which so many of the peculiar Cornish saints' names are preserved by the villages of S. Enodock, S. Kew, S. Mabyn,

S. Minver, S. Teath, and S. Tudy; and there was another house bearing the same name on the south coast, near Budock, which may have been founded by a branch of the family. The father of the gentleman whose arms appear upon the glass impaling Thynne was John Roscarrock, who died in 1608, and his mother was Catherine Trevannion of Carhays, county Cornwall. Carhays Castle, which stood near Tregony, has been destroyed, but the parish church



of S. Michael, Carhays, still retains numerous memorials of the Trevannion family, including a sword which Sir Hugh Trevannion wielded at the Battle of Bosworth Field.

The bearer of the arms, Charles Roscarrock, their son, was eighteen years old at the death of his father, and in May, 1612, married Dorothea, daughter of John Thynne of Longleat, county Wilts, by his wife Joan, daughter of Sir Rowland Hayward, twice Lord Mayor of London. This Sir John

* Price's *Signs of Fleet Street*.

† *Country Journal*, October 24 1730.

‡ *London Evening Post*, May 10, 1733.

Thynne appears to have been the builder of the famous house at Longleat, of which the celebrated John of Padua was the reputed architect, and in this undertaking he was doubtless assisted by the fortune of the Lord Mayor's daughter. The brother of Dorothea was the well-known "Tom of ten thousand," whose murder in Pall Mall, in 1681, was one of the scandals of the closing years of Charles II.'s reign.

Charles Roscarrock died in 1626, and there is no record of any issue of his marriage; but in the lists of wounded at the Battle of Worcester, on the Royalist side, occurs the name of Colonel Edward Roscarrock, who may have been his son. The widow, Dorothea, afterwards married Sir Beville Grenville of Brynn, in the parish of Withiel, near Bodmin, who became one of the principal Royalist leaders, and was killed in the Battle of Lansdown Heath, when Sir William Waller, who till then had been known as William the Conqueror, was "beaten all to pieces."

Further particulars of these families may be found in B. Botfield's *Stemmata Botte-villiana*, and Sir J. Maclean's *Deanery of Trigg Minor*. The arms, which, perhaps, through the limitations of colour at the disposal of the artist, are not quite correctly shown in his painting, are, for Roscarrock: Or, a chevron between, in chief, two roses, gu., and in base, a sea-tench, naiant, az.; and for Thynne: Barry of ten, or and sa.

J. TAVENOR-PERRY.



At the Sign of the Owl.



THERE will be a literary exhibit in the Bohemian Section of the Austrian Exhibition due this year at Earl's Court, of interest to English students of the fourteenth to the seventeenth centuries. Some of the precious records of these periods, says the *Athenæum*, are to be brought from Prague:

MSS. of Wiclif and Hus, and Chekicky and Stitny, and interesting documents relating

to the "Queen of Hearts," Elizabeth of England, and her son Rupert. There will also be exhibited etchings and engravings illustrating this period, and a collection of Hollar's work. Copies of the famous buildings and castles in the towns of Prague, Prachatic, Tabor, Carlstein, Pilson, Kutenberg, etc., are to be erected, and these will be peopled by peasants in their national costume, giving this section an especial interest to English travellers and students.

The late Mr. Julian Marshall's extraordinarily large and valuable collection of book-plates, comprising some 50,000 examples, will be sold at Sotheby's on May 28 and the three following days.

A gift of great value has just been made to the French National Library. Baron de Vinck has handed over to it the almost unique collection of cartoons, engravings, and documents begun by his father and carried forward by himself for a continuous period of more than forty years. The collection embraces everything that can throw light on the public life of France within what may be described as the revolutionary century—that is, from 1770 to 1871. Rare portraits, illustrated official posters, and book-prints abound. There are Marat's *Ami du Peuple*, stained with the monster's own blood, and a copy of the Constitution of 1848, with the signatures of the constituent body.

The March number of that ably-conducted review, the *Rivista d'Italia*, of Rome, contains an article by Signor F. Carli entitled "La Conquista dei Monti, e la Nascita degli Dei"—The Conquest of the Mountains, and the Origin of the Gods—in which the writer, in curiously speculative vein, traces the origin of the myths of Greece, Rome, and India to the struggle between the men of the Stone Age and those of the Bronze Age.

At the March meeting of the Bibliographical Society, Mr. M. Beazeley read a paper on "The History of the Chapter Library of Canterbury Cathedral." The lecturer, after acknowledging his indebtedness to Dr. James and other writers on the subject, said there was no doubt that a commencement was

made with the books sent by Pope Gregory to St. Augustine, and Archbishop Theodore brought many MSS. from the East, including classical works, though the Homer attributed to him by Parker was written on a material unknown in his time. There were only a few fragments existing of anything previous to the Norman Conquest. Much was destroyed by the Danes, and more by a later disastrous fire. Lanfranc began to rebuild the cathedral, but although he drew up rules for the library, he did not provide a special building for it. It was arranged in the rules that the precentor was to be librarian "if he were an educated man." Lanfranc, Anselm, and their successors, no doubt added considerably to the library, but, unfortunately, there was no catalogue. In Becket's time there were probably 600 or 700 books, and bequests were made for the support of the library in 1285 and 1313. From a list of the fourteenth century, it appeared that there were a large number not only of theological and patristic works, but scientific and classical, Ovid being especially well represented. There was also the original charter which settled the precedence of the Primates of Canterbury and York, attested by the signatures of William the Conqueror and his Queen, represented by crosses. In 1337 an inspection of the library showed that the privilege of using the library was not confined to the monks, and seventy-four volumes were reported missing, including seventeen lent to "seculars." Prior Chillenden, who died in 1411, bequeathed many books to the new library which had been built by Archbishop Chicheley in 1396 over the prior's chapel. In 1432 the Chapter recorded its high appreciation of the library and its furnishing. In 1538 a fire which broke out in an adjoining building destroyed the collections of Theodore and Chicheley. The library suffered greatly in later years by the depredations, or, as the lecturer phrased it, "the archiepiscopal divagation from rectitude" of Archbishops Parker and Whitgift and Dean Nevill, and still later in the time of the Great Rebellion. In 1670 there were enough books to catalogue, and a librarian was appointed at a salary of £7 a year, for whose guidance a fresh set of rules was framed for the first time since Lanfranc's.

The library was first thrown open to the public in 1840, and a new building was erected in 1868. The latest list of works gave the number as 12,115.

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The late Mr. Thomas W. Shore, author of the *History of Hampshire*, left behind him the MS. of an exhaustive work on the *Origin of the Anglo-Saxon Race*, to which he had devoted a great part of his life. It deals principally with the vexed question of the settlement of England and the tribal origin of the Old English people. The work will be edited by his two sons, and will be published by Mr. Elliot Stock shortly.

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The other day a letter addressed to "Mr. Robert Adam, 1, Adelphi Terrace, W.C.," was delivered to Mr. Fisher Unwin, the publisher, who has lately removed to that address. As it is more than a century since the death of Robert Adam, one of the famous brothers who built the Terrace, one wonders what belated individual it can be who thus writes to the long-dead architect and builder. But these strange mistakes do occur from time to time. A Mrs. Jane Austin, a New England writer of fiction, who died in 1894, was said to have once received a letter from an agency enclosing a newspaper notice of *Mansfield Park*, and offering to supply her (for the customary consideration) with any further notices that might appear of her work, which "was attracting some little attention." A similar offer is said to have been made by a press-cutting agency, accompanying a notice of a new edition of the *Imitatio*, and addressed to Thomas À Kempis, Esq., care of the publishers. And about twelve years ago, when the great name of Christopher Marlowe was much in the papers in connection with the Canterbury memorial, it was stated that an advertisement agent had addressed a letter to "Mr. C. Marlowe" making certain proposals as to the due advertisement of his works.

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As soon as the issue of the *Cambridge Modern History* is finished, the first volume of the *Cambridge Mediæval History* will appear. This new undertaking has been planned by Professor J. B. Bury, and will be

completed in eight volumes. The editorial arrangements will be in the hands of Professor Gwatkin, Miss Bateson, and Mr. G. T. Lapsley.



I am glad to hear that Mr. Edmund Gardner is writing a sequel to his *Dukes and Poets in Ferrara*. It will treat of the later Renaissance in Italy, and will centre round the person of Ludovico Ariosto, the poet of *Orlando Furioso* fame. Mr. Gardner will seek to deal more fully with his poetry and his relations to his times than has hitherto been done in a single work. The book will be published by the Constables.



A notable addition has just been made, says *Country Life* of March 31, to the fine collection of old natural history books now on view at the Natural History Museum at South Kensington. This is an extremely beautiful phototype reproduction of the famous manuscript of the *Materia Medica* of the celebrated Greek physician and botanist Dioscorides, which has been generously presented by Mr. F. Justin, the original being one of the treasures of the Imperial Library of Vienna. It is a really wonderful book, inasmuch as for over a century it ranked as the standard work of its kind, and formed the basis of most of the early herbals, and the subject of many commentaries of early botanists, notably that of P. A. Mattioli (1500-1577). The numerous plates which illustrated the pages of this great quarto must originally have been of great beauty, but owing to the quantity of lead in the pigments used many colours have entirely vanished. The codex was prepared shortly after A.D. 512 for Juliana Amicia, daughter of Flavius Amicius Olybrius, Emperor of the West. The writing is in the degenerate uncial style employed at the close of the fifth and beginning of the sixth centuries, while on some pages there are extensive marginal notes of a later date. "It was first printed," remarks Mr. B. B. Woodward in his delightful guide to this collection, "at Medemblik, Holland, in 1478, from a Latin translation made by Hermolaus Barbarus. The Greek *editio princeps*, made from the press of Aldus Manutius, at Venice, appeared in 1499."

In March the Historical Manuscripts Commission issued a bulky volume dealing with the papers preserved at Dropmore, South Bucks. These relate almost entirely to the European campaigns of 1799, but in an appendix there are two confidential reports of much interest from Mr. Liston, British Minister at Stockholm, relating to the assassination of Gustavus III., King of Sweden, and the Regency of his brother, the Duke of Sudermania. They came to light after the publication of an earlier volume, to which they belong chronologically. In the first of these, dealing with Count Ribbing, who is described as the "spring and mover of the conspiracy," and with Count Horn and Colonel Liljehorn, who were associated with him in the movement, the writer tells the story of the dying King's anguish upon receipt of Colonel Liljehorn's confession. The Colonel was the son of an officer who had a large family and no fortune, and was educated in the palace of Stockholm under the eye, and it may be said at the expense, of the late King, who, says Mr. Liston, took such a kind care of the fortunes of Liljehorn and of the rest of the family as might have been expected of an affectionate brother. The King saw him twice after the blow at his life had been struck, and while he was lying wounded, and was extremely affected when he learned the share he had had in the conspiracy. His Majesty exclaimed, in imitation of Cæsar, "Et vous, aussi, Liljehorn!" and made it his dying request that he at least should not suffer.



It is proposed, I hear, to print the records of the borough of Dorchester. As the borough archives are rich in charters, royal grants, the *Dorchester Domesday*, and old account books and other records of the Corporation, the proposal is one which it is eminently desirable should be carried into effect as soon as possible.



Herr L. Rosenthal, of the "Antiquariat," Munich, one of the most indefatigable of bibliopoles, sends me a catalogue of forty-five pages, printed and annotated in English, containing books relating to Shakespeare, his works, times, and influence, and including Emblem Books and Dances of Death. The

last-named section contains sundry unfamiliar items. I note especially a collection of about 700 representations of *la danse macabre*, of Death itself and relative caricatures, dating from the sixteenth to the nineteenth centuries, including a number of original drawings, which is comprised in four portfolios, and must have taken much time and research to bring together. The price asked for this collection is 5,000 marks.

Dr. Jamieson Hurry of Reading, the author of an exhaustive *History of Reading Abbey*, is about to publish, through Mr. Elliot Stock, a new and smaller work entitled *The Rise and Fall of Reading Abbey*. It will take a narrative form, but will give extracts from ancient documents, illustrations of seals, coins, charters, plans, as well as many illustrations of the building and its surroundings.

The famous firm of Christie, Manson and Woods, of auction-room renown, has ceased to have either a Christie, a Manson, or a Woods. The last Manson died in 1884, and on March 26 Mr. T. H. Woods passed away at Bournemouth, in his seventy-seventh year. Mr. Woods joined the firm, which is over 140 years old, in 1846 as an assistant. Twelve years later he became a partner, and till a few years ago, when his health broke down, he was closely connected with all the most famous sales of the last century, out of which he used to instance the collection of Ralph Bernal in 1855 as being the most famous collection it was possible to make.

BIBLIOTHECARY



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

SALES.

MESSRS. CHRISTIE, MANSON AND WOODS sold on Thursday old English silver plate, the property of Lord Auckland, removed from Gravenhurst, Bolney, Sussex; the property of the late Mr. George Allen, of Strangeways, Marnhull, near Stalbridge, Dorset; and from other sources. Lord Auckland's property included a tea-urn shaped as a classical vase, chased with acanthus leaves, arabesque foliage and vines on

a matted ground, by Rundell, Bridge, and Rundell, 1805, and inscribed "As a testimony of the friendship and esteem of Robert, Earl of Buckinghamshire, for Joseph Webbe, Esq., and for Col. Harvey Aston. This cup is dedicated to their memory," 132½ oz. at 25s. per oz., £165 12s. 6d. (D. Davis); a George I. small, plain, octagonal coffee-pot, with dome cover, Edinburgh hall-mark, 1718, by H. Beatone, 11 oz. 3 dwt., at 140s. per oz., £78 1s. (S. J. Phillips); a set of three oblong tea-caddies, embossed and chased with Chinese figures, buildings and trees, etc., by Francis Crump, 1764, presented to the Earl of Auckland, Governor-General of India, on his departure, by Calcutta merchants, 40 oz. 2 dwt., at 44s. per oz., £88 4s. 5d.; and a centre-piece formed as a vase, surrounded by Indian deities and supported by dolphins, surmounted by a figure of an elephant with howdah, 30 in. high, presented to George, Earl of Auckland, Governor-General of India, by the Hon. East India Company, 583 oz., at 2s. 5d. per oz., £70 8s. 11d. (Hearn).—*Times*, March 17.

In the course of a sale of coins and medals held yesterday at Messrs. Sotheby's rooms, a small collection of scarce English proof and pattern coins came under the hammer, and realized high prices. No less than £56 was given for the celebrated Charles II. "petition" crown by Simon, which in mint state frequently realizes from £300 to £500. A pattern five guineas, dated 1773, fetched £44, and an extremely rare pattern two guineas, of 1768, went for £17. A pattern George III. five-pound piece, of 1820, from the May collection, fetched £56, while for a proof of the pattern crown of 1817, £59 was paid.—*Tribune*, March 27.

Messrs. Hodgson included in their sale last week the following: Underhill's *News from America* (a clean copy of this rare work, but wanting the map), 1638, £70; *Las Casas, The Spanish Colonie*, first English translation, 1583, £39; *Mather's Summe of Certain Sermons upon Genesis xv. 6*, printed at Cambridge, New England, 1652, £27 10s.; *Esquemeling, the Bucaniers of America*, 1684, £11 15s.; *Cranmer's Bible* (first title wanting and two leaves defective), 1540, £20; *Shakespeare's Julius Cæsar*, first quarto edition, 1680, £11; *Beaumont and Fletcher's Comedies and Tragedies*, 1647, £56; *Bacon's Essayes*, first complete edition, 1625, £26; *Killigrew's Works*, 1664, £26; *Marvell's Poems*, with the rare portrait, 1681, £12; *Wycherley's Miscellany Poems*, 1704, £12; *Paradise Regained*, first edition, 1671, £18; *Donne's Juvenilia and Poems*, in 1 vol., 1633, £13 15s.; *Braithwait's Nature's Embassie*, 1621, £11; *Holland's Herwologia Anglica*, 1620, £10 10s.; *Wither's Emblems*, 1625, £10; *Natura Brevium*, with arms of Henry VIII. on sides, 1532, £11 5s.; *Natural History of Selborne*, first edition, boards, uncut, 1789, £26 10s.; *Scott's Tales of my Landlord*, first series, first edition, 4 vols., boards, uncut, 1816, £106; *Lamb's Tales from Shakespeare*, first edition, 2 vols. 1807, £27 10s.; *Tristram Shandy*, first editions, 9 vols. in 6, 1762, £14 10s.; a set of the *Palæographical Society's Publications*, in 6 vols., 1873-1903, £25; *Royal Society's Transactions*,

28 vols., 1886-1905, £16; Historical Records of the British Army, 67 vols., in the original grained morocco bindings, £77; and a collection of about 100 original drawings of the battle scenes, colours, etc., by Heath and others, used to illustrate the various monographs, £70.—*Athenæum*, April 7.

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

THE Cambridge Antiquarian Society has issued, as Vol. XLI. of its "Octavo Publications," *The Chaplains and the Chapel of the University of Cambridge* (1256-1568), by the Rev. H. P. Stokes, LL.D. (London: G. Bell and Sons. Price 5s. net). The book is a useful contribution to the study of mediæval University life. The chaplaincy—an office the very name of which is now almost forgotten—was held by several distinguished men, including the martyrs Latimer and Ridley, and Nicholas Heath, later Archbishop of York and Lord Chancellor, who has the unenviable distinction of having signed the death-warrant of Cranmer. The office of chaplain came to an end in 1568. Dr. Stokes traces its history, with brief biographical notes on the holders; discusses the functions and duties attached to the post—the chaplain was also Keeper of the Schools and Keeper of the Library—and explains fully the changes connected with and consequent on the abolition of the office. Incidentally many details of University life and history find illustration. There are five good plates, chiefly old views of the Schools Quadrangle.

Vol. XXVI.—substantial and cloth-bound—of the *Proceedings* of the Dorset Natural History and Antiquarian Field Club, edited by the Rev. W. Miles Barnes, contains, besides the official record of meetings, excursions, membership, etc., a variety of papers. Some of these are on botanical and other subjects outside our province, but among the antiquarian contents are some of special note. Such are the very full and careful account of "Barrow-Digging at Martinstown, near Dorchester, 1903," with nine plates, by Messrs. St. George Gray and C. S. Prideaux; papers on "Liscombe Chapel, Monastic House and Barn," and on "Some Milton Antiquities," by the Rev. H. Pentin; the Rev. F. W. Galpin's pleasant "Notes on Old Church Bands"; and the third part of Canon Raven's account of the "Church Bells of Dorset." The volume is well printed and indexed, and bears witness to much well-directed activity on the part of members of the Dorset Club.

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES.—*March 8.*—Lord Avebury, President, in the chair.—Mr. Horace W. Sandars read a paper on "Pre-Roman Bronze Votive Objects" from Despeñaperros, in the Sierra Morena Mountains, not far from the town of Santa Carolina, in the northern portion of the province of Jaca, Spain. Mr. Sandars began his paper by pointing out that "Iberian" would perhaps have been a

more appropriate title, as striking analogies could be established between the Despeñaperros votive offerings and the statuary and votive offerings which were discovered in the early seventies at the Cerro de los Santos, near Yecla, in the eastern part of Spain, which are recognised as the productions of Iberian artificers. Mr. Sandars dwelt at some length on the discoveries at the Cerro de los Santos, and pointed out that while they undoubtedly showed the influence of Græco-Phœnician art, they bore distinct evidences of the absorption of that art and of its adaptation by the Iberians in that part of Iberia where the original inhabitants came into more immediate contact with the powerful invading races. Mr. Sandars's paper was illustrated by photographs of statues found at the Cerro, to which he added two views of the "Dame d'Elche," a very remarkable bust which belongs to the Cerro de los Santos group found at Elche, in the province of Murcia, in 1897, and now in the Louvre. The votive offerings from Despeñaperros were then dealt with, and the points of resemblance to the objects from the Cerro, and the varied and interesting features peculiar to them, indicated.—A discussion followed, in the course of which doubts were expressed as to the antiquity of the "Dame d'Elche."—*Athenæum*, March 17.

March 15.—Mr. W. H. St. John Hope read a paper on "The Cluniac Priory of St. Pancras at Lewes," with special reference to recent excavations on the site by the Sussex Archæological Society [see *ante*, p. 124].

March 22.—Sir Henry H. Howorth, Vice-President, in the chair.—A paper was read on "Early Italian Brooches found in Britain," by Professor Ridgeway and Mr. Reginald Smith, with the purpose of drawing attention to a number of specimens in various museums, some being of definite provenance. By way of introduction, evidence was adduced to show that the brooch was invented in Central Europe, whence it spread northward to Scandinavia, and southward to Italy and Greece. The earliest form known had been named after Peschiera, the site of pile-dwellings on Lake Garda, and Italy was specially rich in later varieties of the original safety-pin. Specimens were far less plentiful in Greece, and assumed peculiar forms, but seem to have passed out of fashion there in the fifth century B.C. Another type, sometimes known as the "spectacle-brooch," was made up of one, two, or four spiral coils of wire, like the example said to have been found in London. It seems to have been developed from the spirals used for decoration in the Hungarian Bronze Age, the only innovation being the addition of a pin at the back: the evidence was against a Greek origin. The chronology of the brooch was generally based on Mycenaean examples, but it was now permissible to regard these as derivatives from the Danube area by way of the North-West Balkans, and another starting-point for the series was necessary. Professor Montelius's scheme of evolution for four leading types was described, and the discovery of several contemporary specimens, said to have been found on British soil, referred to. Special emphasis was laid on the association of two Italian types with an Egyptian scarab of the Twenty-sixth Dynasty (seventy-sixth century B.C.) at Alton, Hants, one of the brooches

having disks threaded on the bow, and swastikas engraved on the circular catch-plate, in the Villanova style. In the same county a good specimen had been found at Finkley of a type well represented in the cemetery at Aufidena, Samnium (sixty-fifth century B.C.), and one characteristic example had been found at Reading. A miscellaneous collection from Ixworth, apparently of local origin, comprised Italian specimens, and others were cited from Icklingham and Norfolk, Castor, Derbyshire, Cumberland, and Falkirk, while three found near Canterbury and Maidstone were less surprising. A Greek example from the Thames at Wandsworth seemed to be exceptionally primitive. Those mentioned were mostly of foreign manufacture, but one from Hod Hill, for instance, might well be a local imitation, and date from the time when the La Tène types (with bilateral springs) were becoming general in Britain. Reference was made to intercourse between our islands and the Continent far back in the Bronze Age, and the importation even of brooches during the Hallstatt period was therefore not inherently improbable, though further evidence was desirable.—Dr. Arthur Evans and the chairman contributed to the discussion, and the Secretary exhibited for comparison a number of early brooches found in Italy; while various specimens found in Britain were lent or represented by photographs.—*Athenæum*, March 31.

March 29.—Lord Avebury, President, in the chair.—Mr. St. John Hope read a short report by Mr. Somers Clarke as Local Secretary for Egypt, which was discussed by Mr. F. G. Hilton Price.—A paper was read by Mr. H. St. George Gray on "Some Antiquities found at Ham Hill, Somerset, and in the Neighbourhood," and, through the kindness of the Somersetshire Archaeological Society, he was able to make thirty-five exhibits, many of rare objects of the Bronze Age, Late Celtic, and Roman periods. These specimens from Ham Hill represented but a small proportion of hundreds of relics collected from the locality by two brothers-in-law, both medical men—viz., Mr. W. W. Walter and Mr. Hugh Norris, and later by the former's son, Mr. Hensleigh Walter. Ham Hill was situated five miles due west of Yeovil, and about midway between Ilchester and Crewkerne. The ramparts, three miles in circumference, enclosed 210 acres. The quarries for Ham Hill stone, belonging to the Duchy of Cornwall, were very extensive, and it was feared that as time went on the earthworks and the areas anciently inhabited would be destroyed, as happened at Hunsbury Camp, in Northamptonshire, two or three decades ago. The relics from Ham Hill covered a considerable period, from the Neolithic Age up to and including Saxon times. Some of the objects were similar to finds from Hod Hill, and others were analogous to relics from the Glastonbury lake village. Roman coins were commonly found, covering nearly the whole period of the Roman occupation, and extending to Theodosius I., A.D. 379-395. Mr. Gray gave elucidatory descriptions of the antiquities under three headings: firstly, objects found in 1904-1905 on Ham Hill; secondly, relics from Ham Hill found before 1904, some of which had been figured in archaeological publications; and, thirdly, a few relics from the neighbourhood of Ham Hill.—*Athenæum*, April 7.

A meeting of the BRITISH ARCHEOLOGICAL ASSOCIATION was held on March 21, the Hon. Treasurer, Mr. R. H. Forster, M.A., in the chair, when the Rev. Henry Cart, M.A., who was the delegate appointed by the Council to represent the Association at the recent International Archaeological Congress at Athens, gave a very interesting account of the Congress. The success of the Congress was attributable in a large degree to the interest taken in its proceedings by the King, Queen, and Royal Family of Greece, most of whom attended the daily meetings and readings of papers, while the Crown Prince made an ideal chairman. A large number of photographic views of events and scenes of the meetings were exhibited by lantern light, and many charming ones, taken by Mr. Cart personally, of places in the interior and other parts of the country which he visited after the Congress, in particular Corinth, the celebrated Vale of Tempe, Salonica, etc., were greatly admired. The Rev. W. S. Lach-Szyrma, Mr. Emanuel Green, Mr. Gould, the chairman, and others took part in the discussion which followed. In answer to an inquiry, Mr. Cart said he was glad to assure the meeting that at the Congress it was resolved that the talked-of restoration of the Parthenon should not be attempted.



BRITISH NUMISMATIC SOCIETY.—March 21.—Mr. Carlyon-Britton, in the chair.—Mr. Alfred Anscombe read a paper on "The Inscription on the Oxford Pennies of the Ohsnaforda Type." These are the coins of King Alfred which have been the subject of some controversy, recent writers to the Oxford Historical Society having repudiated their connection with that city. Mr. Anscombe, however, brings entirely fresh evidence to bear upon the question—namely, that of the paleography and orthography of our early manuscripts. He divided his subject into five sections: (1) A description of the coins, showing that the dies were the work of several engravers, some of whom adopted the form Orsnaforda, and admitted other blunders. (2) The type of lettering. By comparison with the Book of Kells, the seventh-century Psalter, the Second Bible of Charles the Bald, the Gospel of St. Vaast, and other manuscripts, he was able to trace the origin of the numerous varieties of each letter on the coins, and to prove that some of them had been then recently introduced into Southern England from the Continent. (3) The orthography of the mint name. In this relation he offered the instances of the Saxon chronicle, which was strictly contemporary with the coins, and various other authorities of the time, including King Alfred's own translation of Boethius' work, as conclusive that the diagraph H-S was used to express the sound now represented by X. Then the form Ohsnaforda was a true rendering, according to the fashion of the day, of the word Oxnaforda—i.e., Oxford. He explained that the error of Orsnaforda probably arose from the fact that the dies would be copied from written instructions, for one of the forms of H then in vogue has not infrequently been mistaken in manuscripts for, and reproduced as, R. (4) The grammar and meaning of the inscription. The word Ohsnaforda was a compound of *ohsna*, an Anglo-Saxon

genitive plural meaning "of oxen," with *forda*, the dative singular of the Anglo-Saxon word *ford*, which meant "at the ford," and the whole being for "at Oxford." (5) The probable date of the issue of the coins. After explaining that this orthography was intentional and systematic, being probably due to the foreign influences brought to bear on Alfred by his Mass-priest John, the old Saxon, he expressed the opinion that the general conditions pointed to an approximate date of A.D. 886 as that of the issue of the Oxford money. Mr. Anscombe's arguments were accepted with much interest by the members present, and will appear *in extenso* in the *British Numismatic Journal*. Mr. H. M. Reynolds presented four volumes of student numismatic works to the Society's library, and amongst the exhibitions at the meeting were a half-crown of Charles I., recently found in Nottingham, of the type which the late Mr. Montagu assigned to Coventry, and a shilling of the same King of the triangle mint mark, but of rude work, and struck on a flan bearing a previous impression and the letters E R, by Mr. S. Page; the curious half-noble of Henry IV.-V., illustrated as Fig. 10 in the first volume of the Society's Journal, by Mr. P. Laver; two Irish tokens of Stewartstown and Dromore, dated 1736, by Mr. L. Fletcher; and a badge of the Needle-makers' Company (Milton), by Mr. F. W. Yeates.

At a meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE on April 4, Mr. Montagu Sharpe, in discussing "The Extensive Line of British Stakes protecting the Ford across the Thames at Brentford," essayed to answer the questions: (1) Did Cæsar cross here? and (2) Were the Coway Stakes in existence B.C.? The paper was illustrated by lantern-slides.

At the March meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND, Dr. Christison presiding, the first paper was an account of the churches and churchyard monuments of Currie, Kirknewton, and the Calders, by Mr. Alan Reid, F.S.A. Scot. The earliest mention of the church of Currie, then called Killeith, is in 1296, when its parson swore fealty to Edward I. The church was dedicated to St. Kentigern, and pertained to the Priory of Coldingham, but in 1584 was granted by James VI. to the College of Edinburgh, whereby the Town Council became its patrons. In the second paper Mr. C. G. Cash gave a description of three stone circles of somewhat peculiar type which he had examined at Grenish, Aviemore, and Delfour, in Strathspey. In the last paper, Mr. J. M. Mackinlay, F.S.A. Scot., gave an exposition of the traces of the veneration of the Nine Maidens in Scotland.

The next meeting was held on April 9, Colonel McHardy in the chair.—In the first paper Mr. J. Graham Callander described the discovery of three drinking-cup urns and other remains in a mound at Foylen, Banffshire. The mound is situated within the policies of Foylen House, on the estate of Sir George W. Abercromby, Bart., and was explored under the direction of Mr. Douglas Abercromby, who courteously gave permission to Mr. Callander to examine the site and record the circumstances of the

discovery.—In the second paper Mr. F. R. Coles described, among other relics, several standing stones at North Glasmount, Kinghorn, at Orwell, and at Easter Moquart, Fife.—The last paper was a report on the excavation of a cemetery of long cists at Nunraw, East Lothian, by the Hon. John Abercromby, with a report on the human remains by Mr. A. MacTier Pirrie, B.Sc., assistant to the Professor of Anatomy in the University of Edinburgh.

A meeting of the GLASGOW ARCHÆOLOGICAL SOCIETY was held on March 15. Dr. George Neilson presided. Sheriff Scott-Moncrieff read a paper on "A Renfrewshire Trial for Sheep-stealing in 1694." He exhibited the long-drawn-out indictment, all written on one long sheet of paper, and submitted a copy of it in modern phraseology. The learned Sheriff said the indictment in this case was a fair specimen of the style in use during the seventeenth century. In later times, prior to the Act of 1887, a different form was adopted in the Sheriff Court. It began with the name of the Sheriff of the county, who sent his greeting to the clerk of court, his deputies and officers of court. In this case the indictment was at the instance of the Procurator-fiscal of Court, who thus assumed the place of His Majesty's Advocate in the High Court. This was open to loose practice. As was well known, since the passing of the 1887 Act there was only one form of indictment for both Supreme and Sheriff Courts, and the Lord-Advocate was in all cases the accuser. One feature in the old indictment was that it contained much more information than was supplied by all later styles—even before the Act of 1887. It set forth a great deal of what the prosecution intended to prove, and in that respect was similar to the condempnence in a civil process. The prosecutor expressed freely his opinion of the accused and of his acts, as they found the panel in this indictment described as "most boldly and impudently affirming." Sheriff Scott-Moncrieff afterwards gave a description of the case, and referred to the result of the trial which led to the acquittal of two of the accused, while one was convicted of an act which the indictment charged as theft, but which the jury described in their verdict as an offence, and remitted him to be dealt with by the regality court. A vote of thanks was awarded to Sheriff Scott-Moncrieff for his paper. Thereafter illustrations of "Durham Charters, Genuine and Contraverted, relative to the Eleventh and Twelfth Century Scotland," were thrown on the screen and described by Sir Archibald Lawrie; and illustrations of "Scottish Charters and other Manuscripts" were also shown by lantern views and described by the chairman. Votes of thanks were awarded to these gentlemen.

Viscount Midleton presided on March 31 at the annual meeting of the SURREY ARCHÆOLOGICAL SOCIETY, held at the Croydon Town Hall, and, in moving the adoption of the report and statement of accounts, said that the past twelve months had been a period of substantial progress, but the membership of the society was not so large as it should be considering the important work which had been done

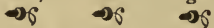
and that which was in hand. The society was particularly anxious to obtain a copy of Cracklow's *Views of the Churches of Surrey*. He only knew of two copies in existence. One was in his own house, but he was prevented from parting with it because it was entailed. In responding to a vote of thanks for his services as president of the society, Lord Middleton recalled his recent statement that vipers and blackcock were extinct in Surrey. He had since been assured that in two places vipers could be found, while the curator of the Haslemere Museum knew of a place to which blackcock resorted, but would not disclose it, as the birds would quickly disappear if he did.



The annual meeting and conversazione of the EAST HERTS ARCHÆOLOGICAL SOCIETY was held at Buntingford on April 18. The Rev. J. Frome Wilkinson presided and gave an address.—In the course of the proceedings Mr. E. E. Squires gave "Some Account of Dr. Seth Ward and his Benefactions to Buntingford"; Mr. W. B. Gerish spoke on "Sir Henry Chauncy, Knight and Historian of Hertfordshire"; and Mr. R. T. Andrews on "Buntingford and its Surroundings."



At the ROYAL PHYSICAL SOCIETY meeting in Edinburgh on March 26 Professor Cossar Ewart read a paper, with lantern illustrations, on "The Development of the Horse," and exhibited two skulls, in good preservation, of horses found recently at the Roman camp near Melrose. There were ten skulls found altogether, and some of these, he pointed out, belonged, no doubt, to Roman chargers.]

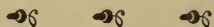


At the meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES on March 28 Mr. E. Wooler, of Darlington, read a paper on "Charms and Talismans"—a wide subject of great interest. He dealt chiefly with charms of stone as used in many parts of the world. Amongst the Tasmanians pebbles play a not unimportant part. White stones are frequently worn in bags suspended from the neck, and women are never allowed to see them. Among cave-dwellers of a remote age, both in France and Belgium, fossil shells appear to have been much in use as ornaments, numbers having been found perforated for suspension. Pendants of stone occurred in some abundance with interments in the dolmens of France. In fact, stones, remarkable either for their colour or shape, appear at all times to have attracted the attention of mankind, and frequently to have served as charms, amongst those to whom the more expensive and civilized representatives of such primitive jewellery, such as now rank as precious stones, were either unknown or inaccessible. Mourners and friends of deceased persons probably cast the ornaments into the burial mound as tokens of respect, or they were possibly deposited from supposed virtue or superstition. In fact, we are told in Rev. ii. 17: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Therefore he thought the stones clearly pointed to some superstitious or religious

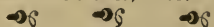
custom, and were regarded as a sure preservation against the pains of eternal punishment. Similarly, too, doubtless on the above Scriptural authority, a white pebble was held to represent happiness or a happy day, although it is on record that the belief was not confined to the Christian era, but was known to the early Romans and to the Thracians. In contradistinction to the white "lucky" stone is the "black" ball of the ballot—undoubtedly a survival of ancient custom. Mr. Wooler further referred to the use of perforated stones as charms, to the Jewish phylacteries, amulets of many kinds, hag stones, cramp stones, and the like.



A meeting of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND was held at Dublin on March 27, Mr. W. C. Stubbs presiding.—The Rev. Joseph Meehan, C.C., read a paper on "The Arms of the O'Rourkes: A Metal Casting from the County Leitrim Seventeenth-Century Foundries." The lecture was illustrated with a series of lantern views. The lecturer said the coat of arms of the O'Rourkes was wrought in one of the County Leitrim foundries about the year 1688. The work was a specimen of a lost Irish art, and was an example of the considerable advance which had been made by the metal-workers in County Leitrim in work of that description, and in metal-work generally. Across the slab bearing the coat of arms were the initial letters of the name of the chieftain of the O'Rourkes—Owen O'Rourke. The casting, the lecturer said, was in the possession of Mr. Denis O'Rourke, of Arigna, a retired National school teacher.

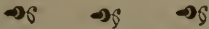


On March 31 the THOROTON SOCIETY held its annual meeting at the Exchange, Nottingham. Lieutenant-Colonel H. Mellish occupied the chair, and in the course of his remarks suggested that something might be done by the society to commemorate the county historian, from whom the society took its name. The Council's report gave a résumé of the work done during the past year. The hon. treasurer's account showed the society to be in a fairly prosperous condition, but without sufficient funds to carry out some of the work that was very desirable. The fifth part of the *Inquisitiones Post-Mortem*, relating to the county, has just been issued; the five parts include the inquisitions from Henry VII. (1485) to Henry VIII. (1546). Mr. T. M. Blagg, F.S.A., exhibited some rubbings of the Peckham brasses at Ossington, which had been found to be a palimpsest. At the conclusion of business Mr. W. H. St. John Hope kindly read the paper, which he had recently read at a meeting of the Society of Antiquaries of London, "The Loss of King John's Baggage-train in the Wellstream in October, 1216."

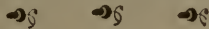


The spring meeting of the CUMBERLAND AND WEST-MORLAND ANTIQUARIAN SOCIETY was held at Carlisle on April 5, Mr. T. H. Hodgson presiding.—The first paper, by Mr. J. H. Martindale, dealt with "The Deanery, Carlisle," and outlined the history of the building.—The second paper, by Dr. Barnes, was on "Some Cumberland Coffin Chalice."—Mr. Hodgson followed with "Notes on Excavations at

Holme Cultram"; and, lastly, Mr. Collingwood, on behalf of Mr. F. H. M. Parker, read a paper entitled "Inglewood Forest—iii.," giving stories of deer-stealers as gleaned from records of convictions of persons in and around Carlisle in the reign of Edward I. Most people, stated the writer, had read ballads on this theme, but the persons mentioned in his paper were all authentic, and the facts about them were derived from a most unromantic source—the record of their convictions, which occurred at the Pleas of the Forest held at Carlisle in November, 1285. In reality the culprits were treated far more leniently than the ballads represent. The laws were more reasonable than might be supposed, and were not administered vindictively. The penalty was nothing more formidable than a money payment, enforced by a limited period of imprisonment; and where the offender was too poor to find the money or security for payment, the law was invariably relaxed in his favour on the facts being made known to the judges. On one occasion where two brothers had been convicted together, one was let off with a fine one-sixth of that levied on the other, apparently for no other reason than that he had had the misfortune to break his leg. Such punishments as death or mutilation were not thought of; and sentence of outlawry was only pronounced when it was impossible to bring the guilty person before the court. Conviction did not disqualify a man from holding a post as an officer of the forest, and certainly did not involve any idea of disgrace.



The annual meeting of the GALWAY ARCHÆOLOGICAL SOCIETY was held at Galway on March 19, the Archbishop of Tuam in the chair. Besides the usual formal business, His Grace the President gave an interesting address, and Lord Clonbrock exhibited a bronze sword found in the Clonbrock River in 1882.



At the annual meeting of the EXETER DIOCESAN ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY, on March 27, Mr. James Jerman, F.R.I.B.A., contributed some notes on "Ancient Ecclesiastical Needlework," claiming that the study of art, as expressed in needlework, might fairly receive a share of attention, along with the cognate subjects of metalwork and carving, especially having regard to the great antiquity of the decorative treatment of the woven and needlework fabrics and embroidery associated generally with the ritual of religious service and the adornment of palaces. Edward III. received from William de Courtenay an embroidered garment wrought with pelicans, images, and tabernacles of gold. The tabernacles were like niches, with pinnacles and roofs. This reference pointed to that universality which prevailed in design through all the recognised periods, and although the material worked upon differed, the main features of the style were consistently introduced, and in such manner as to leave no doubt in the minds of later students the time and period of their production. English churches must have been particularly rich in beautiful vestments, and it was a little difficult to realize how and why they had so completely disappeared. No doubt, anticipating the troublous times of the Reformation

period, Roman Catholic families preserved these precious examples of art, and although there were many of note, happily, still in this country, the finest specimens of this English work had found their way to the Continent, either as gifts to personages before the Reformation, or sold at the pillage and persecution. By the favour of the Rector and churchwardens of St. Petrock's Church, Exeter, he was able to show them the somewhat famous pall, which was composed of several ancient fragments of ecclesiastical needlework, including the remains of two copes, dating from the fifteenth century. This pall had come under the notice of many authorities, and were it not valued by its legal custodians, no doubt it would have shared the fate of some other local specimens—*e.g.*, that at Tedburn St. Mary—and been transported from its native home to the Metropolis, ever ready to take our local treasures. In the accounts of the troublous times of Richard III. (1482-1483) an inventory of the church goods showed that this parish was particularly rich in vestments. Having survived, in altered form, the troublous times, the old pall was fortunately handed down to them, although sadly mutilated, a most interesting example of the needlework of former times. The Rector of St. Mary Arches, Exeter, had also in his custody an interesting example of a vestment, said to be of fourteenth-century date, worked with embroidered figures of saints and angels. There was formerly a crucifix in the centre, but this has been effaced.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE CARE OF ANCIENT MONUMENTS. By G. Baldwin Brown, M.A. Cambridge: *The University Press*, 1906. Demy 8vo. Pp. xiv, 260. Price 7s. 6d. net.

Professor Baldwin Brown has gathered together into one volume of moderate dimensions a considerable amount of information, drawn chiefly from a variety of official reports and Blue-Books, as to the measures that are in force in different European countries for the protection of ancient buildings or rude stone monuments, as well as for the preservation of the natural beauties of rural districts. Within the last few years there has been renewed activity in these directions in Austria, Belgium, France, Germany, Holland, Italy, Portugal, and Spain. England lags sadly behind, and such a volume as this ought to prove particularly useful when further legislation for the preservation of our ancient monuments is attempted—as is sure to be the case—in the present Parliament. The Ancient Monument Protection Act, 1882, was based on a schedule of sixty-eight monuments in Great Britain and Ireland, over sixty

of which belong to the prehistoric period, and are of the class of stone circles, cromlechs, and dolmens. And even this very meagre list is merely "protected" after a permissive fashion. The main provision of the short Act provides that the owner of any scheduled monument might, if he so desired, constitute the Commissioners of Works guardians of such monument, who were empowered to purchase by agreement, and not under the compulsory clauses of the Consolidated Land Acts; other ancient monuments might also, under certain restricted conditions, be placed under State guardianship. So little has this Act accomplished that, during the twenty-four years of its existence, only twenty-four of the sixty-eight monuments have been placed under the Commissioners of Works, and eighteen fresh ones added which were not in the original schedule. The Act itself is almost a dead-letter. General Pitt Rivers, the original Inspector of Ancient Monuments, refused to receive any salary during the last few years of his life, and only retained the office nominally under much pressure, for he found it practically futile. The General died in 1900, and the late Government made no attempt to fill the vacant post.

There is one unfortunate omission in the present book. If only Professor Brown had given in an appendix a list of the ancient monuments destroyed, tampered with, or shamelessly "restored" on destructive lines, since this feeble Act came into operation in 1882, he would have given a great impetus to the cause of national preservation of the evidences of the past. To draw up such a list would have been a delicate but by no means impossible task.

This timely book is not one of diversified information or of general interest, but every working antiquary should have it on his shelves so that he may be well stored with arguments to remove the comparative shame that now rests on England in being below almost every other European nation in her care for the priceless traces of the work and skill of past generations.

There is at least one good story in these pages; it is taken from a speech made on this question in the House of Commons in 1875: "A certain great Irish nobleman possessed the ruins of a very interesting historical castle, and wishing to preserve these from damage, he directed his agent to have a wall built round the field in which they were situated. The agent provided him with a splendid wall, but employed in its construction all the stones of the ruined castle!"

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NOTES ON THE EARLIER HISTORY OF BARTON-HUMBER. By Robert Brown, junr., F.S.A. Vol. I. to the end of the Norman Period. Views, plans, and maps. London: *Elliot Stock*, 1906. Crown 4to. Pp. xiv, 133. Price 15s. net.

Mr. Brown is a loyal son of the ancient town of Barton, and in undertaking the work of which the first volume is before us, has been actuated by a feeling of affectionate regard for his birthplace. We have seen some topographical works and books of local history for the publication of which the same motive has been assigned, but which—the loyal affection having no backing of sound knowledge—were lamentable failures. Mr. Brown's work falls

into a very different category. He is a competent antiquary, knows and can use the authorities which are authorities, and has here given us a book of substantial value. The position of Barton makes it historically of some importance. It may have been a Roman station, and was certainly within the influence of Roman civilization. As a road-centre it was of importance in Romano-British days and for long afterwards. Anglo-Saxon and Danish invaders and conquerors left many marks still legible on the people of the district, and on their language and nomenclature. The name of the town is Anglo-Saxon, and implies "an enclosed, protected, fortified place, connected with agriculture." There are, naturally enough, many Bartons in England; but this Barton-on-Humber is the only one in Lincoln county. Mr. Brown has much that is interesting to say of the links of connection with St. Chad; of Barton's fortifications in Saxon times; of the famous, though difficult to locate, Battle of Brunanburh, which Mr. Brown, following Hesleden and Bishop Trollope, places at Burnham, near Barton—an identification for which some excellent reasons are given; and of the remarkable and well-known Anglo-Saxon church of St. Peter. The latter part of the volume deals with the history of the parish in Norman times (1066-1154), the brief but comprehensive description in *Domesday* being carefully explained and amplified. Mr. Brown also gives notices of the various places in the surrounding Wapentake of Yarborough, as they appear in the famous Lindsey Survey of A.D. 1115—a unique record, such as is possessed by no other county. Translations and explanations are given where necessary, so that readers unfamiliar with antiquarian technicalities need not be debarred from profiting by a book which is intended not only for professed students, but for all who are interested in the history and topography of so important a locality. Mr. Brown's scholarly and handsomely produced book is well illustrated by many useful plans, maps, and views of the church of St. Peter.

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HEROIC ROMANCES OF IRELAND. Vol. II. By A. H. Leahy. London: *D. Nutt*, 1906. 8vo., pp. xii, 161. Price 3s. net.

We noticed the first volume of Mr. Leahy's work in the January *Antiquary*, and now offer a cordial welcome to the second, which completes No. 2 of the "Irish Saga Library." It contains versions of five stories which serve (among others) as preludes to the great story of the Irish Heroic Age, the Raid of Cualgne. Mr. Leahy gives a spirited verse rendering of each tale with a prose literal translation opposite, each story being preceded by an introduction describing the manuscript authority. He also supplies a verse introduction to the volume—an "apologia" for the form in which the tales are presented—and at the end of the book gives a few pages of the Irish text, with an interlinear literal translation of the tale of the Courtship of Etain, which is given in freer form in his first volume. Mr. Leahy's volumes are desirable additions to the growing library of ancient Irish literature. Students owe Mr. Nutt a deep debt of gratitude for the zeal with which he facilitates the study of the old Irish language and literature.

WENHASTON AND BULCAMP, SUFFOLK. By the late Rev. J. B. Clare. Illustrations. London: *Elliot Stock*, 1906. 8vo., pp. 119. Price 2s. 6d.

In 1892, in the course of reparation works, a white-washed partition, which had blocked off the chancel of Wenhaston Church, was taken to pieces and placed in the churchyard. During the following night heavy rain washed off some of the plaster and revealed portions of figures. The vicar then had the boards carefully cleaned and put together, with the result that a panel painting of the Doom, or Judgment Day, of the greatest interest, was brought to light. The painting is the chief illustration in the book before us.

Mr. Clare quotes the full description of it, which was given by Mr. C. E. Keyser, F.S.A., when it was exhibited in 1892 at a meeting of the Society of Antiquaries. This Doom, of striking interest in itself, and noteworthy as having had the great crucifix actually fastened to it—the holes through which the attaching bolts passed are visible—is naturally the chief feature of Mr. Clare's little book. But the author gives a variety of other information regarding his Suffolk parish. Here are lists of the vicars from 1217, and of the churchwardens since 1547; an account of the history of the church; extracts from the churchwardens' accounts; an illustration of a bronze Venus, and one or two other curiosities dug up in Wenhaston; extracts from Wenhaston wills; accounts of the Bulcamp Riots in 1765 and 1816; and last, but not least, a glossary, filling nearly sixty pages, of old-fashioned East Anglian words and phrases.

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THE MANOR AND MANORIAL RECORDS. By Nathaniel J. Hone. "The Antiquary's Books." With fifty-four illustrations. London: *Methuen and Co.*, 1906. Demy 8vo., pp. xvi, 357. Price 7s. 6d. net.

In recent years much has been done, by Professor Vinogradoff and others, to clear up many of the difficulties connected with the history of the English manor; and now, most opportunely, we have this very useful contribution to the series of "The Antiquary's Books," in which Mr. Hone not merely summarizes and presents in readable form the results of recent researches, but draws largely upon his own collections from and studies in those contemporary sources which are the basis of any study of the subject worthy the name. The book is divided into two main sections. The first deals with the origin and history of the manor, with its lords and their dwellings and dependents, with its officers and servants and tenants, and with other relative matters—rights of commons and enclosures, fairs, markets, and the like. Mr. Hone writes clearly and well, and his chapters form a most useful summary of our knowledge of the manorial history, economy, and custom. The second part is devoted to Manorial Records, a brief account of Manorial Rolls and of the procedure of Manorial Courts, being followed by examples from Court Rolls dealing with manors in several parts of England. Chapters on Account Rolls and Extents and Customals conclude the section. Then follow appendices, for which many students will thank Mr. Hone. They contain lists of Court Rolls in various depositories, a bibliography of manorial literature, a list of some elliptical phrases used in

Court Rolls, and one or two minor matters. The numerous illustrations are largely from manuscripts and other early sources, and are much to be commended. There is a capital index. Mr. Hone has performed a somewhat difficult task with marked ability and success.

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A SUMMARY CATALOGUE OF WESTERN MANUSCRIPTS IN THE BODLEIAN LIBRARY. By Falconer Madan, M.A. Vol. V. and Vol. VI., Part I. Oxford: *Clarendon Press*, 1905 and 1906. 8vo., pp. xxxii, 934, and viii, 258. Price 25s. net and 7s. 6d. net respectively.

Mr. Falconer Madan has long been known as one of the most erudite as well as patiently laborious of bibliographers; and this thick volume, with its slimmer companion, the first part of Vol. VI., bears fresh witness to the justice of the adjectives. Vol. V. includes collections of MSS. received during the second half of the nineteenth century, and miscellaneous papers acquired between 1695 and 1890—nearly 8,000 MSS. in all. With the two volumes previously issued (III. and IV.), this makes more than 23,000 papers which Mr. Madan has thus carefully catalogued, described, and annotated. Among the collections in this Volume V. are those of the Rev. Joseph Mendham (1769-1856), which relate to the Council of Trent; the Persian MSS. of Sir Gore Ouseley; the Ashmolean MSS.; the Montague MSS., rich in letters of British and foreign authors; a large collection of Music School MSS. and Exercises; and an immense mass of miscellaneous papers, dating from 1695 to 1889, and relating to a great variety of subjects. The first part of Vol. VI. contains the accessions from 1890-1904. Mr. Madan follows the same method as in the previous volumes. The brief indication of the nature and contents of each manuscript, with the critical notes, which show his unflinching acumen and learning, will be most helpful to students. It is impossible to attempt to indicate any of the innumerable subjects which may find illustration from some or other of the Bodleian MSS. Mr. Madan has here laid open the written riches of the great Oxford library for the students of all kinds and of all subjects. This volume and part, like their predecessors, should be in every public library.

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THE ENGLISH WATER-COLOUR PAINTERS. By A. J. Finberg. "Popular Library of Art." Forty-two illustrations. London: *Duckworth and Co.*, 1905. 16mo., pp. xxii, 190. Price, cloth, 2s. net; leather, 2s. 6d. net.

In a small book dealing with a large subject Mr. Frisberg has naturally had to make many omissions, and not a few names which one looks for in a work treating of water-colour painting in England either make a bare appearance, or are not to be found. But this is in the nature of such an undertaking; and, allowing for its limitations, Mr. Finberg's little book may be warmly commended. The author writes well, and the critical and biographical parts are deftly interwoven and form pleasant reading. The illustrations are from the works of Turner, Cozens, Paul Sandby, Rowlandson, Cotman, and other well-known water-colourists, and are as satisfactory as the small size of the page will permit.

HISTORICAL TOMBSTONES OF MALACCA. By R. N. Bland. Many illustrations. London: *Elliot Stock*, 1905. Demy 4to., pp. 75. Price 10s. 6d.

This is a collection of photographs of the memorial gravestones, mostly of Portuguese and Dutch origin, yet to be found in Malacca. A copy is given of each inscription, with an English translation. The stones vary curiously in condition. Some, especially those of granite, are so worn as to be undecipherable; others are still clear, and the inscriptions as if freshly cut. Mr. Bland has done a useful work in preserving these memorials—there are few others—of the early history of Malacca. The men whom they commemorate were the founders in the seventeenth and early eighteenth centuries of European power in the Far East. The photographic reproductions are very good, and include a stone heraldically carved, and probably Dutch, but without inscription, and also two seventeenth-century maps of Malacca, and a few views of church, gateway, etc.

* * *

Among the pamphlets before us are a brief but readable lecture by Mr. T. H. Myres, F.R.I.B.A., of Preston (Preston: *Herald Printing Works*. Price 1s. 6d.), on "Masons' Marks, Ancient and Modern," with four plates of marks of various dates and countries; and No. 29 of the Hull Museum Publications. The latter contains *Notes on some Speeton-Clay Belemnites*, with excellent illustrations, as exhibited in the Geological Gallery of the Hull Museum, by the Curator, Mr. T. Sheppard, F.G.S., and is sold at the Museum, price one penny.

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The *Scottish Historical Review*, April, is again a strong number. It contains the second part of Mr. Andrew Lang's careful study of the "Portraits and Jewels of Mary Stuart," with several full-page portraits; a series of "Ballads on the Bishops' Wars, 1638-1640," with brief comment by Professor C. H. Firth; and papers on "James I. of Scotland and the University of St. Andrews," by Mr. Maitland Anderson; "The Early Organization in London of the Scots Darien Company," by Mr. Hiram Bingham of Harvard; and "The 'Scalacronica' of Sir Thomas Gray," by Sir Herbert Maxwell. Mr. Round again vigorously attacks Mr. Stevenson on "The Ruthven of Freeland Barony" question. The articles in the *Reliquary*, April, are: "Steetley Chapel, Derbyshire," by Mr. G. Le B. Smith; "Suggested Moorish Origin of Certain Amulets," by Dr. Plowright; "Notes on the Evolution of the Means of Transport," by Mr. R. Quick; and "Sanctuary Rings"—a hackneyed theme, but illustrated by fresh examples—by Mr. J. Tavenor-Perry. All the articles, as well as the valuable archaeological notes, are freely illustrated.

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From Washington, D.C., come three parts (January to March, 1906) of *Records of the Past*, a well-printed and well-illustrated archaeological magazine; and from Baltimore (Johns Hopkins Press) Vol. xxvi., 4, of the *American Journal of Philology*, edited by Professor Basil Gildersleeve—a review well known to and valued by English students and scholars.

In the *Architectural Review*, April, Mr. J. C. Paget discusses, with the aid of many good illustrations, "Wren's Reputed House in Botolph's Lane," which we much regret to hear is about to be demolished. The other contents are chiefly of professional interest. We have also on our table the first quarterly part of that valuable record, *Auction Sale Prices*, March 30; *Scottish Notes and Queries*, April, with another plate (the twenty-third) of Scottish Communion Tokens; *Fenland Notes and Queries*, April; *Essex Review*, April; *Rivista d'Italia*, April; *East Anglian*, January; and book catalogues from K. T. Völcker of Frankfurt (chiefly biographical books), and W. N. Pitcher and Co., Manchester (general).



Correspondence.

BULL-RINGS AND ALMS-DISHES.

TO THE EDITOR.

CAN any of your numerous readers tell me of any "bull-rings" at which bulls were formerly baited besides those at Brading, Loffington, Horsham, Snitterton? The existence of the last-named is practically unknown, but its future safety is now assured, as the Derbyshire Archaeological Society have most wisely determined to preserve it by re-setting it in a considerable depth of Portland cement, letting it remain *in situ*.

Can any of your readers tell me of any "Adam and Eve" alms-dishes other than Tideswell, Derbyshire; Christ Church Priory, Hampshire; Dunsford, Devon? The last-named is a magnificent specimen, but little known of, as Dunsford is a very out-of-the-way village.

If any readers have photos of such dishes which they would lend, I should be most grateful.

G. LE BLANC SMITH.

Whatstandwell Bridge, near Matlock,
April 1, 1906.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.



The Antiquary.

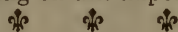


JUNE, 1906.

Notes of the Month.

MR. G. A. MACMILLAN sent to the *Times* of May 8 an interesting summary of the work accomplished by the British School at Athens on the site of ancient Sparta. The walls have been traced for four-fifths of their extent, and are ascertained to be not Byzantine, but Roman in period; and the theatre has been investigated. "But the most important result obtained," says Mr. Macmillan, "has been the identification, attested by inscriptions, of the site of the Temple of Artemis Orthia, which we know from Pausanias to have been the scene of the chastisement of the youths of Sparta, where enormous finds of votive offerings have been made. The scene of the discovery is a field on the right bank of the Eurotas, about half a mile to the south of the modern bridge. From time to time boys playing in the river-bed had picked up little figurines of lead. Similar figurines having been found some years ago in the excavations at the shrine of Menelaos on the opposite side of the river, the British excavators suspected the existence of a second sanctuary, and made a trial here on April 7. Within a few hours it was clear that the site contained an immense deposit of votive offerings. During the past fortnight a few skilled workmen, working slowly with knives, have extracted many thousands of these peculiar figurines. At least fifty variant types have been found, representing divine and human figures, musicians, centaurs, sirens, fish, and other animal forms, with

inanimate objects, including altars, wreaths, vases, helmets, and mirrors. If the material and the modest scale of the offerings seem to illustrate the traditional simplicity of Spartan usage, their number proves the importance and popularity of the cult. Nor are offerings of more costly material wanting. The ivory carvings include two statuettes in the round, a lion, four figures of rams, a helmeted head, and a number of discs, combs, and pins. In bronze there are statuettes of a horse and a dog, and large fragments of bowls and caldrons richly decorated in *repoussé* work. Smaller objects of both gold and silver have been found, including a silver pin with fine spiraliform decoration. Terra-cotta statuettes in great variety have come to light with large quantities of pottery. Apart from this deposit, upwards of 100 inscriptions have been found since the work began." The objects found in the deposit are assigned to the fifth and sixth centuries before our era. Mr. Macmillan appeals for further subscriptions towards carrying on this important work.



The corporation of King's Lynn retains in its possession an old ducking-stool, which was used to immerse in the river those townspeople who misbehaved themselves, and for the punishment of witches. Orders have now been given for the relic to be repaired and placed on exhibition in the local museum.



"At a depth of 60 feet, in the hard Oxford clay of one of the Yaxley brickyards near Peterborough, has just been unearthed," says the *Tribune* of April 30, "one of the most remarkable prehistoric reptiles which that extraordinary deposit of the waters of thousands of years ago has ever revealed. It is the fossilized body of a monster reptile, nearly 12 feet long, with a spiny, crocodile body and a vertebral appendage over 3 feet long. Prehistoric crocodiles have been found at various depths in this clay, but nothing so elaborate as this one, nothing so long, nothing so perplexing. It is perplexing, because it apparently had flappers, and not feet, for hundreds of little bones forming the framework of these flappers have been gathered up."

The Viking Club has recently been holding an exhibition of a collection of water-colour drawings and sketches of scenery and antiquities in Orkney, Shetland, and Scotland by the late Sir Henry Dryden. These drawings and sketches have no special pretensions to artistic merit; they merely illustrate the various antiquities about which Sir Henry Dryden made researches and measurements. His principal work was in Orkney, Shetland, and Iona, the drawings of Iona antiquities being now in the possession of the Society of Antiquaries, Edinburgh. In the collection shown by the Viking Club there were several admirable sketches of the ruined churches in the northern islands, which Sir Henry Dryden dated from the twelfth century; drawings of the Earl's Palace, Kirkwall; Scalloway Castle, in Shetland; and Farkawick, the northernmost house in Great Britain. There were also a number of drawings of ancient brochs, round towers, and stone circles in Orkney and Shetland and various parts of Scotland, while sketches of most of the old historical buildings, such as Melrose Abbey, Dryburgh Abbey, Rosslyn Castle, and Edinburgh Castle, found a place in the collection. Sir Henry Dryden's researches and measurements, the fruits of which were to be seen in this exhibition, were carried on over a period of about twenty-five years, from 1846 to 1870, and he died about seven years ago.

Dr. Grenfell, who with Dr. Hunt had a successful archæological season last winter at Oxyrhynchus, delivered in April an interesting lecture at the Hôtel Continental, Cairo, on the finds of papyrus in the Fayoum. Oxyrhynchus was, he stated, not only the second city of the province, but in Roman times it ranked in size, population, and civic dignity only second after Alexandria. The materials buried there were consequently numerous and invaluable. The famous sayings of Jesus, fragments of Homer written before the great edition of Aristarchus, and a thousand years earlier than our oldest MSS., have been unearthed from mounds of rubbish. The finds this last season are fully as interesting, including as they do a comedy of Philemon on which Plautus founded his *Aulularia*, and a discourse on music (it is

conjectured by Hippias of Elis); while a contract, dated the fifth year of Sotu I., gives the oldest date yet found on a Greek papyrus. Dr. Grenfell drew an interesting picture in saying that were an individual of Ptolemaic times to become alive he would find himself among familiar surroundings—the same bureaucracy with a passion for endless detail, the system of foreign banks, foreign controllers of departments, provincial mudirs and omdehs, partly Greeks and partly natives, and even a postal service, though for the use of the State only. In education and athletic sports the resuscitated Alexandrine might find the present condition of Egypt inferior to his own day, though in these respects the efforts of the English in Egypt would recall to him the vivifying influence of the Ptolemies.

In a letter to the *Times* of May 14, which appeared after the foregoing paragraph was in type, Dr. Grenfell and Dr. Hunt gave further details of their winter's work, and mentioned that, among the papyri unearthed which have already been submitted to examination, there are two poems by Pindar and Euripides. The Pindar papyrus contains principally poems, their authorship being proved by a coincidence with an already known Pindaric fragment.

The second series of poetical fragments is from a roll containing a tragedy on the subject of Hypsipyle, which, on the strength of certain features in the plot, as well as of style, has given the experts little hesitation in identifying it with the *Hypsipyle* of Euripides. Of the prose MSS., several belong to extant works, two containing the *Phædrus*, and one the *Symposium* of Plato, the last being the longest papyrus of the find; but by far the most valuable of the prose pieces is part of a new history of Greece, and we are told that, from its style, it is clear that it belongs to an historical work on a large scale and of first-rate importance, possibly by Ephorus or Theopompus.

From a copper mine known as "Antono," Sierra Atalhualpa, Province Antofagasta, Chili, there has lately been brought by a German a body which has the appearance of having been mummified through the action

of copper oxide. The mummy was put up for sale in Mr. Stevens's auction-rooms on May 8. Its aspect, as described by a contributor to the *Daily Graphic*, was decidedly unpleasant. "The knees," says the writer, "are up to the chin, and the top of the skull is bare to the bone, in which is a round hole about the size of a penny. The remainder of the head is covered with long fine black hair. The shrivelled skin on the body is perfect and unbroken all over. A cloth, like coarse sacking, apparently the clothing of the mummy, was found with it, and there were two curious hammers or mallets, one fashioned of granite and the other of iron-stone, tied with hide thongs into bent sticks made up as double handles. Both the hide and the sticks are as though used for the first time yesterday. The whole body is green from the effects of copper, as are the heads of the hammers. Mr. Stevens has had many mummies in his sale-rooms at different times. He thinks it a reasonable proposition that this is that of a miner, an Indian of the Inca tribe, and that the age is about 2,000 years. It is stated that there is only one other mummy of this kind in existence. It is that which was recently bought by the authorities of the Central Park Museum, New York, for £1,000."

The last of the monthly meetings of the Society of Antiquaries of Scotland for the present session was held on May 14, Mr. Thomas Ross in the chair. Mr. Ludovic M'Lellan Mann, F.S.A. Scot., exhibited, on behalf of Mr. Arthur Hart, C.A., Glasgow, a drinking-cup urn recently found in a sandpit at Bathgate, and beads of vitreous paste found in Ayrshire by Bailie Joseph Downes, of Irvine, and gave details of the exploration of the floor of a prehistoric hut in Tiree. Mr. Mann also described the important discovery in March last, by Messrs. Robert Irvine, of Stevenston, and J. M. Orr, of Saltcoats, of at least fourteen cinerary urns containing burnt bones in a small cairn of the Bronze Age, near Stevenston, Ayrshire. Mr. P. Macgregor Chalmers, F.S.A. Scot., gave a description of an earth-house at Ardross, in Fife; and Mr. Thomas Ross read a description of the exploration of the castle on the Isle of Loch Dochart by Mrs.

Place of Glen Dochart, and exhibited a plan of the castle by himself, and drawings of the objects found by Mrs. Place and other members of her family.

Recent additions to the Colchester Museum include three hanks of straw-plait, made about forty years ago at or near Castle Heddingham. These interesting relics of an extinct Essex industry have been presented by Mr. Miller Christy, of Chignall St. James. Mrs. Smith, of Copford, has given an old knife-box, which had been in one family since 1703; and a similar box, probably of earlier date, is the gift of Alderman Henry Laver. During last winter many alterations and improvements in the arrangement of the museum were carried out, the principal of which are the rearrangement of the Roman and English coins; the arrangement of the very interesting collection of Roman and Saxon antiquities found on the site of the Roman station of Othona at Bradwell-on-Sea, lent by Mr. Christopher W. Parker; and the rearrangement of the valuable collection of burial groups from the Roman cemeteries round Colchester, formed by the late Mr. George Joslin. The large wall-case containing this collection has been coloured a soft neutral tint, which greatly enhances the beauty of the various wares.

During excavation in Buckland Churchyard, Dover, a section of a massive wall, 3 feet 6 inches thick, has been discovered. It is supposed that this is part of the ancient church burnt down about 1100.

When the Chapel of the Order of St. Michael and St. George is opened at St. Paul's on June 12 in the presence of the King, Sovereign of the Order, a very notable contribution to the stately symbolism of the ceremonial will be found in the display of the banners of the Knights Grand Cross. The chapel is the one which was for several years chiefly filled by the monument to the Duke of Wellington, and will in future make St. Paul's to this Order what St. George's Chapel, Windsor, is to the Garter, and Westminster Abbey to the Bath. To the Decorative Needlework Society, of which the Queen is patron, has been entrusted the

important task of making thirty-four of the banners that are to be hung over the stalls, and the work has involved a degree of technical skill hardly to be realized, unless by an expert. In each case the coat of arms has had to be reproduced in colours, according to the strict rules of heraldry, and to insure absolute accuracy it has been supervised by Mr. St. John Hope, secretary of the Society of Antiquaries. Only British-woven silk from Braintree has been employed, and as the banners have to appear exactly the same on both sides, the difficulties of the task have been enhanced. Generally speaking, the lions, griffins, and such devices have been carefully traced and cut out, and then cleverly appliqué to the ground material; but here and there, as in the delineation of faces, it has been necessary to execute them in the finest stitchery. The banners were exhibited to a specially invited company on May 7, and for the remainder of the week they were on view, with other remarkable examples of decorative needlework, to those interested in the higher developments of needlecraft.

At a recent meeting of the Records Committee of the Cardiff City Council a number of casts of seals of the De Clare family, formerly Lords of Cardiff, were displayed, and it was decided that the casts should be photographed and included in the index volume of the City Records. The seals were of the twelfth and thirteenth centuries, bearing the chevrons used in the city arms, and supports such as appeared on the borough seal up to the end of the seventeenth century, when they were surrendered, and have not since been used. The casts were obtained from the British Museum.

On April 18 was celebrated the four hundredth anniversary of the reconstruction of St. Peter's, Rome. It was on April 18, 1506, that the warlike Pope Julius II., in the presence of thirty-five Cardinals, "descended a ladder into the hole made to receive the foundations under the choir-pillar of Sta. Veronica; a goldsmith brought with him in a clay vessel twelve newly-coined medals, two of gold, the rest of bronze, which were buried at that spot." The event

is of special interest to Englishmen, because on the same day the Pope sent a despatch to our King Henry VII. announcing that he had "blessed the first stone and signed it with the sign of the Cross." This foundation-stone of white marble bore an inscription with the name of the Pope and an allusion to the need of restoring the ancient basilica.

We are indebted to Mr. G. Montagu Benton, of Chesterton, Cambridge, for the photo-



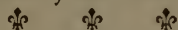
COTON CROSS.

graph here reproduced. He writes: "At Coton, near Cambridge, is to be found the greater part of a wayside cross, an unusual object for the neighbourhood; it stands on the right, at the point where a little brook crosses the road leading from Coton to Grantchester. The remaining portion of the shaft, a square-sided monolith, about 6 feet in height, bears in the centre of each face a longitudinal ridge formed by a double groove; the socket is octagonal and chamfered, with convex broaches at the angles."

Discoveries of considerable interest have been made during some excavations on the site of the old schools near St. Nicholas' Church, Leicester. Some 3 or 4 feet below the surface the remains of an old wall were found, the fabric being about 12 feet in length and 3 feet thick. It is believed to be a relic of a Pagan temple, which, according to tradition, once occupied the site of St. Nicholas' Church. A number of skeletons of animals, a quantity of earthenware, some of it Roman, and a globular drinking-bottle, probably of Saxon manufacture, have also been found.



Rumours have been afloat as to the condition of the foundations of Exeter Cathedral, especially those of the south tower, in which there has been a crack for at least fifty years past. This crack has neither increased nor spread since Sir Gilbert Scott dealt with it thirty years ago at the time of the restoration of the Cathedral. The Chapter, however, has had a thorough examination of the foundations made, and we understand that so far no cause for anxiety has been discovered.



The *City Press* of May 12 reports that on the Thursday of the previous week, as the tenant of Pope's Cottage, Bartholomew Close, was doing some work in his little front garden, the ground suddenly gave way, and he sank through up to his middle. The soil had evidently been opened up, and then filled in with fragments of brick and other rubbish. The cottage stands at the back of the ancient church of St. Bartholomew the Great, upon what was originally a part of the burying-ground belonging to the sacred structure. At the suggestion of the officers of the church excavations have since been commenced, and at no very great depth from the surface the wall of a brick vault has been partially laid bare. What more is to be discovered can only be guessed at, but, of course, the exploration will be followed up, and the result will be awaited with curiosity. Everything connected with the venerable church, the story of which goes back to the twelfth century, is of interest.



The collection bequeathed by the late Mr. Stibbert to the British nation consists of

armour, arms, pictures, and books, housed in a lovely villa outside Florence. It is arranged in an immense vaulted hall, the most conspicuous object being a model of a horse and rider equipped for a tournament. There is also a coat of mail inlaid with gold, which belonged to the Duke of Milan, and a quantity of Japanese, Oriental, and Saracen armour. The pictures form the less valuable portion of the collection. The villa itself in which the collection is stored has historical associations, and is one of the most beautiful in the neighbourhood of Florence.



We have received a copy of the annual report and accounts of the Thoresby Society of Leeds for 1905, and are glad to note that its membership is growing. During the past year two volumes of the Society's publications, long unfinished, have been completed by the issue of the concluding parts. These volumes are the *Coucher Book of Kirkstall Abbey* and the *Calverley Charters*. In addition, a miscellaneous part has been issued, completing another volume of the Society's publications. These three parts have brought the publications up to date to the end of 1904, and it is expected that the two parts for 1905 will be issued immediately—viz., the first part of a new volume of *Miscellanea* and the first part of the *Grammar School Registers*, which are being edited by Colonel Wilson. The Thoresby Society has done much good work during the seventeen years of its existence, and is clearly still full of vigour.



Some time ago a Roman mosaic pavement was unearthed in the parish of All Saints, Dorchester. As Dorchester is rich in such remains of the Roman occupation, the Rector (the Rev. S. E. V. Filleul) presented the pavement to the daughter town of Dorchester in the United States. The Rector has just received a letter from the principal of the High School in that town stating that the pavement has been carefully laid by Italian workmen at the main entrance of the new school buildings, and he says that the citizens are quite enthusiastic about it. He writes: "It will be a piece of antiquity which will grow in interest with the passage of years, and something in which the people of the com-

munity will come to take a pride. It will have a worthy place in a noble edifice, and will be seen daily by more than 1,200 young men and women who pass the portals of the building."



During the last week of April ploughmen working on the farm of Mr. Henry Dodd, of Blacon, near Chester, turned up thirteen copper coins. Some are described as Irish and are dated 1682, bearing a harp surmounted by a crown.



Those interested in that unique archaeological investigation, the excavations on the site of the Glastonbury Lake Village, will be glad to hear that the excavation of the dwelling sites was continued on May 7 under the superintendence of Messrs. Arthur Bulleid and H. St. George Gray. The season's work will come to an end, in all probability, on June 2. One or two of the largest dwellings, amongst others, were to be excavated this year in the north-west portion of the village, and a successful season's work was anticipated. Only about one-seventh of the area of the village now remains to be explored.



Situated just below the steep slope of the Lincolnshire Wolds, near their southern extremity, lies the village of East Kirkby, which possesses one of the most interesting churches of the district. The original Saxon church was replaced by one of the fourteenth century; this building has undergone extensive restoration, and the work was dedicated on April 21 by the Bishop of Lincoln. The church contains an early Perpendicular screen, which retains its panelled doors. In the north wall of the chancel is a remarkable recess, perhaps used as an Easter sepulchre, covered with diaper-work, below which are half-figures, probably of the three Marys, each holding a heart, or (as others explain) a box of spices. A singular basin projecting from the font is supposed to have been an offertory-dish for the "creeping silver," offered during the penitential period from Maundy Thursday till Easter Eve. The funds for the restoration of the church were bequeathed by the late Mr. James Banks Stanhope, of Revesby Abbey.

The annual report of the East Herts Archaeological Society for 1905 chronicles much active and useful work. A beginning has been made with a suggested *Dictionary of Hertfordshire Biography*, and it is proposed to print a certain number of biographies in each issue of the Society's *Transactions*, thus forming the nucleus of material for a separate work. We note with pleasure that the Albury Church chest, a fine piece of church furniture, dating probably from the fifteenth century, which for many years lay mouldering in the sexton's tool-shed, has, by the efforts of the Society, been restored to the church from which it had been removed.



Among recent newspaper articles of antiquarian interest we note an illustrated account of Devonshire Square, Bishopsgate, in the *City Press*, April 21, under the title of "A City Haven of Rest"; a good paper on "Ancient Strongholds in East Anglia," by Mr. E. A. Downman, in the *East Anglian Daily Times*, April 28; a long and very interesting account of a day's antiquarian exploration from Hawick as starting-point, entitled "Across the Border on the Roman Road," in the *Scotsman*, April 21; "Bench-ends from two Norfolk Churches" (Wiggenhall St. German's and Wiggenhall St. Mary the Virgin), by Mr. S. Aveling, with several excellent illustrations, in *Country Life*, May 12; and an account of "The Cliff-Dwellers of North America and their Descendants," with many illustrations, in the *Illustrated London News*, May 5.



Another picture paper, the *Sphere*, of May 5, had a capital photographic illustration of a Roman hot-water urn, found at Pompeii, and lately placed in the Naples Museum, which has recently issued an elaborate catalogue of its Pompeian urns.



"Tourists, especially those of an antiquarian turn of mind," says the *Yorkshire Daily Observer*, "will find a new object of interest in the Lake District this year. Furness Abbey, the principal relic of monastic times in this quarter of England, was founded in 1127. Twenty-three years later another ecclesiastical edifice was erected at Holme Cultram, a few miles north-west of Wigton.

The vicissitudes through which the latter has passed were strikingly different from the history of Furness. Whereas Furness Abbey has changed very little in its general aspect, and is to-day one of the finest specimens of Cistercian remains in England, Holme Abbey has been for the most part buried for centuries, though in the middle of the seventeenth century a portion of the original nave was restored, and with various alterations from time to time this building has done duty as the local parish church. The abbey, founded by Henry, son of David I. of Scotland, is referred to by Sir Walter Scott in his *Lay of the Last Minstrel*. In 1322 the church was pillaged by Robert Bruce, but in 1537 it was surrendered to Henry VIII. In 1600 the central tower, 114 feet high, fell and destroyed the whole of the choir and adjoining portions of the fabric. The tower was rebuilt three years later, but by accident caught fire, and fell to the ground the following year. To bring the works into a state that might convey some idea of the grandeur of the original structure has been the aim of the Cumberland Archæological Society, and their endeavours have met with a large degree of success. The buried portions of the chancel and transepts have been excavated in a remarkable state of preservation, while the strong foundations of the great tower which collapsed 300 years ago, together with some of the principal doorways, have been found in excellent condition. Besides these, various pieces of sculpture and other similar relics have been discovered. The original building at Holme Cultram had a total length of 279 feet, and across the transepts it measured 135 feet."



We note with regret the deaths of Commander J. F. Hodgetts, author of *Older England* and *The English in the Middle Ages*, and a contributor to the earlier volumes of the *Antiquary*; and of the Right Rev. Monsignor O'Laverty, the distinguished Irish antiquary, whose best monument will be his five scholarly volumes entitled *Diocese of Down and Connor, Ancient and Modern*.



Professor Flinders Petrie, in a recent interview with a contributor to the *Tribune*, referred to the interesting work of the past season—

chiefly the excavations on the site of the Temple of Onias. This important temple was raised by those Jewish refugees who fled from the tyrannous rule of Antiochus in Syria. According to Josephus, the temple was situated on the site of the old Egyptian city of Leontopolis, and was dedicated to "the lion-headed Bubastis of the fields." We learn also that the place was "full of materials," and that the greatest height of the temple was 60 cubits above the level of the surrounding country. Tel el Yehudiyeh, eighteen miles north-east of Cairo, has been for some time recognised as the site of Leontopolis, and here it was that the remains of a temple answering to the description of Josephus were discovered. Jewish gravestones were found, proving the existence of a colony of Jews at this place. A very important find was that of the greater portion of a statue, representing a kneeling figure holding a much smaller figure, the lion-headed goddess herself. Inscriptions revealed the fact that the kneeling statue was that of an important personage, an admiral of Psametek II., a commander of the Mediterranean fleet and Governor of Cyprus. When uncovered the temple was found to be a model of that of Ezra, of which little is known even in Jewish chronicles. The measurements seemed everywhere to be about half of those of the temple at Jerusalem, and there were numerous slight architectural differences from the historic temple of Solomon, among which the adoption of Corinthian columns was most noticeable. More than half of one of the columns was dug up intact. This and the large statue have now reached England. The statue will be on view at the exhibition of discoveries to be held at University College, London, in July; while the column will be deposited either in the Jewish Museum or in the chief synagogue. "And it seems to me," said the professor, "very fitting that this important relic should pass into possession of the Jews of to-day, to find a rest in their principal place of worship."



Robin Hood.

BY SIR EDWARD BRABROOK, C.B., F.S.A.



OBSERVATION of the great similarity between traditions in various countries, widely apart, has frequently led to doubts of the reality of the existence of the several heroes of those traditions. It has been said that we cannot imagine one person in one country and others in other countries doing precisely the same things. The stories must have been copied from one another, or they must be mere allegories, representing some of the processes of Nature.

This is, we think, a hasty inference, which leaves out of account the tendency of the human mind to act in the like manner under the like circumstances, and also the tendency of mankind to accumulate mythical events around the memory of their heroes. It is not because we cannot believe everything that is said about Robin Hood, for instance, that we are to rush to the conclusion that no such person as Robin Hood ever existed, and that the whole of his story is a romance.

In the case of Robin Hood, the insight of the poet Wordsworth has supplied us with a modern analogy :

A famous man is Robin Hood,
The English ballad-singer's joy !
But Scotland has a thief as good,
An outlaw of as daring mood ;
She has her brave Rob Roy !

No one doubts the existence as an historic fact of Robert Macgregor, known as Rob Roy, or the Red Robert, though even about his story some elements of myth have already gathered, I believe. Why, then, should one doubt the existence of the other "brave hero" with whom Wordsworth compares him ? Of both of them, I suppose, we must equally say that—

In the principles of things
He sought his moral creed.
... The good old rule
Sufficed for him, the simple plan,
That they should take who have
the power,
And they should keep who can.

This rule and principle have been adopted so generally by mankind that we need not be

surprised to find many instances of persons like Robin Hood and Rob Roy who gave it practical application.

In relation to the great legendary heroes of English history, it is odd to contrast the attention which the poets have given to King Arthur with their neglect of Robin Hood. Shakespeare, Milton, Dryden, Southey, Lytton, and Tennyson have all been tempted by the old romances relating to the former, but no epic poet has condescended to deal with the latter. Michael Drayton is about the only poet of distinction who has done so. On the other hand, the great Wizard of the North has done much to atone for this neglect in his novel of *Ivanhoe*, and Thomas Love Peacock in his novel of *Maid Marian*.

Again, the Arthurian romances have occupied a great deal of the attention of the Early English Text Society ; but no society, except the Ancient Order of Foresters, has concerned itself with the traditions of Robin Hood. That body so strongly believes in him and his companions that a hundred of its "Courts" have been named after him, thirty after Little John, fourteen after Maid Marian, and as many as fifty-five after the Flower, King, Pride, Prince, Queen, Rose, or Star of the Forest. He has always been a popular hero. Drayton says :

In this our spacious isle, I think there is not one
But he hath heard some talk of him and Little
John ;
And to the end of time the tales shall ne'er be done
Of Scarlock, George-a-Green, and Much, the
miller's son.

Robin Hood and Little John are mentioned together by Fordun in 1341. Songs of Robin Hood were well known and popular in the year 1362, when the *Vision of Piers Ploughman* was written. In 1437 a reference to him appears upon the Rolls of Parliament, when a petition was presented for arrest of a robber named Piers Venables, who went into the woods "like as it had been Robin Hood and his meyne." The story of Robin Hood and the Sheriff of Nottingham was played as a sort of interlude by the domestic servants of Sir John Paston in the reign of Edward IV. (*Paston Letters*, 1473, by Fenn, ii. 134).

The performances of Robin Hood were so popular that in 1538 the players at Stratton, in Cornwall, collected as much as £3 os. 10d.,

and paid it to the churchwardens (*Archæologia*, xlix. 233). In Scotland, in 1555, these performances were prohibited under heavy penalties, but "the rascal multitude," said John Knox, "would not be forbidden," and in 1561 a serious riot ensued. The performances continued down to 1592 (Scott, Notes to the *Lady of the Lake*, 46). These performances and the morris dances were more effective, perhaps, even than the ballads in keeping Robin Hood's memory green when "l'art graphique et l'art dramatique étaient les livres de ceux qui ne savaient pas lire." Latimer complains bitterly how, when he was one day ready to preach in a country parish church, he was told "it was Robin Hood's day, a busy day with them, and they could not hear him." The accounts of the churchwardens of St. Helen's, Abingdon, for the ninth year of Elizabeth (1566), soon after they had been pulling down the rood-loft, contain an entry of 18d. paid for setting up Robin Hood's bower (*Archæologia*, i. 16).

The popularity of his story is also attested by the many places which are associated with his name. Robin Hood's Tower, Robin Hood's Vow, Robin Hood's Cave, Robin Hood's Bay, Robin Hood's Bed, Robin Hood's Stride, Robin Hood's Arbour, Robin Hood's Pricks, Robin Hood's Mark, Robin Hood's Chair, Robin Hood's Cup (a well), Robin Hood's Farm, Robin Hood's Chase, Robin Hood's Lane, Robin Hood's Butts, Robin Hood's Closes, are all to be found in Yorkshire, Nottinghamshire, and Lincolnshire.

Robin Hood's Penny Stone, at Luddenden, in Yorkshire, is of several tons' weight, laid upon a massive piece of rock, with a large pebble of different grit between them, wedged in fast, so as probably to have formed a rocking-stone. The local tradition about it is this, as recorded from a local authority (Fitzhugh) by Mrs. Gutch (Folklore Society, *County Folklore*, ii. 6): "Once upon a time Robin Hood and his men were amusing themselves on the top of Shacklesborough, when Robin picked up a very large stone, placed it upon the toes of his right foot, and after swinging it backward and forward twice or thrice, tilted it with amazing force in the direction of Limesdale. As it went spinning through the air a portion detached itself and

fell to the ground in Kelton. The rest sped on all the faster, and at last alighted in its present position in Straights' Pasture." As the Rev. John Weston said (*Archæologia*, ii. 362), "it is fathered upon Robin Hood, because that noted outlaw was much in these parts, and the country people here attributed everything of the marvellous to him, as in Cornwall they do to King Arthur." His renown has extended even to Gloucestershire, where there is a place called Robin Hood's Butts; but I am informed by Mr. Hartland that the name was really derived from a Mr. Robins, a farmer, whose wood adjoined that part, and that Robin's Wood has been corrupted to Robin Hood. Mr. Elworthy informs me of another place of the same name in Somerset, just on the borders of Devon, having a barrow at each end, about a mile apart, and suggests that it is so called because only a Robin Hood could have shot so far.

On the other hand, by 1616 Robin Hood tales had begun to be discredited, and are referred to as equivalent to *siulæ nugæ* in Withal's Dictionary. Mr. Sidney Lee though he gives Robin Hood a place in the *Dictionary of National Biography*, holds that he is only a mythical forest elf, so called because elves wore hoods. Mr. Gutch suggests that Robin Hood means Robin of the wood—that is, of Sherwood Forest—and that the title of Earl of Huntingdon attributed to him was a nickname for a great hunter. Mr. Hales says: "Robin Hood is a mere creation of the Teutonic mind, a flesh-and-blood-less fancy," or a sort of Puck or Robin Goodfellow, or, in the more general terms of the late Mr. Thomas Wright, "one amongst the personages of the early mythology of the Teutonic people." Mr. H. Bradley says: "The whole story is ultimately derived from the great Aryan sun-myth. Robin Hood is Hod, the god of the wind, a form of Woden. Maid Marian is Morgen, the dawn maiden. Friar Tuck is Toki, the spirit of frost and snow."

Mr. Addy also identifies Robin Hood with Odin, and his companions with other personages of Teutonic mythology, as Loki (Scarlett), Honir (Little John), and Thor (Much); and he said in 1888: "No English scholar would now be bold enough to assert

that such a person as Robin Hood ever existed in the flesh." I do not presume to call myself an English scholar, but I venture to dissent from the statement. I should not be surprised if more than one Robin Hood had existed in the flesh. Mr. Child remarks that there were recently three Admiral Hoods and one poet Hood living at the same time. Why may there not have been three retired Vikings and one bard living in the thirteenth century? I do not doubt that similar traditions exist in many countries, that many outgrowths of the story are fable, and are common mythological property all the world over. Mr. Edward Peacock says with great force: "I myself hold, contrary to the now common opinion, that he was a true personality. There are several cases where we know that historical characters have become so overshadowed by mythology that, had we not authentic materials at hand, most people would regard them as such stuff as dreams are made of. The later romances regarding Alexander the Great and Charlemagne have little relation to the heroes they misrepresent. Virgil, too, became a mere magician in the realm of mediæval fable. Such, too, was, I hold, the case with Robin Hood and King Arthur; but in these cases we have no authentic material to fall back upon."

As all the readers of the *Antiquary* may not be so familiar with the ballads of Robin Hood as their ruder ancestors would have been, I take leave briefly to quote from a comparatively late version in the collection of Mr. Ritson (whose labours on the subject, as Mr. Thoms remarked, have left little to be done by his followers) the story of his birth and parentage:

In Locksley town, in merry Nottinghamshire,
In merry sweet Locksley town,
There bold Robin Hood he was born and was
bred—
Bold Robin of famous renown.
The father of Robin a forester was,
And he shot in a lusty strong bow
Two North-country miles and an inch at a shot,
As the Pindar of Wakefield doth know.

The extra inch, says Mr. Longman, seems to betoken more careful measurement than would be considered necessary nowadays; but by this account Robin himself was not so good a man as his father, for his greatest

exploit in flight-shooting seems to be when he and Little John shot a measured mile from the top of Whitby Abbey.

His mother was niece to the Coventry knight,
Which Warwickshire men call Sir Grey;
For he slew the blue boar that hangs up at the
gate,
Or mine host of the Bull tells a lie.
Her brother was Gamwel, of Great Gamwel Hall;
A noble housekeeper was he—
Ay, as ever broke bread in sweet Nottingham-
shire—
And a squire of famous degree.

It will be observed that this ballad lays the scene of Robin's adventures wholly in the northern part of England, in the Nottinghamshire forests abutting upon Yorkshire and Derbyshire. "Merry sweet Locksley town" has long disappeared from our Gazetteers, and is not even mentioned by Spelman in his *Villare Anglicanum*.

Mr. Addy in his *Sheffield Glossary* (lxxiii., 99, E.D.S.) quotes, however, from a MS. survey by John Harrison, dated 1637: "Imprimis, Great Hagger's croft (pasture), near Robin Hood's bower, is invironed with Loxley firth and containeth 1a. 2r. 27½p. Item, Little Hagger's croft (pasture), wherein is the foundation of a house or cottage where Robin Hood was born; this piece is compassed about with Loxley firth, and containeth 2r. 13½p." The same writer, in his *Hall of Walthoef*, quotes from Dods-worth's MS. in the Bodleian Library a reference in which the name of the place is transferred to the person: "Robert Locksley, born in Bradfield parish in Hallamshire, wounded his stepfather to death at plough, fled into the woods, and was relieved by his mother until he was discovered."

The royal forest of Sherwood still exists, but a considerable portion of it has "been enclosed and brought into cultivation, and many large parks have been taken out of it by grants from the Crown and brought into tillage or covered with flourishing plantations."

Another legend connects Robin Hood with the Corporation of London. In the pageant prepared for the mayoralty of Sir John Jolles, draper, in 1615, was a device of huntsmen, all clad in green, with their bows, arrows, and bugles, and a new slain deer

carried among them. It savoureth of Earl Robert de la Hude (or Robert Fitzooth), sometime Earl of Huntingdon, and son-in-law (by marriage) to old Fitz Alwyne, London's first Mayor. On this hint Dr. Stukeley traced for Robin Hood a pedigree of great distinction—found him a grandfather in Geoffrey de Mandeville, and a more remote ancestor in the Countess Judith, niece of William the Conqueror.

Robin was a proud outlaw,
While he walked on ground ;
So courteous an outlaw as he was one
Was never none y-found.
A good habit then had Robin,
In land where that he were ;
Every day, or he would dine,
Three masses would he hear.
Robin loved our dear Lady ;
For doubt of deadly sin,
He never would do company harm
That any woman was in.

The ballad goes on to tell of an act of charity performed by him for the love of our Lady. His men had captured a gentle knight whom he had feasted sumptuously :

Bread and wine they had ynough,
And nombles of the deer.
Swans and pheasants they had full good,
And fowls of the rivere.
There failed never so little a bird
That ever was bred on breere.

After dinner Robin tells the knight he must pay for his entertainment, but the knight pleads poverty, says he has only 10s., and his lands are on mortgage for £400. Robin asks him whether he has no friends who will become surety for him.

I have none other, saith the knight,
The sooth for to say ;
But if it be our dear Lady—
She failed me never ere this day.

Robin says he could not have a better surety if he were to seek all England through, and forthwith lends the knight the £400, and furnishes him with clothing, a horse, boots, spurs, and a servant.

The knight redeemed his lands, which were pledged to the Abbot of St. Mary's, whom he found rejoicing at the prospect of their forfeiture, and very unwilling to loose his hold on them. At the end of twelve months the knight had promised to restore Robin Hood his kind loan. When the day

came the Abbot and his men fell into the hands of Robin Hood and his band. Robin asked him whether he had brought with him the £400 for which our Lady, the patroness of his abbey, was surety. He said he knew nothing of it, and had only 20 marks in his coffers. Forthwith Little John was sent to see if that was true, and he found £800 in the monk's mails, which Robin Hood appropriated as a double payment on the part of our Lady of his loan to the knight. The knight soon after came to keep his day, when Robin refused to receive from him the £400 he borrowed, and instead gave him £400, being half of our Lady's bounty.

Robin's offences against the forest law caused the authorities to offer a reward for his head. He has an affray with a butcher, steals his stock of meat, and, disguised in the butcher's clothes, calls at the house of the sheriff who issued the proclamation. He is there kindly received by the sheriff's wife, and goes to market

So quickly, and belive
He sold more flesh for one peny
Than other butchers did for five,

as he could very well afford to do.

When Robin Hood had his market made,
His flesh was sold and gone,
Yet he had but received but a little money,
But thirty pence and one.

He entertains the other butchers, however, with great profusion at the sheriff's house, and the sheriff thinks

He is some prodigal
That some land has sold for silver and gold,
And now he doth mean to spend all.

The sheriff thinks he has a chance of making a good bargain, and displays his wealth. Robin decoys him into the forest, summons his men, and, alas ! poor sheriff,

It proves bold Robin Hood. . . .
Yea, he hath robbed me of all my gold
And silver that ever I had ;
But that I had a very good wife at home,
I should have lost my head.
That is all very well, then said his wife—
It is well done, I say ;
You might have tarried at Nottingham,
So fair as I did you pray.
I have learned wisdom, says the sheriff,
And, wife, I have learned of thee ;
But if Robin walke east or he walke west,
He shall never be sought for me.

Another ballad says that Queen Katherine sent for Robin Hood to come to London on St. George's Day. There is, however, no Queen of that name to whom it can apply.

She sends you here her gay gold ring,
A trew token for to be ;
And as you are a banished man,
She trusts to set you free.

The ballad then describes a scene like that in the list at Ashby, when Locksley shoots against Prince John's archer in Sir W. Scott's novel of *Ivanhoe*. The King is so charmed with Robin's archery that he invites him to live at Court.

If thou wouldst leave thy bold outlaws,
And come and dwell with me,
Then I would say, Thou art welcome,
bold Robin Hood,
The flower of archery.
I will not leave my bold outlaws
For all the gold in Christentie ;
In merry Sherwood I'll take my end
Under my trusty tree.

(To be concluded.)



The Leicester Gibbeting Irons.

BY CHRISTOPHER A. MARKHAM, F.S.A.

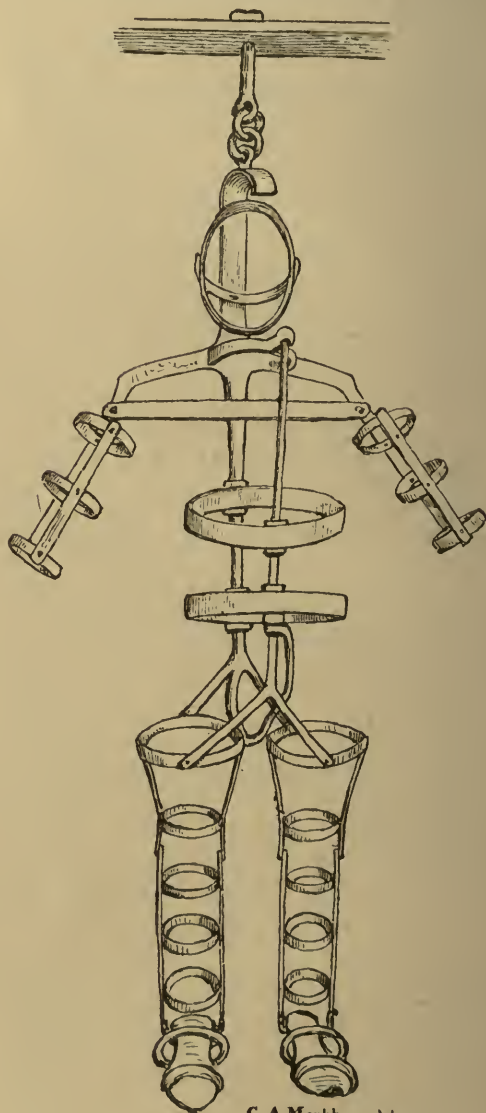
IN atrocious cases of murder it was formerly frequently the custom for the judge to direct that the body of the murderer, after execution, should be hung on a gibbet near the place where the crime was committed ; but this addition to the simple sentence of hanging was not sanctioned by statute.

By the Act of 25 George II., c. 37, however, a judge was empowered to order that the dead body of a murderer should be hung in chains. After the passing of this Act (1752) it became, no doubt, the usual custom to gibbet the bodies of criminals, after execution, by exposing them either in chains or in a suit of ironwork.

Though the bodies of numbers of murderers must have been disposed of in this way, there are not many of these chains or gibbeting irons now in existence, although a few speci-

mens may be found in some of our prisons and museums.

In H.M. Prison at Leicester there is still



C.A. Markham del.
Jan: 7th 1887.

preserved a complete set of gibbeting irons. This was last used for gibbeting the body of James Cook, who was sentenced to death for the murder of Mr. Paas, with the handle of

his press, in his shop in Wellington Street, Leicester, on May 30, 1832. Cook was executed on August 10 the same year, and his body was gibbeted in Saffron Lane, outside the town of Leicester. Mr. A. Hartshorne,* quoting from *Notes and Queries*,† says that "the disgraceful scene around the gibbet, as described by an eye-witness, was like a fair. A Dissenter mounted upon a barrel and preached to the people, who only ridiculed him, and the general rioting soon led to a removal of the body."

It is, of course, possible that these irons were made and used for others before being finally employed for suspending the remains of Cook. That was truly a final use, as this man was the last ever gibbeted in England. Indeed, the time for abolishing such a barbarous method of dealing with the bodies of murderers had arrived, and it was forbidden in 1834 by the Act of 4 and 5 William IV., c. 36, entitled "An Act to abolish the Practice of hanging the Bodies of Criminals in Chains."

The Leicester irons are of excellent construction, and are singularly well contrived for the purpose of supporting the body as long as it would hang together. The irons are quite complete, from the headpiece, above the curved iron going round the neck, to the iron leggings which terminate in flat sandals for the feet.

All the sets of gibbeting irons now in existence vary, no two being alike, having been made according to the fancy and skill of the gaol blacksmith. The irons in question are somewhat like, but more complete, than those now in the museum at Warrington, made for the murderer Edward Mills in 1791.‡

The drawing illustrating these notes was made by the writer from the original irons in 1887.

* *Hanging in Chains*, by Albert Hartshorne, F.S.A., 1891, p. 110.

† *Notes and Queries*, 1883, vol. viii., p. 394, Sixth Series.

‡ *Obsolete Punishments*, by C. Madeley.



Some Old Ulster Towns.

By W. J. FENNELL, M.R.I.A.

II. BANGOR, COUNTY DOWN.



THE writer has been frequently asked for information regarding the history of this now favourite watering-place—not by its inhabitants, with whom, of course, it is, as it should be, vastly familiar, but by the stranger who visits our shores, and who has learned something of it, even in out-of-the-way places in Italy. This often-expressed desire for information has led to the turning over of many books, and the gathering together of the following notes, which may be of interest to some readers, as well as to the visitor who, like many a bygone worthy, seeks for the site of the cloisters of the once famous monastic college of our local Bangor.

Its earliest name was Inver-Beg (the little river mouth), which later on changed to the "Vale of the Angles," derived from its name, Bean Choir, modernized into Bangor, signifying the "White Church," or "Fair Church."

The first authentic record states that about 555 A.D. St. Comgall founded an abbey of regular canons at Bangor. Comgall was born at Magheramorne, in Antrim, and studied at Colnenagli in Queen's County, from whence he came to found a great seat of learning at Bangor, and lived to reach the venerable age of ninety years; but his college flourished for eight hundred years after him, and, as a small tribute to his memory, his name may be seen engraved over one of the modern church doors at Bangor. So great was the reputation of Bangor University that Alfred the Great, Saxon King of England, sent to it to supply professors to Oxford when he founded or restored that University.

Amongst the long roll of names connected with Bangor, and which now and then float into the light of these later busy days, when an inquiring mind glances back over the long intervening centuries, are those of St. Carthagus, who succeeded the founder, and Launus, who founded over one hundred religious establishments. It must be remembered that these great centres of early piety were also the seats of all learning,

progress, and "technical instruction"; and if we lose sight of this important factor we may then regard the names of these men as mysterious sounds, conveying no thought or meaning. We also read of St. Carthach, who founded a great college at Lismore, and St. Fintan of Doon.

It is interesting to learn that Bangor's abbey offered a shelter, an asylum for those weary with the cares of State, and that Cormac, King of Hy Bairrche, in Leinster, retired to it to end his days. The histories of other nations give similar illustrations of heads weary with their crowns retiring to the seclusion and peace of the cloister, leaving outside "the polished perturbation, golden care," to encircle the brows of younger and more impulsive heads.

Bangor did not keep shut doors on solitary devotion. The early monks were not built that way, nor selected for that purpose. Its great men, and there were many, have been called "the morning stars of Christian life." Bangor trained them, but did not keep them. The eyes of that active Alma Mater looked over Europe, and out into its utmost limits she sent her willing sons, whose souls "were lighted with wisdom from on high," and, after their life-work was done, the coveted distinction of the Church was bestowed on many of them; but among all the Bangor scholars the brightest halo shines around the head of Colambanus.

We do not believe much in the practice of setting up statues, unless to exceptional merit, but we think a town that produced two such men as Comgall and Colambanus would honour itself by erecting such memorials to two such men as these.

From Bangor University, which had become famous twenty years after its establishment, set out in 575 a band of devoted men as missionaries to Gaul, led by Columbanus, one of the greatest pioneers of whom the early Church can boast. That sixth century teemed with great Irishmen.

From Movilla, near Bangor, founded by Finnian, went out Columbkille, who founded Iona, by whom was sent the mission to North Britain; and Lucca, in the hour of her famine, called Finnian to her, and obeying the Pontiff, he hastened to the pestilent town, like Damien to the lepers.

Even the lonely Aranmore sent out Fursey, who founded the Abbey of Lagney on the Marne. But from Bangor went out Columbanus, and with him the following Irishmen, who, in their turn, were duly canonized. Amongst them were: St. Atalas, who succeeded him at Bobbio; Sts. Dagmal, Eogain, and Eunan—known in Italy as Dominziale, Eguano, and Eunoco; St. Gall, who founded the famous monastery of St. Gall, on the shore of Lake Constance, and whose name is borne by one of the cantons of Switzerland and by a hospital in Rome; Lua, founder of a monastery in Neustria; Sigibert, who founded the Monastery of Disentis, in the Grison country; Waldolen, provost of the Monastery of Luxeuil, and who, with St. Walderic, propagated the faith amongst the pagans of Neustria (M. O'Riordan, D.D., D.C.L.).

Bangor of to-day may regard with pride such a list of scholars—"Irishmen, inhabitants of the furthestmost parts of the world," as Colambanus called them when writing to Pope Boniface IV. in 612.

We have no space now to recapitulate the history of this man and his extraordinary determination and ceaseless energy, nor his labours in Gaul and Lombardy. We take it that everyone in Bangor knows all about their great townsman, but if the tourist of to-day desires to know how venerated and cherished is the memory of that Irishman, let him pause in his race to the sights of modern Rome and visit the village of San Columbano, near Piacenze, where he will see much to interest him, and will learn how strongly and how deeply the Bobbissi love their Santo, and how his work amongst them is a thing never to be forgotten. His is the memory of a hero.

In 818 a cruel massacre occurred at Bangor by the Danes, who killed the Abbot and 900 monks. As this does not represent the whole college, it may be imagined how extensive it must have been. At one time the number of students on its roll almost equalled the present population of Bangor. Like many other parts of Ireland, it had to fight fearful battles for its existence against sea robbers, as well as land robbers. The wealth and possessions that gathered round these mediæval institutions made them most

attractive places, well worth plundering, and Bangor was no exception. Her possessions even extended to the Isle of Man, over portions of which her Abbot, ruled subject to homage to its king.

As a seat of learning—a deservedly illustrious University—Bangor ceased when the Norman invasion began. Then the early Church, and all its famous schools with their methods, became absorbed into the power of the ecclesiastical forms practised by the Norman monks, and the distinctive features of Ireland's teaching—its arts and culture—became things that illumine a great past.

The final blow to any little Irish character that may have remained came in 1367, when it was enacted that no mere Irishman should be allowed "to make his profession in a religious house situated amongst the English." This enactment extended to the Abbey of Bangor, and after that the race to which Columbanus and Gall belonged "were excluded from the cloisters they had sanctified."

In 1125 we find that Malachy, another noted Irishman and Bishop of Down and Connor, resided here until he was called to the Primate's chair in Armagh. Malachy rebuilt the church, which flourished for the next three hundred years, but in 1469 it had become neglected by the regular canons, and Pope Paul II. transferred it and its possessions to the Franciscans, and from them to the Augustinians, with whom it remained until the Dissolution. By this time the people of Bangor were poor and needy, and the Franciscans were ever the pastors and friends of the poor.

James I. granted the abbey to Sir James Hamilton, from whom may be traced the families of Bangor, Dufferin, Killileigh, Ward, etc., whose representatives at the present day retain their connection with the County Down and some with historic Bangor.

In 1689 the Duke Schomberg, having landed at Groomsport with the advanced portion of William III.'s army, marched to Bangor, and Sir Patrick Dun, a doctor whose name is still remembered in Dublin, and who was evidently in the service of Schomberg, wrote to James Hamilton, of Bangor:

"CHESTER,
"tuesday 20th August, 1689.

"Dear Sir,

"Seaventy sail of the ships that went out with the Duk of Schonberg's army returned last night Munday, they bring the news that the Duk Schonberg landed all his men on tuesday was seven night before sun sett at Bangor . . . his Grace lodged last night in your house at Bangor."*

The tangible relics existing now of that early exalted age are few indeed. "There is scarcely anything of the monastery but the shadow of a great name," and a few feet of its church wall dating from the thirteenth century, forming part of the boundary wall of the garden of the rector's house, which is sometimes visited by—an American!

The seal of one of its abbots is preserved by the Royal Irish Academy. It was a great thing to become an abbot in those days, and family pride suggested the incorporation of its heraldry into the seal, which caused each succeeding abbot to have one of his own. The seal in question dates from the fourteenth century, and is inscribed, "S. R. Pris. Johanis. Kenedy. Abis. de. Bangor," and contains a figure of an abbot in a niche surrounded with Gothic work, suggesting even later work than fourteenth century, and underneath this work is the arms of the Kennedy family. Abbot Kenedy was in power in 1395, when the Perpendicular style was fast approaching. The Belfast, Holywood, and Bangor Railway, before it was absorbed into the County Down Railway, adopted this relic as their corporate seal.

Bangor has left some priceless relics in the shape of books, scattered in the great libraries of Europe. The *Antiphonary Benchoreuse* or Antiphonary of Bangor, a book of anthems written in the seventh century for services in the college church at Bangor, is now in the Ambrosian Library at Milan. "It was presented, with other Irish books, by Dungal, an Irish scholar of the ninth century, and one of the founders of the University of Pavia, and possibly a graduate of Bangor, whose death is recorded in 834. This book remained at Bobbio till

* *Ulster Journal of Archaeology.*

preparing to join the Pretender in France, when he was seized.

The knight of such fire from S——tshire,
Who for High Church is always so hearty,
Tho' in England he tarries, is equipping for Paris,
To prevent any schism in the party.

Wyndham was taken at his own house—Witham in Somersetshire. He asked the permission of the messenger who arrested him to say farewell to his wife, who was confined in the next room. The messenger said that Wyndham gave his word of honour to return, but Wyndham himself denied it. Rapidly vesting himself in a clergyman's habit, the statesman took to flight and escaped. His father-in-law, the Duke of Somerset, advised him to surrender to the Government, and, having done so, Wyndham was kept prisoner for some months in the Tower. In the end he was admitted to bail, but never brought to trial.

Whether or not Wyndham had entertained any idea of armed rebellion, he made it perfectly clear that he was determined to wage unremitting war on the floor of the House of Commons. Taking his seat in Parliament after his release from imprisonment, he commenced a pertinacious opposition to George's ministers. For ten years he waged it alone. The disorganized condition of his associates made his task a very hard one. At the end of 1724, or the beginning of 1725, he referred in a letter to Bolingbroke to the difficulty of his position. "The state you describe," he said, "of people who expect they know not what, who are ready to be angry they know not why, and eager to act, though they have neither plan nor concert, is a state which I have been several times a witness of. In a Government like ours, not only the stronger passions, but every little humour has force enough to ruffle the face of public affairs. All which an honest and sensible man can do is to steer on with calmness, and to guide himself with the reason of things, whilst the herd of mankind are deliver'd over to their passions."

In 1726 Wyndham was able to secure the active co-operation of Bolingbroke. Bolingbroke had fled to France after his dismissal in 1714, and entered the service of the Court of St. Germain. He had soon quarrelled with Prince James Stuart, and ultimately,

after long intrigue, he was permitted to come back to England in 1723. Three years after his return, he succeeded in forming the famous Coalition that gave so much trouble to Walpole. The opposition to the Government consisted of the Jacobites, the discontented Whigs under Pulteney, and the Hanover Tories under Wyndham. Bolingbroke induced Pulteney and Wyndham to work together, and from 1726 till the fall of Walpole a Homeric contest was waged between the minister and his opponents. Bolingbroke, though excluded from Parliament, became the real backbone of the Opposition. From him emanated the theories and doctrines which formed the political principles of the Opposition. To his inventive genius were due the plots and stratagems which marked the course of the warfare in the House of Commons. He was the real leader of "the Patriots," as the Opposition came to be called. By his writings and pamphlets he educated his party, and set himself to heal the dissensions between the different sections of the Opposition.

Some curious results followed from the circumstances of the long struggle between Walpole and his opponents. The constancy with which George I. identified himself with the Whigs brought the Tories, whose natural tendencies were strongly monarchical, into constant conflict with the Crown. The Whigs, having the King entirely under their control, used the royal power to strengthen their own position, and endeavoured to increase it. The Tories, who would naturally have been inclined to magnify the throne, became its opponents, and preserved the Government of the country from becoming an oligarchy under the Whigs. Knowing that the regal authority was wielded not by the King, but by the Whig junto, they made it their object to abridge it. "The Tories," said Hume some time after this, "have been so long obliged to talk in the Republican style that they seem to have made converts of themselves by their hypocrisy, and to have embraced the sentiments as well as the language of their adversaries."

In 1715, when the new King endeavoured to influence the elections by issuing a proclamation, Wyndham denounced this act,

which was undoubtedly unconstitutional, in the strongest terms. When Walpole was in power, Wyndham was indefatigable in condemning the Minister's foreign policy, the increase of the standing army, the pensions bills, and the corruption at elections. Wyndham attacked Walpole's finance with conspicuous ability, but to Bolingbroke must be ascribed some of the credit due to those efforts. The close union between Bolingbroke and Wyndham renders it difficult to ascribe to each his exact share in the work of opposition. Wyndham must often have been merely the mouthpiece of Bolingbroke. The voice was Jacob's voice, but the hand was the hand of Esau. When the Septennial Act was introduced in 1734, with a view to lengthening the duration of Parliaments to seven years, Wyndham denounced Walpole in a vituperative speech of exceptional ability. Disraeli described the speech as one which, for sound argument, keen research, close reasoning, and bitter invective, was, in his opinion, unequalled. Like Curran, who struck at Lord Clare by drawing a most unflattering portrait of Sir Constantine Phipps, which was in reality a description of Clare himself, Wyndham gave descriptions of a hypothetical King and Minister, which were in reality descriptions of George I. and Walpole. "Let us suppose a case which, I hope, will never happen," said Wyndham, "a Prince upon the throne, uninformed, ignorant, and unacquainted with the inclinations and true interest of the people, weak, capricious, transported with unbounded ambition, and possessed with insatiable avarice." Such was his description of George I. The portrait of Walpole was equally unflattering. "Let us suppose," he said, "a man abandoned to all notions of virtue and honour, of no great family, and but a mean fortune, raised to be chief Minister of State by the concurrence of many whimsical events; afraid or unwilling to trust any but creatures of his own making; lost to all sense of shame and reputation." It was in this speech that Wyndham made use of the maxim, "Every man has his price," usually attributed to Walpole.

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fresh principles for Toryism. "It was," says Disraeli, "his inspiring pen that made Walpole tremble in the recesses of the Treasury, and in a series of writings, unequalled in our literature for their spirited patriotism, their just and profound views, and the golden eloquence in which they are expressed, eradicated from Toryism all those absurd and odious doctrines which Toryism had adventitiously adopted."

Bolingbroke maintained that the old demarcation of parties had lost all meaning. He asserted that the question of dynasty was virtually settled. He urged the Tories to discard the figment of Divine right, and repudiated the charge of Jacobitism thrown against them. He argued that the Whig enthusiasm for the House of Hanover was chiefly a pretext for monopolizing all the offices of the State, and excluding the Tories as enemies to the Protestant Settlement. He pointed out that this monopoly and this exclusion had necessarily led to an increase of corrupt influence on the side of those in power, which was fatal to the purity, and might easily prove incompatible with the existence of the constitution. Corruption, he was accustomed to maintain, is much more dangerous to English liberty than prerogative, because it is slow and insensible in its operation, because it arouses no feeling of opposition in the country like that which follows an unconstitutional Act, and because its influence is especially felt in the very House which is the appointed guardian of the interests of the people. In the *Patriot King* he argued that the power and prerogative of the Sovereign should be greatly enlarged as the only effective check upon this corruption.

Bolingbroke's dream of turning out Walpole by means of Wyndham proved a delusion. In 1735 he left England, and a perceptible decrease in Wyndham's activity was the immediate result. Wyndham recognised the fruitlessness of his tactics, and he died in 1740, leaving Walpole still in office. With Wyndham's death the bonds which united the Opposition were broken. "He was," wrote Lyttleton to Bolingbroke, "the centre of union of the best men of all parties." When that centre was gone the heart went out of the Opposition. Boling-

broke mourned over his death with a sincere and unaffected sorrow. "What a star has our Minister!" wrote Bolingbroke to Pope, "Wyndham dead, Marchmont disabled! The loss of Marchmont and Wyndham to our country. 'Multis fortunæ vulneribus percussus, huic uni se imparem sensit!' I think that if they carry to posterity any memorials of my weakness as an actor or writer, they will carry thither a character of me that I prefer to both—the character of Wyndham's and Marchmont's friend."

Wyndham left a great name behind him. The brilliancy, energy, and determination which he had shown as a leader of Opposition, were quite remarkable. Browning says:

Let a man contend to the uttermost
For his life's set prize, be it what it will!
And the sin I impute to each frustrate ghost
Is the unlit lamp, and the ungirt loin.

Wyndham had contended to the uttermost for the prize he had set before him. "The unrivalled orator, the uncorrupted Briton, and the unshaken patriot"; such is Smollett's eulogy. "He was," said Onslow the Speaker, "in my opinion, the most made for a great man of anyone that I have known in this age. Everything about him seemed great. There was no inconsistency in his composition; all the parts of his character suited and were a help to one another." He was a prominent figure in the gay literary circles of his time. He was one of the founders of the Brothers' Club, which Swift joined in June, 1711. "I always loved him," said Swift. Pope, in the epilogue to the *Satires*, spoke of—

Wyndham, just to freedom and the throne,
The master of our passions and his own.

As a Parliamentary Wyndham showed the greatest capacity. Mr. John Morley points out that he possessed the gift, so hard to define, but so sensible of operation, of imposing his authority upon his hearers. As an orator he attained great celebrity. He was the Marcus Furius Camillus in the debates of "the Political Club." Although he had a stutter in his speech, he was an impressive speaker. Something of the polish of his speeches was due to Bolingbroke's influence, for he was not a learned man.

Onslow states that he was without any acquirements of learning, and Dr. King says that he was not eminent in any branch of literature.

While almost all of Wyndham's contemporaries speak highly of him, Lord Hervey strikes a somewhat discordant note. "He was far from having first-rate parts," said Hervey, "but by a gentlemanlike general behaviour and constant attendance in the House of Commons, a close application to the business of it, and frequent speaking, he had got a sort of Parliamentary routine, and, without being a bright speaker, was a popular one, well heard, and useful to his party. Lord Bolingbroke's closet was the school to which he owed all his knowledge of foreign affairs, and where he made himself master of many facts that got him attention, and gave him reputation in Parliament, though they were not introduced with that art, expressed with that energy, nor set off with that eloquence that would have attended them could his schoolmaster have delivered them there without a proxy."

Although Bolingbroke and Wyndham were leaders of the party whose chief strength lay in its close connection with the Church of England, they were both men of the laxest views on religion. Bolingbroke spoke most contemptuously of Christianity, in spite of his political association with devout Catholics and High-Church Anglicans. Wyndham was equally indifferent to the real spirit of religion. A graceful rebuke administered to him by Atterbury has often been told. In 1715 the Duke of Ormond gave a dinner-party at Richmond, at which Atterbury and Wyndham were present. The conversation turned on prayers, and Wyndham said that the shortest prayer he had ever heard was that of a common soldier just before the Battle of Blenheim, "O God, if there be a God, save my soul, if I have a soul!" Wyndham's sally was followed by general laughter. When silence was restored, the Bishop of Rochester, joining in the conversation for the first time, said with his usual grace and gentleness of manner, "Your prayer, Sir William, is indeed very short; but I remember another as short, but a much better, offered up likewise by a poor soldier in the same circumstances, 'O God, if in

the day of battle I forget Thee, do Thou not forget me!'" The Bishop's rebuke was effective, and the company sat silent and abashed. Dr. King, then a very young man, was one of the company, and tells the story.

Some of the interest attaching to Wyndham's career is due to the influence of that career on the early opinions and teachings of Disraeli. Disraeli eulogized the *régime* of the Stuarts, and regarded the first two Georges with distaste. He idealized the Stuarts, and credited them with qualities which they can hardly be said to have possessed. Like all historians who are also keen politicians, he was apt to read his own prepossessions into his study of the past. John Bright once made a *reductio ad absurdum* of this weakness of Disraeli when he compared the Tory statesman to Voltaire, "who wrote history far better without facts than with them." The admiration of Disraeli was not the romantic sentiment of the Highland chiefs and clans, that passionate longing that found vent in the Jacobite ballads—

Will ye no' come back again?
Better lo'ed ye canna be!

His appreciation was based on the conviction that the rule of the Stuarts was beneficial to the nation. It was as a student of constitutional history, not as a writer of romances or as a balladmonger, that Disraeli eulogized the Scottish dynasty. In his opinion, much that was valuable in the institutions of English social life disappeared after the Revolution. "One never sees a pottle of strawberries," says Waldershare in *Endymion*. "I believe they went out, like all good things, with the Stuarts." The humorous remark of Waldershare reflects the real opinion of Disraeli. The Hanoverian dynasty did not appeal to his sympathy or obtain his approbation. In his early life he devoted much study to the lives and opinions of Bolingbroke and Wyndham, who represented the Stuart idea, as distinguished from the Hanover idea. The names of the two statesmen were often in his mouth when a young man. In a letter to the *Times* on December 31, 1835, he tells how he joined the Tory party, because it professed the patriotic principles of Sir William Wyndham

and Lord Bolingbroke, in whose writings, as he said, he had ever recognised the most pure and the profoundest sources of political and constitutional wisdom. The democratic teaching of Bolingbroke and Wyndham was largely drawn upon by Disraeli in his task of "educating" the Tory party. In early life he believed that the Reform Act of 1832, like the Revolution, would establish the Whigs permanently in power. "I need not remind you," he once wrote to Sir John Skelton, the biographer and advocate of Mary Queen of Scots, "that Parliamentary reform was a burning question with the Tories for the quarter of a century at least that followed the Revolution of 1688. Not only Sir William Wyndham and his friends were in favour of annual Parliaments and universal suffrage, but Sir John Hinde Cotton even advocated the ballot. These were desperate remedies against Whig supremacy. It appeared to me in 1832 that the Reform Act was another 1688, and that influenced my conduct when I entered public life." Bolingbroke and Wyndham had been driven into ultra-democracy in order to shake the Venetian oligarchy, and Disraeli commenced as an advocate of the ballot and triennial Parliaments, while at the same time proclaiming himself a supporter of the Established Church and our territorial constitution. In one of his letters to his sister in 1836 Disraeli mentions with satisfaction a remark made by Lord Eliot after perusal of his *Vindication of the English Constitution*. "In reading your sketch of Bolingbroke," said Lord Eliot to the author, "I could not help thinking that, if opportunities are not withheld, you may become what he might have been." It cannot be said that Disraeli was successful in grafting the principles of 1730 on the political life of 1832. There were fundamental differences between the two periods which deprived Disraeli's analogies of that element of reality which was necessary to make them useful in the sphere of practical politics. As Disraeli grew older he ceased to talk of Bolingbroke and Wyndham; but the influence of his early study of their teachings never disappeared, and they influenced his mind till the last.



A Pilgrimage to St. David's Cathedral.

BY ALFRED C. FRYER, PH.D., F.S.A.

ILLUSTRATED BY PERCY HUME.

(Continued from p. 134.)

III.

THE CATHEDRAL: EXTERIOR.



ST. DAVID founded his monastery in the middle of the sixth century near the old Roman town of Menapia. He selected for the site the sheltered valley of the river Alan, or, as it was then called, the Vale of Roses, for here was a good water-supply, which was considered an essential necessity by all early monastic builders. The founder's choice has, however, been frequently questioned, for the drainage has at various times given great trouble. Still, the original position has always been regarded with great veneration, and no less than four churches have been built on this spot. St. David's original church was destroyed by fire in 645, the second in 1088, the third in 1171, and the fourth was commenced by the Norman Bishop Peter de Leia in the year 1180. "The architect," says Bishop Thirlwall, "indeed seemed determined to place in the furthest extremity of our island the standard of the utmost advancement of his art at the period of its most determined progression. These facts render the building wonderfully interesting and a valuable landmark in architectural history, taking in the extreme west a position parallel to that held by Canterbury in the extreme east of the island."

The stone from which the cathedral was built was obtained from quarries at Caerbwdy, and geologists have pointed out that, as these stones are some of the oldest sedimentary rocks known, this church has therefore the distinction of being constructed of more primitive stone than any other cathedral on our island. The purples, reds, and grays of this building material appear warm and rich on a sunny day, but, unfortunately, they look dull and sombre in damp and wet weather.

Many central towers built by the Normans came to disaster, and the one at St. David's

was no exception, for it collapsed in the year 1220. These Norman architects appear to have possessed only a limited knowledge of weights and materials and the consequent thrust of arches. The tower was rebuilt. Bishop Gower added the second story, with a string of his characteristic ball-flower ornament; while the third story is the work of Bishop Vaughan (1515), which is somewhat top-heavy and has an unusual form of battlement.

The exterior of the cathedral of St. David's is certainly dignified, but it suffers from

duty. It is pleasing to remark that the restoration not only followed faithfully the conceptions of the earlier Bishop-architects, but was conducted with so much wisdom and soundness that it has been rarely equalled, and perhaps never surpassed.

Near the north choir aisle, but opening out of the face of the north transept, is the curious chapel dedicated to St. Thomas the Martyr. It is a three-storied building, and the roof is higher than that of the cathedral. This chapel was built to honour the memory of St. Thomas à Becket, and is constructed in



ST. DAVID'S CATHEDRAL FROM THE SOUTH-EAST.

being built in a valley, and one of its chief defects is the very flat pitch of the roofs.

The eastern chapels are roofless, with the exception of the Lady Chapel, which was restored by the late Dean Howell, and reopened for Divine worship in 1901. It is to be hoped that Churchmen in the Diocese of St. David's will make a serious effort to complete the restoration of their cathedral by roofing the chapels dedicated to King Edward and St. Nicholas. The work of restoring the entire body of De Leia's church was led by the great Bishop Thirlwall, and Sir Gilbert Scott was entrusted with this

a position almost exactly similar to the place where St. Thomas suffered martyrdom in Canterbury Cathedral. For some unexplained reason this chapel departs considerably from the parallel of the cathedral.

The Galilee porch of Ely Cathedral has also a marked inclination to the north. The deflection of the east end of many churches is not uncommon, and typified the leaning of the Saviour's head to one side in the Crucifixion. It would be interesting to know if any special symbolism was intended in this case.

The south porch has a parvise, added by

Bishop Vaughan (1515), and the inner doorway has been, as Professor Freeman justly remarks, "one of the most magnificent displays of ornament in the whole building . . . and, contrary to the common rule, the original Norman doorway has given way to a later successor. . . . This present doorway is decorated without shafts, but with a superb display of sculptured decoration, besides crockets and the ordinary four-leaved flower. The arch is adorned with a series of sculptures, which are sadly mutilated, but in



ST. DAVID'S CATHEDRAL: SOUTH DOOR.

which we may still trace the familiar representations of the Root of Jesse. The position, however, necessarily involves some singularities, and, as in the better-known example of the Dorchester window, the genealogy is by no means easy to follow. The western impost is occupied by what appears to be a figure of Adam, with Eve issuing from his side; the other supports the recumbent figure of Jesse, from whom springs the branch, along which the figures are introduced, somewhat after the manner of the Norman medallions of Iffley. Some of the

figures may still be discerned reading at desks; David with his harp may also plainly be seen, as well as a representation of the Crucifixion. Over the apex is an effigy of the Holy Trinity, with angels on each side bearing censers. The doorway has pinnacles at the sides, but they are cut off by the vaulting of the porch, which is plain quadripartite, springing from corbels, among which we may observe the ornament called the 'mask,' the only example of that form in the cathedral. This beautiful porch is the work of Bishop Gower" (1328-1347).

The north door is an example of Transitional (Norman to Early English), and the ornament is a curious mixture of Norman chevron and Early English dog-tooth; and whatever the size of the stone, a complete portion of the design is carved upon it. Although this method gives great irregularity, yet a pleasing effect is produced.

The west front is modern, and was built to the memory of Bishop Thirlwall, who commenced the serious restoration of the cathedral in 1864. The Bishop's statue is placed over the west door. It would appear that the original west front had become dilapidated, and towards the end of the eighteenth century Nash, the architect, prepared a design which, although it combined "Romanesque, Decorated, and Perpendicular, in one mass of hopeless confusion,"* actually received the approval of the Society of Antiquaries. Sir Gilbert Scott discovered a drawing, in the library of the Society of Antiquaries, of the west front as it appeared before Nash demolished it. The present west front is a reproduction from this picture. Like other portions of the cathedral, it is built of Caerfai stone, from the quarries at Caerbwdy. It is to be hoped that in years to come this purple stone will become less dull and heavy after long exposure to the action of the sea-air.

No account of St. David's Cathedral can be written without a grateful appreciation of the labours of the late Dean Allen, who was one of the most self-sacrificing of custodians, and whose unparalleled generosity to the restoration of his beloved cathedral will never be forgotten.

* See *The History and Antiquities of St. David's*, by Jones and Freeman.

Before finishing our short account of the exterior of the Cathedral Church of St. Andrew and St. David, we must refer to St. David's spring and the famous stone known as Lechlavar. The spring which St. David is credited with creating is near the east end of the Lady Chapel. Giraldus* narrates a pretty legend about this spring, and tells us it was called St. Mary's Well. Its flow did not always appear to be water, for sometimes it was said to be milk, and sometimes wine. However, Sir Gilbert



ST. DAVID'S CATHEDRAL: NORTH DOOR.

Scott paid small attention to its virtues or its antiquity, and ordered it to be drained and blocked up. All trace of the stone called Lechlavar had disappeared before the fifteenth century. It is said to have been 10 feet long, 6 feet broad, and 1 foot thick, and was used as a bridge across the river Alan. Tradition declares that, when once a corpse was carried over this stone on its way to interment, the stone had spoken, and cracked itself in the effort. Merlin had

* See Giraldus, *Vita S. Dav.*, Aug. Sav., 11, 634.

prophesied that a King of England and conqueror of Ireland should be wounded in that country by a man with a red hand, and die upon Lechlavar on his return through Menevia. Henry II. visited St. David's on his way to Ireland in 1171, and again on his return, 1172. Giraldus Cambrensis tells us that the King landed at noon at Whitsand Bay, habited like a pilgrim. A woman who did not receive immediate attention to a complaint she made against the Bishop* cried out, "Revenge us this day, Lechlavar! revenge us and the nation in this man." For a moment the King paused, knowing the prophesy, and then he crossed the famous stone, exclaiming in a loud voice, "Who will hereafter give credit to lying Merlin?" However, someone in the crowd shouted, "Thou art not the King by whom Ireland is to be conquered." Mr. Briant in his delightful guide-book remarks that "this was not comforting to one who was returning from what he believed was the accomplishment of that very achievement. But the man in the crowd is sometimes right. Whether it was so or not on this occasion will depend largely upon the political view of our readers."† The Welsh Chronicle records the gift offered by the King of two velvet copes ("cappan" in Welsh) for the use of the choir "in serving God and David," together with a handful of silver—about 10s.

(To be continued.)



The Egyptian Hall, Piccadilly, 1813-1873.

BY ALECK ABRAHAM.

(Concluded from p. 144.)

1845.

"**T**HE Eureka," a machine for composing hexameter Latin verses. The Bushmen Children. A girl and a boy 32 and 44 inches high respectively. They gave an entertainment.

* Bishop David Fitzgerald (1147-1176).

† See *A Guide to St. David's Cathedral*, by Travers J. Briant, p. 15.

Second exhibition of Captain Siborne's Model of Waterloo. Also a "new model showing the Grand Charge of the British Cavalry led by the Marquis of Anglesey," etc.

Rock Band Concerts. "The original Monstre (*sic*) Stone Band, invented by Messrs. Richardson and Sons after 13 years' incessant labour and application from rocks dug out of the mighty Skiddaw in Cumberland."

The "Mysterious Lady." An entertainment of clairvoyance.

A gallery of paintings, including "Adam and Eve," by Rubens; "Venus and Adonis," by Poussin. The latter was purchased for 1,500 guineas.

1846.

Professor Kist's "Poses Plastique and Tableaux Vivants."

Carter's Colossal Horse "General Washington."

"He is twenty hands high, weighs twenty-five hundred pounds, and is the most remarkable animal, as regards size and shape, that was ever seen."

"Mr. C. will give £1,000 for a match to the Manimoth Horse."

The Euphonia. "The Speaking Automaton," invented by Professor Faber, of Vienna.

"It *speaks* anything and everything suggested by the audience in all languages; whispers, declaims, laughs, and sings various airs, including the air and words of 'God Save the Queen.'"

Polar Dogs.

The Family of Bosjemans.

"The Wild Man of the Prairies," or "What is it?"

Mr. R. Holmyard some years ago published a most interesting memoir of this exhibition. Harvey Leech, otherwise "Signor Hervio Nano," first appeared at the Adelphi in a fairy spectacle, "The Gnome Fly," where he was made up as a bluebottle. He stood 3 feet 5 inches high, had an enormous chest, long, muscular arms, and legs so short they were scarcely worth calling limbs at all. His hands touched the ground as he waddled or walked. Soon after he had ceased to draw, posters appeared on the hoardings with these words only, "What is it?" When curiosity had been sufficiently excited, it was announced

that an animal hitherto unknown to naturalists, and of quite a new species, was on exhibition at the Egyptian Hall. The rush to see it was very great. A large den, with strong iron bars, was built in one of the exhibition rooms, and in it was shown one of the most hideous and ferocious-looking animals imaginable. It was of short stature, stood on its hind-legs, was covered with long, shaggy hair, and had enormous hands and claws with which it ravenously tore raw meat and living rabbits and devoured them. After the exhibition had run a few weeks Carter, the lion king, proprietor of the giant horse, offered one afternoon to tame this wild creature. The audience and proprietor endeavoured to dissuade him, but without success. Walking into the cage unarmed, he seized and tore off the shaggy skin, exposing Hervio Nano. Shaking him by the hand, he said: "Ah, Harvey, my boy, how d'ye do? I knew you were an old acquaintance; and now as you've been living on raw meat for so long, come down to Craven Street and have a broiled steak with me."

Exhibition of a collection of Curiosities from Australia.*

1847.

Second Family of Bosjemans from South Africa. The tallest was 5 feet. Their performance included a national dance, a war attack, a hunting scene, and a "conversational interlude."

Models of Ancient and Modern Jerusalem by Brunetti.

Exhibition of Modern Paintings. "Free to Artists."

1848.

"Pictures of Recent Political Events in Paris."

The "Mysterious Lady." A clairvoyance entertainment.

A figure of a Russian Lady in Veined Marble.

Banvard's Grand Moving Painting of the Mississippi, known as the "Three-mile Picture."

1849.

Moving Diorama of Constantinople, the Dardenelles, and the Bosphorus. Painted by Allom from sketches made on the spot.

* Shown with a view to promoting emigration.

Lecture written by Albert Smith and Shirley Brooks, delivered by Mr. Charles Kenney.

Moving Panoramic Picture of the Nile, etc. Painted by Henry Warren and James Fahey from the drawings made by Joseph Bononi.

1850.

Albert Smith's Entertainment, "The Overland Mail."*

"The materials and sketches for the entertainment were collected by the author towards the close of 1849, when travelling on the route taken by the diorama. Some of the views are from his own rough designs, others from photographs taken under his direction, and for the minute fidelity of all of them he can vouch to the fullest. They are all painted by Mr. William Beverley, and have gained the highest encomiums from the London press, and, indeed, the public generally, as masterly specimens of their class of painting in dis-temper."

1850.

Panorama of Freemont's "Overland Route to California."

"It is said the paintings have been prepared for the United States Government."

Bonomi's Panorama of the Nile. The canvas was 800 feet long.

1851.

Rev. Theophilus Fiske's new series of "Demonstrations on Electro-Biology."

The Holy Land. A diorama painted from drawings by Captain Bryan Martin and Mrs. Bonomi.

"Conveying the spectator from Matareeh in Lower Egypt through Arabia, Syria, and Palestine. The routes of the Israelites."

* The fact that these lectures contained many humorous anecdotes and stories explains their popularity. The idea was novel, and came to be recognised as the special feature of Albert Smith's entertainments to such an extent that when, in 1859, he wished to make his lecture "To China and Back" a true description of the sights and scenes he had seen, it failed, and only the introduction of "the humorous point of view" saved it from disaster.

1852.

Albert Smith took the hall on a seven years' lease. Opening on Monday evening, March 15, his first entertainment was the "Ascent of Mont Blanc," with illustrative views by William Beverley. The proscenium was reconstructed to represent the exterior of a Swiss chalet.

"The front of the stage is occupied by a large pool of water surrounded by granite rocks and Alpine plants, and well stocked with some fine large fish; from this spring clumps of bulrushes and arum lilies, which throw water and gas from their petals. Chamois skins, Indian corn, alpenstocks, vintage baskets, knapsacks, and other appropriate matters are grouped about the balconies, and vines and creepers cling about the rafters and the beams."

1853.

Albert Smith's Entertainment appears to have been the only attraction at this hall for the year.

1854.

Grand Moving Diorama of Constantinople, by J. H. Stoqueler.

The Aztecs. A girl, "Bartola," height 3 feet 4 inches; and a boy, "Maximo," height 3 feet 2 inches. Discovered in the hitherto unexplored city of Ixamaya in Central America, 1849.

1855.

The African Twins, "Christina and Milly."

"These extraordinary children, only five years old, and whom Nature has linked by an indissoluble band about 16 inches in circumference, having excited the most intense interest, will be on view," etc.

Albert Smith's Diorama and Lecture, "The Ascent of Mont Blanc," extended so as to form a journey from London, the ascent of the Rhine, and a tour through Switzerland to Chamounix.

1856.

Mechanical Figure from Paris, life-size, and covered with the skins of the animals they represent.

Albert Smith's Diorama and Lecture, Mont Blanc, Baden, etc.

1857.

Albert Smith's Entertainment.

1858.

Mr. and Mrs. Howard Paul's Drawing-room Entertainment, Character Sketches, etc.
Albert Smith's Entertainment until July 6.

1859.

Albert Smith's Entertainment, "To China and Back, being a Diary kept Out and Home." In the handbook he says:

"When my audience recollects that I nearly saw the London season of 1858 to its close, and then went to China and back, returning as I promised them in July, with the cattle show and pantomimes, after a voyage of 20,000 miles, they must allow that a superficial view only of this strange country could be attempted. The whole journey was such a spasm that I forgive those who doubted the fact of my having undertaken it."

An exhibition of curiosities was shown in a Chinese museum.

1860.

After the death of Albert Smith, his effects were sold at the Egyptian Hall, June, 1860.

"A Miraculous Cabinet," invented and produced by H. Nadolsky. It measured only 5 feet high, 3 feet wide, and 18 inches deep, yet it contained 150 pieces of furniture of ordinary size.

Hamilton's Grand Moving Diorama of the New Overland Route to India via Paris, Mont Cenis, Brindisi, and the Suez Canal. This was painted by Telbin.

1861.

Mitchell's Madrigal and Glee Concerts.

The Victoria Cross Gallery. "Our Heroes and their Deeds," painted by L. W. Desanges. This series of canvases was afterwards a well-known feature of the Crystal Palace.

"The Salle de Robin." Conjuring, illusions, etc. Also "The Enchanted Christmas Tree," with distribution of souvenirs amongst the audience.

Miss Emma Stanley's Character Entertainment, "The Seven Ages of Woman."

1862.

Miss Grace Egerton's (Mrs. George Case) and Mr. George Case's Entertainments, "Sketches of Odd People," "Odds and Ends," including "The Man in Possession," by Edmund Yates.

Entertainment by M. Lafont and Company, "Scenes et Chansons Comique." Also the second act of "Le Gamin de Paris."

1863.

Mr. J. K. Lord's illustrated lecture, "The Canoe, the Rifle, and the Axe."

Mrs. Fanny Kemble's Shakespearian Lectures.

Mr. Edmund Yates' Entertainment, "Invitations to Evening Parties and the Seaside."

Mr. Robert Kennedy's Entertainment, "Songs and Stories of Scotland," with a Scottish choir.

1864.

General Tom Thumb. Farewell Levies.

"Arthur Sketchley's" Entertainment, "Mrs. Brown at Paris and at the Play."

Picture of the Crucifixion by H. C. Selous. Explanatory lecture by John Bowder.*

1865.

"Chang, the Chinese Giant," and his attendant dwarf, only 3 feet high. His weight was 20 stone, and height 7 feet 8 inches.

Mr. and Mrs. Howard Paul's Drawing-room Entertainment.

Colonel Stodare's "Theatre of Mystery." Illusions. "The Sphinx." "The Real Indian Basket Trick."

1866.

Mr. and Mrs. Howard Paul's Drawing-room Entertainment.

Colonel Stodare's "Theatre of Mystery."

"Artemus Ward's" Entertainment, "Among the Mormons," and other lectures delivered in explanation of a panorama, "which is more than panoramas usually are." These lectures are so familiar to everybody that all descriptions are superfluous. His book,

* The printed lecture and description is frankly a tract. Two other large pictures by the same artist, Jerusalem in her Grandeur and in her Fall, were exhibited by Leggatt at 79, Cornhill, in 1860. Probably they came to the Egyptian Hall in 1864.

edited by E. P. Hingston, was sold with a label pasted across the front which had this inscription: "Lecture on the Mormons. Admit Bearer and *one Wife*," signed and sealed A. Ward. His advertisements announced: "Mr. Artemus Ward will call on the Citizens of London and Explain any Jokes in his narrative which they may not understand." "During the vacation the Hall has been carefully swept out and a new door-knob has been added to the door."

1867.

"Blind Tom, the Musical Prodigy," a negro boy pianist.

Madame Stodare's "Theatre of Mystery." Magic and Ventriloquism. Mr. G. W. Jester was the ventriloquist.

Frederic Maccabe's Musical and Ventriloquial Entertainment, "Begone, Dull Care!"

Mr. Ernest Schulz's Entertainment (character delineation), "Masks and Faces."

"The Aissaouas," Arab conjurors, snake and scorpion eaters. From the Algerian concerts at the Paris Exhibition.

Professor Rubini's Illusion's, "Beheading a Lady."

1868.

Mr. A. Mann's Entertainment, "Metamorphoses."

Frederic Maccabe's Entertainment, "Begone, Dull Care!"

Professor Rubini's Illusions.

1869.

W. S. Woodin's Entertainments, "Carpet-bag and Sketch-bag," "The Olio of Oddities."

Coupee's French Promenade and Exhibition of the Boulevards and Streets of Paris.

Buhicrosan's Tycoon troupe of Japanese jugglers.

Barnard's troupe of Christy Minstrels.

1871.

W. S. Woodin's Entertainment.

1872.

Lieutenant Walter Cole's Ventriloquial Entertainment, "Merry Folks."

Professor Hermann's Entertainment, "Mirth, Magic, Mystery."

Professor Pepper and Mr. T. W. Tobin's Entertainment, "The New and Wonderful." Popular scientific lectures and demonstrations, with musical interludes, which included an historical and dramatic sketch entitled "The Temptation of Paganini."

"Bullock's Royal Marionettes," "The Christy Minstrel Fantoccini."

1873.

Dr. H. S. Lynn's "Strange Manifestations," "Mysteries of All Nations."

"The Circassian Glinkas," Albino musicians. "The Eight Russian Lady Singers." These were introduced into Dr. Lynn's entertainment.

"The Great Fakir of Oolu and His Beautiful Entranced Girl, 'The Denizen of the Air,' in their Charming Entertainment, 'Mysteria.'"

Mr. Alexander Lamb's "Royal Diorama of Scotland," with Scottish minstrels.

May 26.* First performance at this hall of Messrs. Maskelyne and Cooke's ("The Royal Illusionists and Anti-Spiritualists") entertainment, consisting of five sketches introducing illusions, together with songs and piano solos by Mr. Henry Collard and Mr. Charles Mellon.

From this date † until within a few months of its demolition, Mr. Maskelyne has been in almost continuous occupation of the hall. Other entertainments—concerts, exhibition of pictures, lectures, etc., held in the smaller rooms—have also been attractions, but the best-remembered feature for more than thirty years is "The Home of Mystery," with its illusions, conjuring, and *exposés* of spiritualists, thought-readers, etc.

With this one notable exception, there is not in all these later years anything of the same importance as the earlier museums and exhibitions. Thus, from 1850 onwards, there

* *Vide the Entracte*, June 13, 1874. Mr. W. Morton was the lessee. Messrs. Maskelyne and Cooke, on their first arrival in London, gave their entertainment at the Crystal Palace. It consisted principally of an *exposé* of the Davenport trick. From here they went to the Agricultural Hall, the St. James's Hall, and, finally, to the Egyptian Hall.

† Several books of picture exhibitions are before me, but, wanting identifying dates or sufficient indications to enable their being placed correctly, have been omitted.

is little else but a succession of entertainments without any special character or merit, except that they provided diversion for the passing hour. They were without the informative value of Bullock's exhibitions and the Napoleon Museum. Their history is by comparison of little interest.

In looking back over this long record, it will be noticed how, during the 1830-1840 decade, the rivalry of the Adelaide Street Gallery, Exeter Hall, with its varied exhibitions, and The Colosseum was keenly felt. In 1847 (September 4), after a succession of wild men, dwarfs, and savages, *Punch* protested against the "Deformities" mania:

"Poor Madame Tussaud with her Chamber of Horrors is quite thrown into the shade by the number of real enormities and deformities that are now to be seen, as the showmen say, 'Alive! alive!' Her wax is snuffed out, or extinguished by the new lights shining in Piccadilly, where a sort of Reign of Terror just now prevails."

The clever illustration shows the hall as the "Hall of Ugliness"; the Egyptian gods are monsters. There are three entrances, over which are huge signs: "THIS is the Ne Plus Ultra of Hideousness, acknowledged such by the Press"; "The Greatest Deformity in the World within! within! No connection with the deformity next door"; "By far the Ugliest Biped in Here!"

Towards the end of the sixties the popularity of the St. James's Hall, with its almost identical series of concerts, conjurors, and variety entertainments, seriously affected the income of the Egyptian Hall. In 1890 the *Daily Telegraph* (February 21), in a very inaccurate summary of its history, said that a suggestion to rebuild the hall as a theatre was under consideration; but the site is so unsuitable, that without important extensions in the rear to obtain depth, it would be impossible.

There is no probability of the succession of attractions being continued in the building that now covers the site, and so an outstanding feature in the history of London places of entertainment is lost for ever.

The Grangar collection in the Guildhall Library and my own Scrap-Book have been the principal sources of information.

At the Sign of the Owl.



Writing in the *Athenæum* of May 12 on recent Arthurian literature, Mr. Alfred Nutt says: "The concluding portion of M. Bédier's admirable edition of the *Tristan fragments* of Thomas (*Société des Anciens Textes*) contains a most masterly Introduction, which should, if Englishmen cared anything about the romantic literature of these islands, arouse widespread interest in this country. M. Bédier argues that *all* the existing *Tristan* versions are derived from *one* poem, which he claims to have been written in England by an Anglo-Norman during the first third of the twelfth century. Whilst I cannot accept M. Bédier's view, I wish to record my deep admiration for a work the learning, acuteness, and ingenuity of which are only equalled by the fascinating brilliancy of the author's style.

"It is impossible to contrast what is being done abroad, especially in America, for the elucidation of Arthurian romance and what is being done in this country without a sense of profound humiliation. In America half a dozen University professors, with scores of willing and able pupils, are busily investigating Arthurian literature. In Britain, Britain's chief contribution to the imaginative treasure of humanity is absolutely neglected at all our Universities. If it were not for Miss Weston's devoted and self-sacrificing labours, England would have to confess that she was utterly careless of the fame of Arthur and his knights."

Mr. Nutt's own contributions to Arthurian and Celtic studies have been many and valuable.

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The Educational Publishing Company, Merthyr Tydvil, announce for publication at an early date a work entitled *The Ancient Bards of Britain, Sometimes called Druids*, by Mr. D. Delta Evans, who is the author of one or two Welsh works.

✱ ✱ ✱

À propos of Welsh literature, I may mention that another volume of the writings of the Elizabethan antiquary, George Owen, of Pem-

brokeshire, edited by Dr. Henry Owen, will shortly be issued in the "Cymrodorion Record Series." It will contain two tracts of the first importance for the history of legal administration in Wales, namely, *The Dialogue of the Government of Wales*, written in 1594, and never previously published, and *A Treatise of Lordship Marchers in Wales*, now reproduced for the first time from the author's original MS., which is at Llanstephan. The volume will also contain Owen's *Description of Wales* (1602), from the author's MS. at the Bodleian.

A curious incident of some importance to students has occurred lately. Mr. George Stevenson is editing the poems of Robert Henryson for the Scottish Text Society. The Asloan MS. is the earliest of the MS. collections of Middle Scots poetry, being at least sixty years older than the Bannatyne MS.; and, among other things, it contains the earliest known version of the "Orpheus and Euridices" of "good maister Robert Henryson." Wishing to collate this, Mr. Stevenson made inquiry as to the present whereabouts of the MS., and was told by Professor W. Bang, of Louvain University, that he had also wished recently to consult it, and had been informed that it was in the possession of Lord Talbot of Malahide. He applied for permission to have it deposited for inspection at the British Museum—as seems to have been done some years ago in the interests of another student—but Lord Talbot had declined to accede to this request. Professor Bang thinks it "difficult to believe that an English nobleman would repeatedly deny access to a MS. in his possession merely for the pleasure of doing so." It is certain that there must be some other explanation of Lord Talbot's action than a spirit of dog-in-the-manger churlishness; but although attention has been drawn publicly to the matter, Lord Talbot appears as yet to have made no sign. I am inclined to agree with an able writer in the *Manchester Guardian*, who remarks that "MSS. of this unique sort ought to find their way into public libraries, where all students could have access to them, and not remain at the free disposal of private owners, who may ignore their importance or neglect their due

preservation, and who must at best choose between the trouble of constantly lending them to students and the reproach of being deaf to the true interests of literature and learning."

A History of Architecture on the Comparative Method, by Professor Banister Fletcher and Banister F. Fletcher, is to be translated into Russian by M. Robert Böker of St. Petersburg, to whom the Russian rights of translation have been sold. This is an unusual thing to happen to an English text-book, and shows the great popularity of the comparative methods adopted by the authors.

The *Western Mail* of May 5 contained an interesting chat with Mr. John Ballinger, the chief of the Cardiff Library, on the ever-green topic of book-hunting. Among various anecdotes Mr. Ballinger told the following, which will probably be new to many readers: When the magnificent Parish Church of Doncaster was burnt down in 1853, the valuable library belonging to the Clerical Society of the Deanery of Doncaster was destroyed. Only two things escaped—because they were out on loan—namely, a copy of Wood's *Athenæ Oxoniensis* and the minute-book and catalogue of the Society. "During the time that I was librarian of Doncaster," said Mr. Ballinger, "I made many inquiries about them, and Wood's *Athenæ* was found, but of the minute-book I could get no tidings. Fifteen years later, on the death of the late Dean Vaughan, I went to Llandaff Deanery to look over the books prepared for sale, and there I found the missing minute-book! It had, no doubt, been given to the Dean when he was Vicar of Doncaster, and had probably been removed, first to the Temple, and then to Llandaff, with the rest of his books, he himself being quite unaware of its presence there. I communicated with the Dean's executor, Mr. Vaughan Thompson, and the book was withdrawn from the sale, and afterwards presented to the public library at Doncaster. Probably I was the only person living who could have recognised it."

Students interested in American bibliography will be glad to hear that the late Joseph Sabin's *Dictionary of Books relating to*

America, from its Discovery to the Present Time, is to be completed within the next two years. The first part appeared in 1868, and Mr. Sabin died in 1880, leaving his work unfinished. Mr. Wilberforce Eames continued the publication until, in 1892, the nineteenth volume was reached. Since 1892 nothing has appeared. The Carnegie Institute has now made a handsome grant to meet the expense of finishing the work. Mr. Eames has resumed work, and hopes to complete the publication in six or eight octavo volumes within the next two years, as stipulated by the Institute.

A cheap reissue of *Neolithic Man in Surrey*, by Messrs. Walter Johnson and William Wright, is announced for immediate publication by Mr. Elliot Stock. The work will be fully illustrated.

The *Athenæum* of May 5 says that Mr. Archibald Constable, whose edition of Bernier's *Travels in the Mogul Empire*, 1656-1668, formed vol. i. of his "Oriental Miscellany Series" in 1891, has just returned from Paris, where he has been collecting material to add to his MS. of the memoirs of Manucci (Manouchi), the Venetian physician who served for forty-eight years at the Mogul Courts of Delhi and Agra. In particular he was body surgeon to Prince Dará Shikoh, who, born in 1615, was murdered in 1659 by order of his brother, Aurangzeb, in the presence of Manucci. Mr. Constable was fortunate enough to discover some paintings by various Mogul Court artists of the period, executed—he holds—by direct commissions from Manucci, and it is probable that a selection from them may accompany the monograph which he has in active preparation.

BIBLIOTHECARY.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

SALES.

MESSRS. GLENDINING AND CO. concluded on Tuesday at the Argyll Gallery, 7, Argyll Street, Oxford Circus, a two days' sale of coins and medals, among which were the following: Charles I., three-

pound piece, Oxford Mint, 1643, £10 10s.; Tower shilling, £8; half-crown, Bristol Mint, 1644, £12 10s.; Commonwealth, half-crown, by Blondeau, 1651, £10 10s.; George IV. pattern crown, known as "whiteaves," 1820, £10 15s.; Birmingham Workhouse copper token, sixpence, 1813, £9 15s.; and an officer's gold medal for Seringapatam, May 4, 1799, £12 10s.—*Times*, May 3.

The most interesting item in Messrs. Hodgson's sale last week was a very fine copy of the rare first two volumes of the first edition of Sterne's *Tristram Shandy*, privately printed at York in 1760. The volumes were in the original half-binding, with the edges entirely uncut, and realized no less than £83. Other prices were as follows: Shelley's *Adonais*, first edition, Pisa, 1821, £44; Goldsmith's *Deserted Village*, first edition, 1770, and two others bound in one volume, £15 5s.; Rowlandson's *Loyal Volunteers of London*, 1799, £27; Ackermann's *Microcosm of London*, original edition, 3 vols., £13; Surtees Society's Publications, from the beginning in 1834 to 1905, 111 vols., £25 10s.; and a volume of eight eighteenth-century American tracts relating to the Provinces of Virginia, Massachusetts Bay, Maryland, and Pennsylvania, in one vol., folio, 1744-1773, £57.—*Athenæum*, May 5.

Messrs. Sotheby, Wilkinson, and Hodge concluded on Saturday the two days' sale of the collection of English hammered and milled coins, the property of Lady Buckley, F.R.N.S., the total of £938 1s. being realized by 233 lots, of which the more important in gold were: James I., 30s. piece, King seated on throne with decorative back, £13 10s. (Baldwin); Charles I., Oxford £3 piece or treble unite, 1644, £17 15s. (Rose); Anne, five-guinea piece, before Union, 1703, £20 10s. (Lewis); George II., proof five-guinea piece, 1731, £31 10s. (Rose); George III., pattern five-guinea piece, by Yeo, 1777, £60 (Delain); pattern two-guinea piece, by Tanner, 1768, £26 (Delain); pattern five-sovereign piece, by Pistrucci, 1820, £70 (Mason); Victoria, pattern £5 piece, by W. Wyon, 1839, £15 10s. (Lewis); and Mint official medal, by Sir J. E. Boehm, in commemoration of Her Majesty's jubilee, 1887, £11 (Baldwin). In silver: Commonwealth, pattern half-crown, by Blondeau, 1657, £17 10s. (Lincoln); Charles II., proof crown, by Roettier, 1662, £12 10s. (Lewis); George III., trial piece, by W. Wyon, struck from the obverse die of the "Incorrupt" crown, 1817, believed to be unique, £27 10s. (Weight); George IV., pattern crown, 1820, by Mills, £20 10s. (Mason); Victoria, pattern £5 piece, by W. Wyon, 1839, £16 (Mason); and proof crown, by Wyon, 1844, £18 5s. (Mason).—*Times*, May 7.

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

WE have received the *Proceedings of the Society of Antiquaries of Scotland*, Vol. XXXIX. (4th Series, Vol. III.). It contains a large number of papers. We can only note a few. Dr. Christison sends "Additional Notes on the Kirkyard Monuments of

the Scottish Lowlands," with many quaint and curious illustrations; and Mr. F. R. Coles reports on Stone Circles in the counties of Kincardine and Aberdeen, with measured plans and drawings. An important item is the first part of a "Report on the Society's Excavation of Rough Castle on the Antonine Vallum," by Mr. M. Buchanan, Dr. Christison, and Dr. Anderson. Dr. Anderson also sends notes on a Romano-British hoard of bronze vessels and personal ornaments found in a moss on Lamberton Moor, Berwickshire. Among the contributions on more out-of-the-way topics, we notice Bishop Dowden's "Observations upon some Scottish Place-Names as they appear in the Accounts of the Holy Land Tax collected by Boyamund in the Years 1274-1276, as preserved in a MS. in the Vatican." The thirty-three papers, which with the usual reports and lists make up the volume, deal with a wide variety of subjects, and are all worth attention. The illustrations, as always in the publications of the Scottish Society, are very numerous and excellent, and the volume appears with most praiseworthy punctuality.

In the *Transactions of the Hull Scientific and Field Naturalists' Club* for the year 1905 (Vol. III., Part III.), edited by Mr. T. Sheppard, F.G.S., we note a good portrait of the late Mr. T. Blashill, a keen and painstaking antiquary, whose death was widely regretted. Among the contents which come within our purview are "Natural Aspects of Hull and District," by Mr. J. F. Robinson; "The Hull Museum and Education," a descriptive and suggestive paper by Mr. Sheppard; and "Notes on the Reclaimed Land of the Humber District," by Mr. T. Petch.

The *Journal of the Friends' Historical Society*, Vol. III., No. 2 (April), contains, among many interesting notes relating to early Quaker history, an account of one David Lloyd, which involves a chapter of early Pennsylvanian history; a plate of George Fox's watch-seal, with a note tracing its provenance; and some more "Irish Quaker Records." There is a full and very interesting note on "Friends in Current Literature," by Mr. Norman Penney.

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES.—April 5.—Lord Avebury, President, in the chair.—Mr. W. H. St. John Hope read a note on the brass of Sir Hugh Hastings in Elsing Church, Norfolk, in which he demonstrated that the small shields, now lost, belonging to some of the side figures, and hitherto conjectured to have been of enamelled copper, had actually been of coloured glass. He also showed that the tracery of the canopy, and the places for the missing shields referred to, and for four other shields in the upper part of the memorial, were yet filled with the white plaster or gesso cement for attaching the glass, and that in one of the openings of the canopy the glass decoration actually remained in place. No other brass was at present known which had been so ornamented, but Mr. Hope thought it not improbable that

the shields that once adorned the dress of Margaret de Camoys on her brass at Trotten, Sussex, were also originally of glass, and not enamel.—Mr. F. G. Hilton Price exhibited a two-handed sword of the sixteenth century lately found in Kingsway, and a Viking sword recovered from the Thames at Wandsworth.—Mr. J. W. Garnham exhibited a finer and more perfect example of a Viking sword found in the Thames at Vauxhall.—Mr. Worthington G. Smith communicated a note on the illuminated title-pages of the earliest Dunstable parish register, executed about 1600, facsimiles of which he also exhibited.—Mr. Hamon le Strange exhibited a flint implement of the Neolithic period, probably a pick, found at Heacham, Norfolk, during the building of a new schoolhouse.—Mr. John Acland exhibited a Roman ivory sword-hilt of unusual form, lately discovered at Dorchester.—*Athenæum*, April 28.

At the meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE on May 2, the papers read were "Notes on Fonts," by Dr. A. Fryer, F.S.A., and "Excavations in Hayling Island," by Dr. Talfourd Ely, F.S.A.

BRITISH NUMISMATIC SOCIETY.—April 25.—Mr. Carlyon Britton, President, in the chair. The Society of Antiquaries, the American Numismatic and Archæological Society, the Cincinnati Public Library, and Messrs. R. W. Martin and R. Heming, were elected to membership. Colonel H. W. Morrieson read a paper on "The Busts of James I. on his Silver Coins," in which he called attention to the fact that during the twenty-two years of this King's reign the portraiture on his money was changed no fewer than six times. Most of these changes occurred during the first ten years, and Colonel Morrieson drew an inference of the King's personal interest in them. The first portrait appeared in 1603, and was anything but pleasing, but in the following March the King and Queen are recorded as having visited the Mint, and immediately what was probably a very flattering representation of James was issued to the public on his own money. Mr. J. B. Caldecott contributed a paper in which, under the heading "Popular Numismatics," he urged the historical importance of this subject as an educational factor, and advocated that an endeavour should be made to increase the general interest in it by means of illustrated lectures and exhibitions to our advanced schools. Presentations to the Society's library and collection were made by the Deputy-Master of the Mint, Messrs. Spink and Son, Mr. Baldwin, and Mr. Needes. Mr. W. Sharp Ogden and Mr. Lawrence submitted to the meeting a special exhibition of Stuart coin-weights and scales, and Mr. Needes showed a group of war medals.

BRITISH ARCHÆOLOGICAL ASSOCIATION.—April 18.—Mr. C. H. Compton, Vice-President, in the chair.—An exhibition of Samian ware and a flint arrow-head, discovered in Elmstead Wood, near Chislehurst, was made by Mr. Nichols.—Mr. R. H. Forster, hon. treasurer, read a paper upon "The Tenth Iter of Antoninus and the Roman Stations in the North of England." He said the course of the Tenth Iter, from Mediolanum through Manchester and Ribchester

so far as Overborough, has been generally agreed upon, but the position of the remaining stations has been the subject of much speculation. Mr. Watkins (Roman Lancashire) continues the route northwards, making Borrow Bridge *Alone*, Kirby Thore *Galava*, and Whitley Castle *Glanoveuta*, the terminus of the *Iter*. But this is not satisfactory, as Whitley Castle is not a likely terminus, and a comparison of the distances given in *Iter II.* and *Iter V.* show that Kirby Thore was *Broronace*—probably the same as the *Braboniacum* of the *Notitia*. Old Carlisle, near Wigton, has been suggested, but it is hard to fit the intervening stations to known Roman sites. A more likely place is Ravenglass, which was an important post up to mediæval times, and if Ravenglass be *Glanoveuta*, Ambleside will be *Galava*, Watercrock, near Kendal, *Alia*, and Overborough *Galacum*, the respective distances corresponding with fair accuracy if the route from Overborough be taken due west till the road from Lancaster to Watercrock is joined. Assuming that *Glanoveuta*, *Alia*, *Brematonacum* of the *Itinerary*, are the *Glaunibauta*, *Alone*, and *Breme-teuracum* of the *Notitia*, we get three of the stations *per lineam valli* in a definite order, and it is possible to connect this *linea* with the *linea* from Segedunum to Amboglaua if we take into account the duties of the garrison of the North of England, which at the date of the *Notitia* had been largely reduced. The wall across South Northumberland was fully garrisoned, but North Cumberland seems to have been strongly held—in fact, rather policed than garrisoned. The prime necessity in the west was the protection of the Cumberland coast from the raids of the Picts and Scots, and most of the intervening stations must be sought for here. Possibly *Petriana* was *Staunix*, beside Carlisle, and the *Ala Petriana* may also have garrisoned Old Carlisle. *Aballaba* is identified with *Papcastle*, and the four remaining stations probably lie on the coast—viz., *Congavata*, at Mallray, *Axelodunum* at Maryport, *Gabroseutis* at Burrow Walls, near Workington, and *Tunnocelum* at Moresby, near Whitehaven, where a small natural harbour formerly existed.

Olenacum and *Virosidum* remain, and these, if the *linea* is continued, should be south of Ribchester, possibly at Wilderspool, near Warrington, and Brough, near Buxton. This arrangement suggests that a large part of the reduced garrison of Britain was employed in watching the hill tribes of the central mountain chain, and that the troops included in the second section of the *Notitia* list guarded the eastern and northern valleys, especially as we get a *linea* of *Lavatrae* (Bowes), *Verteræ* (Brough), and *Braboniacum* (Kirby Thore). *Præsidium* may have been Brough-on-the-Humber. *Danum* has been identified with Doncaster, and *Morbium* may be placed at Templeborough. Placing *Arbeia* at Almondbury, *Dictis* at Ilkley, and *Concangium* at Bainbridge, near Askrigg, we come to the *linea* mentioned. Longovicum seems to be Lanchester, in Durham, and the intervening stations of *Maglova* and *Magæ* may possibly be found at Whitley Castle, near Alston, and Old Town in Allendale. If the last station, *Derventio*, were Ebchester, the *linea* would end only fifteen miles from Segedunum, where the "*item per lineam valli*" section begins; but this would involve a change

of name, and perhaps *Derventio* is an outlying station on the Yorkshire Derwent. The paper was accompanied by maps and illustrations. An interesting discussion followed the paper, in which the chairman, Mr. Emanuel Green, Mr. Edmonds, Mr. Williams, and others took part.

A quarterly meeting of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND was held on April 24, Mr. J. R. Garstin in the chair.—Mr. T. J. Westropp, M.A., M.R.I.A., read a paper entitled "Notes on Injuries to Certain Forts," in the course of which he related instances of damages to certain ancient buildings of this class.—Dr. Costello, in the course of a short speech following the paper, suggested that the Congested Districts Board and the Estates Commissioners should be communicated with, with a view to the protection of these old structures while the process of the dividing up of the land in Connaught was taking place. Mr. Martin J. Blake, a member of the society, read an interesting paper on the subject of "Sir Thomas More: His Descendants in the Male Line." Both papers were referred to the Council for publication. At the conclusion of the proceedings some stone implements and bronze objects were exhibited by Mr. Garstin.

At the April meeting of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY, Dr. W. E. A. Axon called attention to a unique "pardon" or "indulgence" preserved in the Chetham Library, and referred to others printed in the beginning of the sixteenth century, and now preserved in the British Museum, Lambeth Palace, and John Rylands Library. One of these in the British Museum offers an indulgence for five years, five Lents, and two thousand four hundred and four score days to all who subscribed to the relief of certain merchants. Why they should need alms was not explained in the British Museum pardon, but at Lambeth and at the John Rylands Library there are pardons of about the same date in which merchants are said to have been taken prisoners by the Moors, and the collectors of money for their aid were empowered to give these indulgences as a reward to the charitable. The similarity of these documents suggests the existence of professional "distressed merchants" living upon the philanthropy of the benevolent. The sale of such indulgences in England was profitable to the King as well as to the Church, for Leo X. had granted a third of the receipts to Henry VIII.

Mr. Basil Pendleton, in a paper on "Some Cistercian Abbeys in England: Their Plan and Arrangement," selected Fountains Abbey in Yorkshire as the best example to study, and gave a minute description of the abbey church and the monastic buildings surrounding the cloister. He said that it was a double establishment, housing two distinct classes of inmates, monks, and lay brethren, the former being concerned with the religious side of the monastery, and the latter doing all the work necessary for the cultivation of the land, the supply of food, and the daily needs of the community. In the church itself a marked distinction was made between the two classes, the monks occupying the east end and the lay

brethren the west, the church being divided by means of screens. The rules of the Order originally prohibited the building of towers and elaborate east ends to the church, but when the rules were relaxed in course of time these features were added. Mr. Pendleton also described the infirmary, guest-houses, and the other monastic buildings which did not form part of the cloister group, and mentioned the Abbot's house at Kirkstall as one of the finest examples of a house of its period. Special attention was paid to the system of sanitation adopted by the monks, and it was explained that the river, which is always found near a Cistercian abbey, was used for this purpose, in many cases its course being diverted to pass under the buildings requiring sanitary arrangements. Although Mr. Pendleton chiefly described Fountains, he also constantly referred to the abbeys at Furness, Tintern, Netley, and Rievaulx, and showed a large collection of ground plans and views illustrating the various abbey buildings, and indicating the typical plan adopted by the Order.

A meeting of the CAMBRIDGE ANTIQUARIAN SOCIETY was held on April 30 in the lecture-room of the Archeological Museum, when Miss Layard, of Ipswich, read a paper on "Palæolithic Implements found in Ipswich." The President of the Society (the Rev. F. G. Searle) was in the chair. The lecture was illustrated by excellent lantern-slides.

At the meeting on May 7, Mr. W. M. Fawcett in the chair, Mr. J. W. Clark, the University Registrar, read a paper giving some information about the library of the Benedictine monastery of La Chaise Dieu in Auvergne, which, founded in the year 1043, and situated 3,553 feet above the sea, became one of the richest and most celebrated in France. He illustrated his remarks with a number of photographs of the exterior and interior of the building, showing in addition to the library, the majestic church, as well as a view of the monastery, from old prints, displaying the whole of the buildings, which were surrounded by fortifications, these having been built between 1378 and 1420. The library, said Mr. Clark, is about 85 feet long by 15 feet wide, but the former measurement must be received with caution, as it was now subdivided into a number of small rooms, used for official purposes by the Mayor of the town. His measurement was, therefore, taken from the outside. Each bay had a window of a single light, divided by a transom. He examined carefully the north wall, both inside and out, but he could find no trace of windows, and the same might be said of the west gable. An interesting peculiarity was that each window had one stone seat, placed against the east jamb. It was stated that the library contained 5,853 volumes when the house was suppressed, and further, that a number of these were in the parochial and communal libraries at Brionde. He hoped that that was the case, but in the catalogue of the MSS. in the public library of Brionde he found only seven MSS. enumerated; none of them came from La Chaise Dieu. This library deserved special attention as being, so far as he knew, the only specially monastic library over a cloister which has survived to the present time.

Dr. James described the tapestries in the church

of the same monastery, and also some at Aix, in Provence. He exhibited some photographs of the latter, which deal with the life of Christ, depicted in twenty-six scenes. The tapestry he had discovered was made in the year 1511. It was stated to have been purchased for 1,200 crowns, and brought from London. Further investigations, however, left no room for doubt that the tapestry once adorned the choir at Canterbury Cathedral.

The annual general meeting of the SUFFOLK INSTITUTE OF ARCHEOLOGY was held on April 20, the President (Sir W. B. Gurdon) in the chair. After the usual formal business, Mr. C. Partridge, junr., brought forward a motion "That a scheme be organized for the transcription of all monumental inscriptions in Suffolk churchyards, and that, if necessary, the Institute be asked to sanction expenditure thereon." Mr. Partridge said he thought something ought to be done to preserve these inscriptions, as they were very valuable, and every year the old stones were becoming fewer and fewer. He proposed that they should send a circular to every clergyman throughout the country, asking him to get the inscriptions in his own churchyard copied. This would be a very small matter if everyone worked. There were 528 ecclesiastical parishes in Suffolk, of which about 70 had already been done, leaving about 460. If the inscriptions were copied and sent to the Institute they would have preserved a record of all the monuments of the past. As to printing them, that could be left to the future, but when they had obtained the manuscripts they might charge non-members a fee for consulting them, which might add a little to their funds. The Marquis of Bristol seconded the motion, and after considerable discussion, it was decided that the incumbents throughout Suffolk be requested to transcribe the monumental inscriptions within their churches and churchyards, and send copies to the librarian (the Rev. Sydenham H. A. Hervey) for preservation by, and the use of, the Suffolk Institute of Archaeology. Later Mr. P. A. Turner called attention to the state of the ancient stained glass in Gipping Chapel. He stated that he had been making drawings of the chapel, which was a beautiful specimen of the late Perpendicular time, and as the glass was most interesting, he thought an effort should be made to preserve it. At the conclusion of the meeting, Miss Layard exhibited a number of enamelled brooches of the sixth century period, which she had that day discovered at what was an Anglo-Saxon burial-place in Suffolk, and the specimens were inspected with much interest by the members of the Institute.

The annual meeting of the HAMPSHIRE ARCHEOLOGICAL SOCIETY was held at the Church House, Wolvesey, Winchester, on May 3. Before the meeting the members visited the cathedral to hear an account of the repairing work at present in progress, and to inspect what was being done. Mr. T. G. Jackson, R.A., the consulting architect, was present, and explained the defects and the plans for reparation in detail. At the meeting which followed Lord Winchester was elected president. A suggestion that a collection of the late Mr. T. W. Shore's valuable papers

should be published in volume form was referred to a sub-committee. In the course of the proceedings Mr. Dale outlined the programme for the summer's excursions. The first would be on May 16, when the club would go to Shide, Newport, to see the seismographical apparatus. On May 23 the Rev. J. E. Kelsall had arranged a Nature Study tour in New Forest. On the third Wednesday in June they would meet the Geological Society at Sandown, and about June 13 or 15 they would go to Thruxton, which was visited seventeen years ago. He also suggested an excursion to Cowdray Park, Midhurst, and Trotton; to the restored church at Corhampton, at the invitation of the Rev. H. Churton; and to Basing House.

At the meeting of the SOCIETY OF BIBLICAL ARCHAEOLOGY held on May 9, the paper read was by Dr. Pinches on "The Babylonian War Gods and their Legends."

At the April meeting of the RUTLAND ARCHAEOLOGICAL SOCIETY, Mr. Sandall presiding, Mr. G. Phillips read a paper on "Horse-shoe Folklore," a subject eminently appropriate to a county which has a horse-shoe for its badge. Mr. Phillips gave accounts of several curious horse-shoe customs; first, of course, that connected with the Castle at Oakham, into the origin of which the speaker went in some detail, though information on this point is somewhat vague. The Ferrers family, one of whom built the Hall of Oakham Castle in the twelfth century, bore the device of the horse-shoe on their shield of arms, doubtless in reference to the office of Chief of the Smiths held by one of this family under the Conqueror, and in this connection Mr. Phillips had an interesting note of the discovery in 1862 at Duffield in Derbyshire of some Norman pottery on which the badge or device of the horse-shoe appeared. Duffield Castle was in the possession of the Ferrers family from the Conquest till the reign of Henry III.

Another curious horse-shoe custom exists at Lancaster, where a shoe is "renewed" every seven years at a certain street corner. The old shoe is taken up and a new one, marked with the date, substituted, the ceremony being attended with feasting and good cheer. This custom is said to date from the occasion when John of Gaunt's horse cast a shoe at the spot.

As regards superstitions connected with horse-shoes, and their supposed efficacy in averting ill-luck, Mr. Phillips had some interesting matter to lay before his hearers, and many curious quotations from early authors were given. The veneration of horse-shoes in many Oriental countries was also touched upon, and an attempt was made to ascertain the origin of these beliefs. Among the theories put forward by various writers may be mentioned the Crescent Moon and the Serpent. At the close of the paper there was a short discussion, in the course of which the Rev. E. A. Irons stated that when examining at Burley-on-the-Hill some documents of the early part of Elizabeth's reign, mention was found to be made of the horse-shoe custom at Oakham in terms which showed it to be even then of long standing. It would appear, therefore, that the popular attribution of the custom to Queen Elizabeth is erroneous. Moreover, the word *equitans* is invariably used in speaking of

the claiming of the horse-shoe, showing that the demand can only strictly be enforced in the case of a peer who *rides* into Oakham. Mr. Irons' theory of the origin was stated—namely, that it was a precaution on the part of the owner of Oakham Castle when another powerful noble entered his domain, and that the visitor's horse was thus temporarily and partially disabled to insure the rider not doing any mischief while he remained within the other's territory.

The first excursion of the season of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY took place on May 12, when a numerous party visited Adel Church and Kirkstall Abbey. Driving from the Kirkstall station through the pleasant neighbourhood of Headingley, the party first visited Adel, which is one of the finest examples of Norman architecture in the kingdom. Mr. J. A. Clapham read an account of the church, which was founded between A.D. 1075 and 1130, and described the fine porch and the figures which adorn it. In the interior the chancel arch is perfect in its proportion, and is beautiful of its kind as can be. It is at once simple and massive, yet richly adorned, and draws the eye and the heart first towards it, and then beyond it to the lovely Norman windows at the east end of the chancel. In 1686 the roof fell into decay, and a flat ceiling was placed over the nave. The roof of the nave was restored by Mr. Street, the celebrated Gothic architect, in 1879. From Adel the antiquaries drove to Kirkstall Abbey, which is one of the finest ruined abbeys in the country, and would be much more highly prized if it were not situated between two large cities, and close to a dirty river. It is a very fine specimen of late Norman, and the nave and chancel are so perfect that the late Mr. Edward Ackroyd proposed to restore it. It is well known that Colonel North bought the estate from the Earl of Cardigan, and presented it to the city of Leeds, and lovers of antiquities will say that the Corporation have admirably done their best to preserve the ruins, and it is a credit to the authorities of Leeds. Under the leadership of the official guide, the party, commencing at the cloisters, viewed the refectory, the abbots' hall and house, the hospitals, the chapter-house, the transepts, the sanctuary, the choir, the nave, and the front entrance.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

A MANUAL OF COSTUME AS ILLUSTRATED BY MONUMENTAL BRASSES. By Herbert Druitt. With 110 illustrations. London: *Alexander Moring, Ltd.*, 1906. Demy 8vo., pp. xxii, 384. Price 10s. 6d. net.

The subject of this substantial volume was touched upon two or three years ago in the *Antiquary* in some capital articles on Essex brasses as illustrating

Elizabethan and Stuart costume, from the pen of Mr. Miller Christy—articles which Mr. Druitt seems to have overlooked, though he mentions other papers by Mr. Christy on brasses; and the footnotes to the volume before us show that he has a wide acquaintance with the large but scattered literature of the subject. We may say at once that Mr. Druitt's book, which shows proofs on every page of careful and laborious research, is one of the most valuable contributions to the literature of "Brasses" which has been made for many years past. After a full introduction—treating of the classification, history, distribution, etc., of brasses, of palimpsest brasses, of some continental examples, and of the main groups of costume—Mr. Druitt proceeds to discuss in detail costume on brasses under the headings: ecclesiastical, academical, military, civilian, legal, and female. Under each head a wealth of examples is given. In a book of this kind the illustrations necessarily form a very important feature. One or two of the figures are rather small, thus rendering the study of details of costume somewhat difficult; but for the most part they are on a sufficiently liberal scale, and are capitally reproduced. Mr. Druitt mentions that it was originally intended to print a bibliography at the end of his book, but it had to be left out, as it would have unduly increased the size of an already portly volume. We are glad to hear, however, that he proposes to issue it in a separate form, with additions, at a later date. The fullest bibliography of the subject which has yet been printed, so far as we know, is that appended to the Rev. H. W. Macklin's useful handbook on *Monumental Brasses*; but that does not profess to be exhaustive, and a complete guide to "Brasses" literature, so much of which is scattered through the pages of the transactions of archaeological societies and of local and antiquarian periodicals, is certainly a desideratum.

Mr. Druitt's workmanlike volume is a solid and valuable addition to that literature—a book which, apart from the fascination it must have for all interested in brasses, will be of the greatest service to students of costume.

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THE LIFE AND LETTERS OF JOHN COLLINGWOOD BRUCE, LL.D., F.S.A. By his son, the Right Hon. Sir Gainsford Bruce, D.C.L. Portrait. Edinburgh and London: *William Blackwood and Sons*, 1905. Demy 8vo., pp. xiv, 408.

In this handsome volume Sir Gainsford Bruce piously traces the life of a man who not only left his mark on antiquarian research, but was an able teacher, a devoted minister, and a leader in many forms of religious and philanthropic work. Large use is wisely made of Dr. Bruce's letters. His best-known work, from an antiquarian point of view, was, of course, that connected with the Roman Wall; and the account of Bruce's first wanderings along the line of the Wall, with liberal extracts from his letters, written as he went along, makes interesting reading. It is unnecessary to refer in detail to the various publications and antiquarian researches which made the name of John Collingwood Bruce familiar to antiquaries all over the country. The extracts here given from his letters, and from those of the Duke of Northumberland and others interested in his labours,

are pleasant to read, and throughout the volume Bruce's letters reveal the kindly, unassuming nature of the man. His son remarks in the preface that this book "is the record of a life not marked by stirring incidents, but occupied in scholastic duties, in quiet and unostentatious literary and antiquarian research, and in the earnest endeavour to extend the influence of religion and philanthropy." Such a record offers no element of excitement, but it is good to read and enjoy.

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MONUMENTAL BRASSES IN THE BEDFORDSHIRE CHURCHES. By Grace Isherwood. With illustrations drawn by Kitty Isherwood from rubbings by the authoress. London: *Elliot Stock*, 1906. Demy 8vo., pp. 68. Price 3s. 6d.

The Bedfordshire brasses do not include any very remarkable examples; but they are fairly abundant and representative of the various classes of such memorials. The oldest is a fourteenth-century example at Wymington, while at Elstow is one of the two remaining brasses to abbesses in England. Miss Isherwood has done a useful piece of work in preparing this apparently exhaustive record of her county's brasses. Her descriptions and notes on families are short, but as a rule sufficient. It is a pity, however, that she did not get someone more familiar with Latin than she herself appears to be to revise her pages. There are some strange forms which in one or two cases may be misprints, but in others are probably misreadings. The illustrations are very clear and creditably drawn, though direct reproduction by photography, or by photography from rubbings, is a preferable method as insuring absolute accuracy. These slight drawbacks notwithstanding, Miss Isherwood is to be thanked for her conscientious and useful work.

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NORTHAMPTONSHIRE. By Wakeling Dry. With map and many illustrations. London: *Methuen and Co.*, 1906. Small pott 8vo., pp. xii, 172. Price 2s. 6d. net.

There is a considerable falling off in this, the latest issue of Messrs. Methuen's "Little Guides," several of which have earned a well-merited reputation. It is illustrated with some exceptionally pretty photographic pictures; but not a few will regret the abandonment in this issue of the black and white style of art illustration which was so effectively used in its predecessors for other counties. As to the letterpress, those who know this county, with its exceptional wealth of fine churches and of every kind of domestic architecture, will be amazed at its omissions. Though most of the better known churches and large houses of repute have more or less accurate descriptions, sometimes quite out of proportion with their importance, not a few of the most noteworthy examples of noble church architecture are passed by in silence, whilst the remarkable number of characteristic stone cottages and small houses of sixteenth and seventeenth century dates that are to be found at Collyweston and other villages in the north of the county are also ignored. It is strange to find that so memorable and almost unique an example of late Jacobean work, dated 1622, as the school at Burton Latimer is ignored. As to

remarkable details in old parish churches which many a tourist would be glad to learn of and to visit, most of the more striking are omitted; such are (to name but three out of two or three score that we cannot find in these pages) the ancient interior clock-dial and the once fine wall-paintings at Raunds, the upper piscina drain at Maxey pointing to a former altar on the rood-screen, and the remarkable wall-painting of the descent of the Holy Spirit at Holcot.

The pages are sprinkled with a fine crop of carelessly overlooked printer's mistakes, such as "Pope Rolls" for "Pipe Rolls"; but there are a yet larger number of curious blunders which cannot be laid on compositors' shoulders. Thus on p. 243 the compiler of this guide goes out of his way to say that "Thorpe Malsor was overlooked by the compilers of Domesday," and seems to take credit to himself for discovering the place! But the writer is maligning the character of the Conqueror's commissioners; had this writer but taken the trouble to consult the Northamptonshire Domesday, he would have found Thorpe Malsor duly entered. This curious falsity is the more remarkable as the writer has apparently studied Mr. J. H. Round's Domesday in the recently-issued volume i. of the Victoria History of the county, for on p. 190 he gives the almost uselessly vague reference as to the Cluniac Priory of St. Andrew—"see Round for date of foundation." It happens that Mr. Round ingeniously works out its date in his Introduction to the Northamptonshire Domesday in the work just cited; but no one who had not seen the article would find it from such a reference as this, for there are very many authors of the name of Round, and Mr. J. H. Round's own works run to very many volumes.

* * *

HORFIELD MISCELLANEA. By the Rev. Fanshawe Bingham, M.A. Eleven illustrations. Portsmouth: *W. H. Barrell* [1906]. 4to., pp. 125. Price 5s. net.

Horfield is a small parish near Bristol, and the subtitle of this well-printed miscellany is "An Account of Horfield from Early Times to 1900." Although small, the place presents sundry points of interest. Some years ago an account appeared in the *Antiquary* of the seal of the Hundred of Langelai, in the county of Gloucester, in which Horfield is stated in Domesday Book to be. The Statute of Labourers, 1388, provided that all persons quitting the service in which they were bound should produce a pass, sealed with the King's seal; each hundred, rape, city, or borough had to provide a seal, having the name of the county around it, and the name of the jurisdiction athwart it. The seal is here reproduced, with the account written by Dr. Cox in the *Antiquary* at the time of the seal's discovery. By Horfield Common is the curiously named "Quab" farm. Mr. Bingham quotes the definition from Johnson of "quab" as a kind of fish, and accounts for the name of the farm by the near neighbourhood of a pond, which is believed to have been once a fish-pond. Another meaning for "quab" is a bog or quagmire, but as the spot is very far from being miry or quaggy, the first derivation may be admitted to hold the field, though on its merits it is hard to feel satisfied with it. Then, in a field near the Rectory

there is a tumulus, or what is left of one, which Mr. Bingham discovered, but found to have been already rifled. Other chapters deal with the parish church and its history, the parish registers, church enlargements, anecdotes connected with ecclesiastical matters and happenings, the schools, charity funds, and various details of parochial work and organization. Mr. Bingham has clearly spent much conscientious labour on the preparation of this volume, and although some of the detail relating to modern matters and parish work is hardly of general interest, yet there is much in the book to commend. The volume is handsomely illustrated, chiefly by good views of localities. Mr. Bingham is to be thanked for what is, on the whole, a useful contribution to the literature of parochial history. Copies may be obtained direct from the author at 3, St. Andrew's Road, Southsea.

* * *

LETTERS OF CADWALLADER JOHN BATES. Edited by the Rev. Matthew Culley, of Coupland. Kendal: *T. Wilson*, 1906. 8vo., pp. xiv, 192. Price 10s. 6d.

The early death of the late Mr. Bates was a great loss to the archaeologists of the Northern Counties. Mr. Bates was a many-sided man, touching life at many points, and warmly interested in many aspects of study and research. On all matters relating to the history of the North of England, especially during the early and mediæval periods, he had at his command wide stores of learning. The letters printed in this slim, paper-bound volume have been selected chiefly for their antiquarian interest. They are written to various correspondents, and show how keenly interested their writer was in everything relating to the history and archæology of the North. They abound in suggestive remarks and in acute criticism; while between the lines can be read the kindly thoughtfulness, the ever-ready courtesy and willingness to help, that marked the man. There must be many antiquaries both in the North and elsewhere who will be glad to possess this interesting, well-printed memorial of Cadwallader Bates. Mr. Culley supplies an appreciative preface, and there is a good portrait by way of frontispiece.

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THE NATURAL HISTORY OF SELBORNE. By the Rev. Gilbert White, M.A. Rearranged and classified under subjects by Charles Mosley. London: *Elliot Stock*, 1905. Crown 8vo., pp. viii, 266. Price 6s. net.

The first thought which occurs to one on looking into this attractively produced volume is one of surprise that the excellent idea here carried out was not acted upon long ago. Endless editions of White's classic have appeared since its first publication in 1789, but none has been based on the idea of classification. Mr. Mosley brings together from the letters the references and allusions of various dates to different groups of subjects, indicating in the margin the letters used. It must not be thought that this means a cut-and-dried collection of brief extracts under formal headings. Mr. Mosley deftly weaves his extracts, so that in its new arrangement the book is hardly less interesting to the general reader than in its original form, while to the student its usefulness is greatly enhanced. A capital idea has been very well

carried out, and the book should find a very large public. As a frontispiece the volume has the quaint folding plate of the view of Selborne which appeared in the first edition of 1789. There is a good index.

* * *

FROM PALEOLITH TO MOTOR CAR; OR, HEACHAM TALES. By Harry Lowerison. Sixteen illustrations. London: *A. J. Whiten*, 1906. 8vo., pp. xii, 211. Price 3s. 6d. net.

A volume of short stories hardly seems to come within the *Antiquary's* province, but these are stories on an unusual plan. Mr. Lowerison, who lives at Heacham, Norfolk, has hit upon the happy idea of writing a series of stories illustrating life in that corner of East Anglia from prehistoric times to the present day. The late Grant Allen did something of the sort in his *Annals of Churnside*, but Mr. Lowerison is far from being a mere copyist. The first tale is of paleolithic man, the next of his neolithic successor, the third of a Bronze Age family; and so on through the ages Mr. Lowerison takes his readers with a brief story of Romano-British days; of the successive comings of the Anglians, the Danes, and the Normans; of mediæval days in various aspects; of the era of the "Great Pillage"; of Stuart, Hanoverian, and, finally, Victorian times. The action of each tale passes in Heacham or its vicinity. The archaeological and other details, as a rule, are correct, and in keeping with the period illustrated, though a sixteenth-century villager would not have said: "Leave it at that" (p. 149). The earlier stories are much the best. Mr. Lowerison is too apt to view mediæval matters from a modern standpoint, and in the later tales his socialistic bias is too insistent. Despite drawbacks, however, the author may be congratulated on successfully carrying out a good idea. The archaeological notes at the end of the book are to the point. The illustrations of implements, localities, and buildings are good and appropriate.

* * *

PEEPS INTO THE PAST. By F. E. Tyler. With illustrations. London: *A. H. Stockwell*, 1906. 8vo., pp. 136. Price 3s. 6d. net.

Mr. Tyler's chapters deal for the most part with well-worn topics—the Gordon Riots, St. Bartholomew Fair, Some Famous City Fires, The Bear Gardens at Southwark and Old Bank Side, Newgate Prison, the Cock Lane Ghost, and the like. There is nothing very fresh, but the articles, though slight, are readable, and may induce some readers to further exploration of the great field of London literature. The illustrations show City scenes of bygone days and of the present time; one or two of old-time fire brigade appliances are of interest.

* * *

THE SPURGEON FAMILY. By W. Miller Higgs. Illustrations. London: *Elliot Stock*, 1906. Crown 4to., pp. x, 54. Price 6s. net.

The name of the great Baptist preacher is still a power in very many parts of the world, and there must be many of those who regard the memory of Charles Haddon Spurgeon with reverence and affection who will be interested in the results of Mr. Higgs's labours, which are here presented in so handsome a form. Mr. Higgs gives not only a full account of the family and descent of the famous preacher,

but also notes on the family in general, particularly the Essex branch, from 1465 to the present day. The varieties in the spelling of the name have been many and curious. Copies of a number of Spurgeon wills are given, and the illustrations include portraits and a reproduction of the marriage certificate of an Elizabeth Spurgeon, witnessed by Nelson when a boy of ten. He signed "Horace," which was altered to "Horatio" by his father. There is also a sheet pedigree of the family. Any profit arising from the sale of the work will be divided between the Orphan Homes founded by Mr. Spurgeon and the poor of Halstead, Essex.

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THE MANOR AND PARISH CHURCH OF HAMPSTEAD AND ITS VICARS. By J. Kennedy, M.R.A.S. With 10 Illustrations and Map. London: *S. Mayle*, Hampstead, 1906. 8vo., pp. x, 149. Price 4s. net.

The early history of the manor and that of the church of Hampstead are very closely associated, as both manor and church belonged to the Benedictines of St. Peter, Westminster. In 1539, on the dissolution of the monastery, both passed into the hands of the Bishop of Westminster, and it was not until the abolition of that bishopric in 1550 that they began to part company. The materials for the early history of the manor are, however, much more abundant than those relating to the early history of the church and of those associated with it. Mr. Kennedy remarks that in the 550 years from 986 to 1539 A.D. "we have only the casual mention of three incumbents, the one a rector, the other two curates, and about none of them do we know anything." So, although the author of this well-printed and nicely-produced volume is able to trace the manorial history with considerable fulness and tolerable certainty, his chapter on the ecclesiastical history of the parish is slight, and confined to questions not personal, but relating to the date of the church, and the time when Hampstead became a parish and the church a parish church. Mr. Kennedy is able to show that the opinion which has hitherto prevailed that the church originated as a chapelry of Hendon, and became a parish church about 1598, is wrong. He demonstrates that the church existed before the year 1312, and was even then a parish church. The connection between the churches of Hampstead and Hendon began in 1461 and ended in 1477. Mr. Kennedy describes it as "an irregular transfer of the cure of the parish to the Rector of Hendon, carried out by the monks, on their own authority and in defiance of all law," from a financial motive, and gives good reasons for the description. The whole chapter is very interesting. The later history of the church and the succession of vicars are treated in considerable detail. There are various appendices, containing documentary matter, and a good index. The illustrations include portraits of eighteenth and nineteenth century vicars, and views of the church at various dates. Mr. Kennedy mentions in his preface that the book was written for, and is published at the expense of, the trustees of Hampstead parish church. Both they and the author are to be congratulated on the publication of a useful, carefully prepared volume, which printers and binders have combined to produce in comely form.

Among the pamphlets before us is an excellent *Pictorial Survey of St. Cuthbert's, Darlington*, by Mr. G. A. Fothergill (Darlington: James Dodds. Price 2s. net). Mr. Fothergill gives a chronological list of pictures and prints of this fine old church, a number of which are well reproduced, and himself contributes a very clever drawing of the church set in a border which incorporates drawings of no less than thirteen objects of antiquarian interest to be found in or associated with the church. An inner border contains thirty different coats of arms blazoned in colour. The idea is novel, but most effectively carried out. Other pamphlets on our table are *Compotus Vicecomitis: Die Rechenschaftslegung des Sheriffs unter Heinrich II. von England*, by Professor Dr. Parow (Berlin: Weidmannsche Buchhandlung); and *Pre-historic Renfrewshire*, by Mr. L. M. Mann, F.S.A. Scot., reprinted from the *Proceedings* of the Society of Antiquaries of Scotland, and containing illustrated notes on the discovery of Bronze Age burials with urns at Newlands, Langside, Glasgow, with a report on the bones by Dr. T. H. Bryce.

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The *Architectural Review*, May, contains the fourth and last part of Mr. A. E. Street's study of "London Street Architecture"; a second chapter of "The Practical Exemplar of Architecture," dealing with chimneys; a first article on "Some Dublin Buildings," by Mr. G. Pinkerton; and "Architecture at the Royal Academy, 1906." All are liberally illustrated.

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The second number of *Northern Notes and Queries* (April) contains a variety of notes, chiefly of biographical and genealogical interest. In the supplement the records of the Gateshead Trade Company are continued. No. 5 of *Northamptonshire Notes and Queries*, March, contains a great variety of matter, including a note on the stone dove-cote at Denton, of which a good illustration is given. In the *Berks, Bucks and Oxon Archaeological Journal*, April, Mr. J. E. Field continues his article on "The Saxon Charters of Brightwell, Sotwell, and Mackney, Berks." Among the other contents we note a readable paper on "Bisham Abbey," by Mr. E. W. Dormer. We have also before us the *East Anglian*, February, with some interesting notes on seventeenth century harvests; the *American Antiquarian*, March and April; *Scottish Notes and Queries*, May, containing much useful matter; and the *Annual Report* of the United States Museum for 1904.



Correspondence.

BULL-RINGS.

TO THE EDITOR.

IN reply to Mr. Le Blanc Smith's inquiry, there were at least three towns in Devonshire where bulls were baited—viz., Cullompton, Totnes, and Plymouth. In the former place there are two large open spaces still

known as the Higher and Lower Bull-Rings. At Totnes the open space at the lower end of the town near the river and bridge, known as "The Plains," was used for the purpose. In 1900, during some excavations made in connection with new sewerage works at this spot, a bull-ring was dug up, which is believed to date from the sixteenth century. In Plymouth, according to Mr. H. Whitfield's *Plymouth and Devonport: In Times of War and Peace* (1900) bull-baiting and cock-fighting were much in favour. Mr. Whitfield says: "The object of bull-baiting was to make the beef tender, and although the sport was discountenanced, the word went round whenever the performance was fixed. The last occasion on which a bull was baited in Plymouth was in 1830, when a large number of people assembled in a field in Gilbert's Lane, Milehouse, and the admission to the entertainment was a shilling. The bull was tethered to the ground, and dog after dog was set loose to worry it preparatory to the slaughter. By degrees the bull turned up the ground to find a refuge for its nose and mouth; and, again and again, one dog was tossed, another gored, a third was caught by the farmer's wife, who ran about holding her apron open, so that she might intercept the pets and break their falls. 'Fresh dog—form a lane!' was the periodical cry as a new trainer came forward to gain experience for his animal and to prove its expertness."

A. J. DAVY.

Abbeyfield, Torquay.

TO THE EDITOR.

The bull-ring which used to exist in the centre of the town street at Kilham, East Riding of Yorkshire, is now inserted in the churchyard wall immediately adjacent.

E. MAULE COLE.

April 30, 1906.

THE TWYNHAM CHARTER.

TO THE EDITOR.

The twelfth-century charter of Baldwin de Redvers the younger, confirming the previous charters of his father, the Earl Richard, and his grandfather, Earl Baldwin, to Twynham Monastery has quite recently been discovered amongst some private papers by W. Jeans, Esq., of Christchurch. It has been lost for about a century, but it has still its much mutilated green seal attached. Mr. Jeans has now handed it over with an English translation of its contents and a short explanatory note, and it is now exhibited in the priory church of Christchurch, Twynham, of which it is a record of the ancient times and possessions.

GEORGE BROWNEN.

[NOTE.—A free translation of the charter, with interesting notes and comments by our correspondent, was printed in the *Bournemouth Visitors' Directory*, April 21.—EDITOR.]

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.



The Antiquary.



JULY, 1906.

Notes of the Month.

LORD CURZON'S action in placing the Indian Archæological Department upon a permanent and improved footing, with a Director-General at its head, appears to have been fully justified already by results. The *Times of India* remarks that the surroundings of the Taj Mahal, once so unkempt and malodorous, are now entirely worthy of Shah Jehan's peerless work. Akbar's tomb at Sikandra has had the entrance pillars restored and a section of the decorative work repainted, so that one may realize the astonishing richness of the original. Fatehpur Sikri, with the monuments of the old Delhis—the Kutab Minar and Humayun's Tomb—is reverently cared for, and Italian workmen are replacing the inlaid work of the Diwan-i-Am in the palace by the Jumna. And these examples, taken from great tourist centres like Agra and Delhi, are typical of what is proceeding all over the country.

The summer meeting of the Bristol and Gloucestershire Archæological Society is to be held in Bristol on July 17, 18, and 19.

During some excavations in a sand-pit at Bexley, Kent, eight prehistoric armlets were discovered. The relics were still burnished, and were at first thought to be of brass; but on examination by an expert, they were pronounced to be of pure gold. The British Museum authorities have expressed the opinion that the armlets are a most valuable

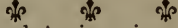
find, dating from at least 700 B.C. There is only one similar specimen in the Museum, and that does not belong to the nation. The armlets are not completely joined together, an opening being left so that they might be placed on the arm.

The remains of what is believed to have been an old British pottery have been found on the site of a new house at Farnham, Surrey. The "find" includes a large quantity of broken earthenware, some grayish, some black and brown. Of the oven only the base remains. This has two flues, and measures 4 feet 3 inches by 3 feet 7½ inches.

In his "Notes from Rome" in the *Athenæum* of May 19 Professor Lanciani says: "A remarkable historical and topographical monument has just been discovered in the vicinity of the Coliseum—viz., an altar set up at the crossing of two thoroughfares, one of which was named Vicus Statae Matris. The altar is beautifully ornamented with wreaths and branches of laurel, and contains the names of the four street magistrates who had borne the expense of its erection in the year 2 B.C. under the Consulship of Caninius Gallus and Fufius Geminus. All these indications are new to us. We did not know that a street of the city bore the name of the Stata Mater (the deity who was invoked to stay the progress of fires), nor that the personages above mentioned had obtained the honour of the fasces in the second half of that year. The name of Fufius Geminus—the author of the famous law Fufia Caninia, by which the manumission of slaves was subjected to stricter rules—had been sought in vain in the Fasti Consulares. In the Codex of Justinian the law is called by mistake *Furia* Caninia, and the mistake naturally increased the difficulties of the problem. Students of Roman institutions will be glad, therefore, to know that the chronology of the Lex Fufia Caninia is now established, and that it preceded by five years the promulgation of the Lex Ælia Sentia, which rendered it even more difficult for slaves to obtain their freedom."

Whilst dredging in the Thames opposite Hampton Parish Church some ballast heavers

recently brought up, from about 7 feet below the bed of the river, two Roman spear-heads. One of these—15½ inches long—was in a good state of preservation, the other being 10½ inches in length. It is believed that they were some of those used by the soldiers of Julius Cæsar's army, who are said to have forded the river opposite the Cherry Orchard, just above the church.



The Hampstead Antiquarian and Historical Society held their first outdoor meeting of the summer session on June 9, when a visit was paid to a number of places of historic interest in Highgate. Finally, the company proceeded to the Old Gate House Hotel, which is said to have been first licensed in 1377, where the ancient ceremony of "Swearing on the horns" was performed in accordance with the old customs and traditions, a certificate of the "freedom" of Highgate being given to each person. In the quaint language of the charge, a "freeman" of Highgate must not eat brown bread while he can get white, except he like the brown best; he must not drink small beer while he can get strong, except he like the small the best; and he must not kiss the maid whilst he can kiss the mistress, except he like the maid the best, or have the chance to kiss them both.



Two ancient crosses have recently been restored. In Wookey churchyard, Somerset, the fifteenth-century preaching cross, which was hacked to pieces during Puritan times, nought being left save the steps and the socket in which the shaft originally stood, has been restored at the expense of Colonel Arthur T. Storer, of Bournemouth, in memory of his deceased wife, whose father was a former vicar of Wookey. No existing sketch or drawing of the original cross in its entirety appears to have been preserved. Hence others in the locality, with somewhat similar date, were taken as suggestions for the new work, especially those at Spaxton, Wedmore, Chewton Mendip, and Stringston. The cross, which is of Ham stone, now stands considerably over 20 feet high. A tall octagonal shaft stands upon the base, surmounted by a crisply carved capital of conventionalized foliage. This carries the canopied head, which is very massive, and

terminates in a graceful spire, crocketed upon its angles, and finishing with an effectively carved finial. The work was carried out by Messrs. Harry Hems and Sons, of Exeter.

The other restoration is in Lincolnshire, where the remains of the very beautiful fourteenth-century churchyard cross at Caythorpe have been erected on the old foundation, and the upper part of the shaft and the canopy restored. The cross stands upon three steps, each 14 inches high. The base to the shaft is an octagon, and from this springs the delicate shaft, crowned by a four-sided canopy, with pinnacles and spirelet. In the base and in the lower part of the shaft are some holes, plugged with lead. These were most probably the means of securing the symbols of the four Evangelists, and the figure of a saint, or the donor. The subjects sculptured in the four canopied niches are Christ on the cross, with figures of SS. Mary and John, the Virgin Mary and Child, St. Vincent, the patron saint of the church, with his emblems, the gridiron and raven, and St. Hugh of Lincoln, the famous Bishop, with his emblem, the swan. The total height of the cross is about 18 feet. Mr. W. S. Weatherley was the architect, while Mr. W. Hearn, of Kennington Road, London, was responsible for the carving.



One of the finest historic churches in France is threatened with utter ruin. It is the parish church of Limourgier, near Narbonne, which dates from the eleventh century, and is included in the official list of ancient places of national interest which are catalogued for preservation. The vaulting collapsed the other day, and it is anticipated that the whole building will have to be pulled down.



An ancient building at Machynlleth has lately been offered for sale by private treaty, which, it has been suggested, was once part of the house in which Owen Glyndwr held a Parliament in 1403. For the block of the sketch reproduced on the next page we are indebted to the courtesy of the proprietor of the *Oswestry Advertiser*. The building, says that journal, "is not a very striking one, and, but for the historic associations which some people believe it to possess, it would hardly attract

the attention of the passer-by. In fact, it suggests at the present day the utility of a barn rather than the magnificence of a parliament house!" Mr. A. G. Bradley, in his *Owen Glyndwr*, says: "Tradition still points out the house at Machynlleth where gathered the first and almost the only approach to a parliament that ever met in Wales. It stands nearly opposite the gates of Plâs Machynlleth, an unnoticeable portion of the street—in fact, a long low building now in part adapted to the needs of a private

oldest relic of our insular Christianity now remaining. Without pinning our faith to the accuracy of the claim, there is, at any rate, no question that it is one of the very oldest and most interesting relics of early Christianity in Britain. That it has been preserved to us at all is due to the fact of its having been buried in the sands from an early period until 1830, when it was once more exhumed, since which time it has been exposed to the ravages of wind and weather, and the hardly less destructive attacks of curio-hunting



OWEN GLYNDWR'S REPUTED HOUSE AT MACHYNLLETH.

residence, and having nothing suggestive about it but the thickness of its walls."

✱ ✱ ✱
Amongst the many relics of a remote past which render Cornwall so rich in attraction for the lover of antiquities, few, if any, surpass in interest the little ruined oratory of St. Piran in the sands at Perranzabuloe. Here we have the remains of the actual building in which one of the early pioneers of British Christianity preached the Gospel to the Celtic inhabitants of the district. It is even claimed for the building that it is the

tourists. A movement has now been set on foot for its preservation by draining the site, under-pinning the walls, and replacing the long-vanished roof, the cost of which, according to the architect's estimate, will be £500.

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In the beginning of this month (says the *Scotsman* of May 28) Mr. Hourston, tenant of the farm of Yinstay, on the Tankerness estate, Orkney, belonging to Mr. Baikie, was engaged in fencing operations, and when digging a hole for a straining post his spade fell from his hands and disappeared underground.

Curious to unravel the mystery, he excavated a few feet off, and breaking through rough masonry, effected an entrance to an underground chamber of very peculiar structure, into which the spade had fallen. Mr. Cursiter, F.S.A.Scot., Kirkwall, who visited the place, has supplied the following information regarding it. On approaching the spot, one cannot fail to observe that the place has been an ancient inhabited site, from the black earth mingled with burnt stones, numerous broken shells and bones, as well as fragments of ancient pottery, which strew the surface of the adjoining field. It is the highest ground in the neighbourhood, and surmounted by a lime-built cairn about 10 feet high, said to have been originally erected by Captain Thomas during his nautical survey of the Orkneys, 1840-1850, from stones dug up at the spot, among which blocks of bright red sandstone foreign to the district figure prominently. Most probably it has been the site of a broch. Tradition tells of a standing stone here, said to have been destroyed by a bauldie, who took it for the devil. The opening to the chamber, which is only 3 or 4 feet below the surface, and only a few feet from the cairn, is very difficult to negotiate, and can only be accomplished feet foremost, working oneself down sideways, and on the back; indeed, the whole internal space and condition do not allow of enough comfort to obtain an accurate survey. With the aid of two candles, however, and assisted by Mr. Hourston, it was in a way explored. It is of an irregular oval shape, about 19 feet long from east to west, and about 10 feet in greatest breadth. The roof, which is flat, is formed of flagstones, and supported upon nine apparently water-worn stones set upon end, forming pillars. The height of the roof is about 2 feet 6 inches, and the pillars number eleven, arranged at the west end in two rows of four pillars each, opposite each other, and three pillars in the form of a triangle at the east end. They are separated from each other at distances varying from $8\frac{1}{2}$ inches to 3 feet, and themselves vary much in size and sectional shape. The floor and walls were so muddy from infiltration that it could not be made out whether it was paved or not, and part of the wall seemed to be solid rock. The real entrance has not yet been discovered.

In the chamber were picked up fragments of deer's horn, bones, and teeth of horned sheep, oyster and whelk-shells, burnt wood, and a few fragments of rather fine pottery.

On May 26, while a party of men were engaged in sinking the foundations for a new railway-bridge across the Foyle, at the town of Lifford, on the Strabane to Letterkenny Railway, they came upon an old wall, believed to be a portion of a castle of the O'Donnells of Donegal. It is situated between Lifford Gaol and the River Foyle, and near to a place known as the "Castle hole." A good deal of curiosity is centred in this discovery, and the excavations will be watched with much interest (says an Ulster paper), especially as it is believed that a subterranean passage crosses the river at this spot which was used by the O'Donnells when attacking their enemies, the O'Neils of Tyrone.

The *Builder* of June 9 had a good article on the Norman church at Steyning, the small but ancient town which lies about twelve miles to the north-west of Brighton. "The peculiar richness of the late Norman work of the interior of the nave," says the writer, "and the dignity of the lofty early clearstory, have naturally attracted the attention of genuine lovers of church architecture both of the past and present." Mr. Bond gives several plates of the nave piers—the capitals of which are of great beauty and variety—in his recent splendid work on Gothic architecture. These excellent ecclesiological articles are an attractive feature of our contemporary.

A Gallo-Roman tomb of quite unusual importance has lately been discovered near Nîmes, on the old Roman road near that leading to Beaucaire. It was that of a young girl, and contained a magnificent cinerary urn of alabaster, a coffer with a golden necklet set with gems, a gold ring with an exquisite cameo representing Eros, an ivory measure, and a large number of vases, phials, and toys in bronze, pottery, and amber, including a superb mirror, one face of which is also of amber. The tomb, in fact, furnished a rare example of the complete equipment of such for the burial of a member of a wealthy family. Both it and the various utensils, etc.,

have now been placed in the Archæological Museum at Nîmes.

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A Paris newspaper correspondent says that the Abbé Brard, Vicar of Creton, has found near the old Roman road at Evreux Chartres quite a Roman treasure buried in a pot, which lay in the ground at the depth of $1\frac{1}{2}$ feet. There were 2,400 coins in the pot. They bore the effigies of Julius Cæsar, Augustus, Marcus Aurelius, and other Roman Emperors and Empresses. There were also numerous medals commemorative of battles. All the coins are in a good state of preservation.

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The National Museum in the Baths of Diocletian, Rome, has received a magnificent addition in the old Roman bronzes submerged in the Lake of Nemi for nearly 2,000 years and brought to the surface in October, 1895. These have been placed in a small upper room, which has just been opened to the public. Most of the exhibits are ornaments taken from the two Tiberian ships which it is hoped one day to raise from the depths of the lake. Chief in importance is a splendid Medusa. A strongly-modelled arm and hand in the true archaic style is also of extreme interest, while the lion, hyena, and wolf-heads, with rings pendant, are wonderful specimens of their kind. Some remains of the old timber-work, thickly studded with giant nails, are also included in the collection. Signor Borghi, to whose enterprise the recovery of these gems of ancient art is due, was offered £12,000 for the collection by the New York Museum. The provisions of the Pacca law, however, stood in the way of exportation, and the whole of the objects were acquired by the Italian nation for £5,040.

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"Mr. Garstang, whose return from Egypt was recorded last week," says a writer in the *Liverpool Daily Courier* of June 9, "reports to me that he has had one of the most fruitful periods of work in his experience as an Egyptian archæologist. After finishing some work left over from last year at Esneh, he pushed on into Nubia on the search for traces of prehistoric man. At Kostamneh he was fortunate to discover a prehistoric burying-ground; he found here about two hun-

dred graves absolutely undisturbed, rich in vases, copper implements, and the like, *trouvaille* of great value for the understanding of the life of that far-off time. Kostamneh appears to have been a stage on the journey of prehistoric man from Somaliland down into Egypt; for many, clearly, a last halting-place. The authorities of the museum at Cairo have generously waived their claim to the archæological treasures found at Kostamneh, and Mr. Garstang has brought them to Liverpool. This does not exhaust Mr. Garstang's discoveries. He went on to Abydos, the most famous necropolis in all Egypt, and was successful in discovering there some inscriptions of the Hyksos time, which he regards as of great historical importance. This success is the more gratifying in that Abydos has been regarded by some archæologists as an exhausted field."

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An exhibition of Mr. Garstang's important collection of Egyptian antiquities has just been opened in the upper transept of the Lord Derby Museum, Liverpool. There will be two exhibitions of Egyptian antiquities in London this month (July). The Egypt Exploration Fund will have an exhibition in the rooms of the Society of Biblical Archæology, in Great Russell Street, of the antiquities obtained by Professor Naville and Mr. Hall by their explorations at Der-el-Bahri. Professor Petrie will show, at University College, the results of his extensive explorations in Lower Egypt. There will also be some interesting objects from the Jewish temple built by Onias.

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Dr. Marcel Baudouin and M. G. Lacouloumère have communicated to the Society of Anthropology of Paris an account of their discovery at Plessis au Bernard (Vendée) of a fallen dolmen, called the Dolmen of the Scaffold, and of their excavations and partial reinstatement of it. The same authors have communicated to the Prehistoric Society of France an account of their discovery of a megalithic structure at Morgaillon, and have published a work on the prehistoric remains at Apremont, both in the same department.

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Mr. L. Maclellan Mann, F.S.A. Scot., records the discovery of a fine earthenware cup

lying horizontally, under many feet of sand, in a sand-pit near Bathgate, Linlithgowshire. The vessel, writes Mr. Mann, is of the "drinking-cup" class. It has been decorated by impressing into the soft clay (before the clay was fired) a thin, tightly-twisted cord. The cord was most carefully wound spirally fifty-nine times round the exterior of the cup and three times round the interior near the rim. Midway up the wall, the cord impressions have become blurred before the clay was fired. The artist has very neatly imitated the lines of the cord impressions by putting in a series of little notches over the blurred area, using some pointed tool.

In the *Oban Times* of June 2, Mr. Mann had an interesting article on "The Pre-Historic Hut-Dwellers of Tiree," in which he described a relic bed in Tiree which he discovered in July of last year. Other recent newspaper antiquarian articles worth noting have been "The Cary Family" in *Exeter Flying Post*, June 9; "Bristol One Hundred Years Ago" in the *Bristol Times and Mirror*, June 5; a description of the recent important addition of Thibetan curios made to the Royal Scottish Museum, Edinburgh, in the *Scotsman*, May 17; "The Testimony of our Earthworks" in the *Saturday Review*, June 9; "More About Ancient Swanage," by W. M. Hardy, in the *Dorset County Chronicle*, June 7 and 14; an article by Mr. David MacRitchie, F.S.A. Scot., on some of the inhabitants of Great Britain at the time of the Roman invasion, under the title of "Blue Folk and Green Folk," in the *Glasgow News*, June 14; and a good paper on "Salle Church, Norfolk," with very fine photographic illustrations, in *Country Life*, May 26.

The *Daily Graphic* of June 9 reproduced a photograph of some of the tree trunks, part of the original foundations, which divers have removed from under the east side of the presbytery of Winchester Cathedral. The trunks, which have been made rotten by water, have now been replaced by sacks of Portland cement. Specimens of the logs will be placed in the local museum after they have been carefully dried by a process which is expected to take from six to twelve months.

Mr. Frederick F. Ogilvie has been showing at the Modern Gallery, New Bond Street, an interesting collection of his paintings of Egyptian temples, including the new discoveries at the Temple of Mentuhetep III. at Der el Bahri, and of various places on the Nile.

The work of excavation at Caerwent (the Silurum of the Romans) is to be resumed very shortly. Since last autumn Lord Tredegar has purchased the property adjoining a portion of the site, which was yielding specially interesting results, and he has also bought a large grass field in the north-east part of the city, which will add about five acres to the area available for excavation. The cost of the operations last year amounted to about £250, and the committee are again appealing confidently for support. An official report of this work, which will shortly be issued, will contain a detailed account of the excavation of the southern gateway, which seems to differ in some important particulars from the northern entrance. The other discovery of special interest during 1905 was that of a curious octagonal tank or bath. Some distance to the north of this structure a fine hypocaust was uncovered two years ago, and it is thought the two may have formed part of a public bath, but an intervening garden has formed an obstacle to the complete excavation of the building. The collection of smaller finds turned out in 1905 was more than usually interesting. Mr. A. Price Martin is still acting as secretary, and, as before, the excavations will be superintended by Mr. Thomas Ashby.

The annual general meeting of the Cambrian Archæological Association will be held at Carmarthen from August 13 to 17, under the presidentship of Sir John Williams, Bart.

In next month's *Antiquary* we hope to print the first part of a paper by Mrs. E. S. Armistage on "The Norman Origin of Irish Mottes," the aim of which will be to sustain the contention expressed in the title against the arguments to the contrary urged by Mr. J. T. Westropp in papers which have appeared in the *Proceedings* of the Royal Irish Academy, and in the *Journal* of the Royal Society of Antiquaries of Ireland.

A recent addition to the department of Greek antiquities in the British Museum is a valuable group of antiquities obtained from the Athenian tomb of a young girl. First, there is a curious terra-cotta group representing a girl seated on a high-backed throne. The figure is nude, and made to take out of the seat. The arms are movable, like some of the Egyptian figures, and in the right hand is an ivory dove. There were found in the tomb several objects for women's use; a terra-cotta protector for the knee when carding wool, and a model of a pair of boots.



In the Archaic Room the columns from the Treasury of Atreus, at Mycenæ, which were given to the Museum two years ago by the Marquis of Sligo, have been erected, and the doorway carefully reconstructed. These original columns stood on either side of the doorway, resting on low bases of three steps. They are of bluish-yellow breccia, and are fine examples of the archaic art of the later Mycenaean age, about 1000 B.C.



A Reuter's telegram, dated June 12, says that at the last plenary meeting of the Berlin Academy of Sciences some interesting details were given of the success attained by the Prussian Exploration Expedition to Chinese Turkestan. A letter was read from Professor Gruenwedel, dated "Komura, near Kutcha, February 21, 1906," stating that the Mingoï Caves had been explored, but that the expected find of manuscripts had proved insignificant, the Japanese having cleared most of them away in 1903. Most interesting archæological discoveries, however, were made. Remains were found of persons belonging to a red-haired, blue-eyed race, evidently the founders of the temple in the Mingoï Caves, and bearing garments of unmistakably Iranian origin. A number of huge iron swords were also discovered. Search revealed the existence of further numerous Buddhist frescoes containing many figures. The temple seemed, in fact, to have been a sort of Buddhist Pantheon.



Father Grisar publishes in the current number of the *Civiltà Cattolica* a complete list and description of all the objects which he has discovered in the Sancta Sanctorum

treasury at the Scala Santa—a treasury which he has been the first person to open since Leo X. exhibited the sacred objects to the people nearly four hundred years ago. Father Grisar, says the Rome correspondent of the *Morning Post* under date June 12, found these various objects all contained in a wooden cabinet beneath the altar of the chapel. This cabinet was made, as the inscription on it says, by order of Pope Leo III., who crowned Charlemagne in St. Peter's, and is therefore 1,100 years old. Upon opening this cabinet, Father Grisar found inside it a large gold enamelled cross, upon one side of which are depicted seven scenes from the life of Christ, while the other side is plain. He surmises that this is none other than the famous cross which was discovered by Pope Sergius I. at the end of the seventh century in the sacristy of St. Peter's, and which, according to the *Liber Pontificalis*, contained a piece of the true Cross. Father Grisar thinks that this was also the cross to which Pope Stephen II. affixed the violated promise of the Lombard king, Astolf, in the middle of the eighth century. The cabinet also contained another gold cross set with large jewels, one arm of which is, however, unfortunately broken. Among the other contents were two silver boxes, intended to hold the two crosses, and made by order of Pope Paschal I. in the early part of the ninth century, as is proved by the appearance of his name on one of the boxes. Three other silver boxes have been found, one for the head of St. Agnes, the second for containing that of St. Pudentiana, and the third, originally used, according to the catalogue, as the receptacle for "the sandals of our Lord Jesus Christ." The second of these three boxes still has on its lid four of the twelve original medallions of enamel, as well as the figures of Christ, the Virgin, and St. John the Baptist, while on one side are two fine statuettes of St. Basil and St. Gregory Nazianzen, the author of the "Christus Patiens." Besides these boxes, Father Grisar discovered an ivory casket with a peacock and other birds painted on it, a similar casket of wood and ivory, both probably used for containing relics; an oval case of silver with a representation of the Annunciation upon it; a

fragment of an ivory pyx with a pagan scene ; an ivory tablet depicting the healing of the man born blind ; various reliquaries ; an ancient Agnus Dei ; sponges of St. Praxedis ; and many relics. Finally, he found some very ancient woven cloths, used for wrapping up relics, and the remains of the silver covering of a reliquary, with good thirteenth-century engraving, relating to the death of St. Peter. He therefore assumes that this came from the ancient case which contained the heads of the two Apostles. It will be seen that his discovery is of the highest interest.

At the annual meeting of the subscribers to the Palestine Exploration Fund, held on June 13, Sir Charles Warren presiding, Mr. R. A. S. Macalister, director of excavations, gave an illustrated address on the work accomplished at Gezer during the past three years. When Mr. Macalister began work at Gezer no one expected that he would find the untouched cremated remains of a cave-dwelling race unacquainted with metal, or the undisturbed dead of one of the Canaanite tribes, with their bronze weapons and food-vessels of hand-made pottery, or a Canaanite "high place," with the proofs of infant sacrifice. Yet such discoveries have been made. The permit under which the excavations were conducted expired in September last, and the work at Gezer ceased. The Ottoman Government has been asked to grant a new permit, and a fresh site has been provisionally chosen, in which there is every reason to hope for a successful result. To the objection that the accumulation of measurements of tombs, of facts about pottery and scarabs and other antiquities, had no bearing on the Bible and its message, Mr. Macalister answered that one never knew when a fact apparently of mere archaeological interest might prove full of suggestion for the Bible student. The discovery of a basketful of jar handles stamped with potters' names had smoothed away difficulties in a passage in the Book of Chronicles that had been an enigma to every generation of commentators. But the ravages of dealers, their agents, and their customers were now rapidly impoverishing the archaeological field in Palestine ; wholesale destruction was being wrought in almost every important site in

the country ; and it was therefore necessary to be unsparing of energy, so that the field might be thoroughly explored while it was yet capable of bearing fruitful result.

The *City Press* of June 9 contained an interesting article, with an illustration, on a seventeenth-century cottage—a two-story erection, with a couple of attics of a kind which abound in old country districts—which until a very few weeks ago continued to exist "right in the heart of the city, just where Throgmorton Street empties its teeming throngs into Old Broad Street, and where that busy thoroughfare takes a sweep to the left by the Stock Exchange." The interior was not particularly remarkable, though some of the rooms, most of them completely wood-panelled, had curious peculiarities. But the cottage is gone, and with it one more of the few surviving relics of seventeenth-century London.

The Discoveries of Roman Remains at Sicklesmere, and Villa Faustini.

BY G. BASIL BARHAM.

TOWARDS the end of August, 1904, whilst investigating in a gravel-pit at Sicklesmere, a hamlet distant about two miles south of Bury St. Edmunds, the writer noticed certain depressions in the sides, filled with a fine black earth. These on examination were found to be refuse-pits, evidently, from the nature and condition of the contents, of considerable antiquity. The finding of a fragment of Samian ware at once lent interest to them, as, in spite of the contentions of Camden, Burton, and Talbot, that Bury St. Edmunds marked the site of Villa Faustini of the Iter V. of the *Itinerarium Britanniarum* of Antoninus, no traces of Roman occupation had previously been found so near that town.

A short account of the pits appeared in the *Standard* of September 10, 1904, and in the *East Anglian Daily Times* of the 12th, but in view of later discoveries it may be of interest to briefly mention their contents.

A search conducted, owing to pressure of professional duties, somewhat hastily, resulted in the finding of considerable quantities of broken Samian and Romano-British pottery, together with bones of animals, oyster-shells, and wood ashes. Some fragments of broken building tile, cement, furnace slag, and the like, were also obtained therefrom, together with odd pieces of metal (bronze and iron, nails, etc.), three bronze coins of Faustini II. (A.D. 175), and two silver denarii of Severus Alexander (A.D. 220c).

A search over the neighbouring fields resulted in the picking up of innumerable fragments of Romano-British ware, and inquiries locally proved that these "sherds" were frequently ploughed or dug up.

The deductions made at the time were, briefly, that these were not the pits of a camp, for if so animal bones would be found in quantity instead of being comparatively scarce; that they were probably the pits of two distinct dwellings, as they were evidently co-existent; that they represented the accumulation of a considerable period; and that the dwellings were occupied by persons of wealth and social standing, as evidenced by the quantities of oyster-shells. The bringing of oysters in such quantity from Colchester, a distance of some thirty odd miles, would at that time represent an amount of cost and labour which would be beyond the reach of a poor citizen.

Very shortly afterwards I came across three other refuse-pits in different parts of the gravel-pit, and the great quantity of sherds, etc., placed beyond doubt the fact that a considerable settlement had existed there.

The matter then stood over for some time, as I hoped that the local archæological society might deem it of interest, and give some little time to its investigation. Recently, however, after a considerable lapse of time, I recommenced examination, with results that appear to me of such importance as to justify my making them public.

Sicklesmere stands on the new turnpike road to Sudbury, at the point where the old road through Great Whelnetham meets it, these two roads forming, with the continuing road to Bury, a Y of a fairly broad angle. At the point of intersection, standing high from the

road, is a plantation, and at the back thereof lies the first or, as I may term it, No. 1 gravel-pit. This pit measures some 80 by 30 yards, and in 104 yards showed five refuse-pits in its walls. Immediately below the fork of the Y runs a tributary of the Lark, and on its left bank, distant some 100 odd yards from No. 1 pit, lies a smaller gravel-pit which we may call No. 2. Still further away, distant some 400 yards from No. 1, stands pit No. 3, of very considerable extent. In this pit numbers of the black earth pits have been cut through and their contents strewn to waste, although here and there some workman, recognising something out of the common, has saved a chance lamp, more than usually perfect pot, or strangely shaped piece of bronze. From this pit I have the halves of several mortaria of gray ware, prominently showing the characteristic small pebbles, portions of amphoræ, pateræ, and so on. On account of the height, I have been unable to examine the top soil as I should like, but, from what I have seen and heard from the men employed in the pit, such remains have been very common. I have one gray ware vase, almost perfect, some 33 inches in circumference by 16 inches in height, from this pit.

The space between this pit and pit No. 2 is built upon, and, as the top soil over the black earth is on the average 18 inches thick, nothing of account has been dug up, so far as I can learn, in the gardens—"just a sherd here and there." In pit No. 2 many pottery fragments and coins, in very bad condition, have been found in the top soil, but here, so far as I can ascertain, the black earth pits have not been met with. In the field, and the allotment gardens lying between this pit and the old road, numbers of coins have been picked up, whilst the fragments of tile, pot, etc., are so common that they can be picked from the roadside heaps of stones gathered from the fields.

During the first week in April of this year I went over to Sicklesmere and visited pit No. 1, and found that the men had cut through one of the previously mentioned pits, and had laid bare another lying behind it. This was particularly rich in Samian fragments, and I was fortunate enough to find several things of interest, such as ivory

bodkins, metal, and some bases of pateræ, bowls, etc., with the potter's name intact, a very nice fibula, and a knife in excellent preservation. Mr. C. H. Read, of the British Museum, very kindly identified the pottery as the work of BELINNICI . M. and AELIANVS . M., Gaulish potters of Lesoux, Puy de Dome, of the first century. I also found half a ciborium of red Samian ware, made by DIVIXTUS, a Gaulish potter (A.D. 70-75). A few days afterwards, whilst looking for further portions of this, I came across fragments of five similar bowls of the same maker, as well as bronze pins, ornaments, and the like.

So far, then, we are able to speak with certainty regarding this Roman settlement as follows :

It was a settlement of considerable size, and occupied by people of good position, as shown by the extent covered by the pits and their contents, such as the oyster-shells mentioned, the ivory pins, and the great quantities of Samian ware.

It was a settlement, at any rate, at the beginning of the second century, as shown by the numbers of fragments of first-century ware of similar design. It is, for instance, impossible to imagine that six bowls of the same potter could exist for any great length of time, and then be broken within a short time of one another, and be thrown into the same pit with countless other fragments of first-century ware. The fact that the fragments include portions of practically every variety of pottery, such as Samian, black, gray, red, brown, and yellow, from the rough mortaria to the fine and delicate black ware cups, bears out our contention as to the size of the settlement.

The quantity of rough Romano-British pottery of later date found in the neighbouring fields speaks as to the length of occupation ; the fragments of Saxon pottery as well as the name of the hamlet—Sickle-smere, Siddolaysmere, Sidulvesmere, or Sidulf's mere (?)—show that as the Romans went out the Saxons came in, thus lending strength to the theory that this was a place of good size and importance.

We are, then, justified in assuming that this was a pre-Antonine station, and it was approached by a pre-Antonine road.

Further, there are no traces whatever of any form of fortification. But as means of defence were necessary, in a hostile region, for a first or second century station, it follows that the road was a formed military road along which troops could pass, and were in the habit of passing freely ; and on searching further along the road, which went, as far as can be traced, on to Colchester, we find at Cockfield, some six or seven miles further on, the remains of the great Roman camp called locally the "War Banks."

It thus would appear evident that, previously to the Iter V. of Antonine, a strong, dominant camp existed at Cockfield, covering many acres of ground, thrown across and protecting an excellent military road, and that within a few miles lay what one might term a residential resort, occupied by Romans of standing. It would seem that, now the vexed question of the localities of the stations mentioned in Iters V. and IX. of Antonine are attracting a renewed amount of interest, the probability of this important first or second century settlement being one of the Antonine stations is worthy of more than a cursory thought. I would point out that, taking Colchester to be Colonia, the distance given by Antonine to Villa Faustini is mpm. xxxv., and the distance from Sicklesmere by the road mentioned would be the same. Passing back to the War Banks, or the dominant camp, and then journeying to the north, picking up on the way the Roman villa at Rougham (Eastlow Hills), the burial-place* of which was discovered by Professor Henslow, on to Ixworth, the *Icenos* of the Iter, as suggested by Rev. Canon Raven, of Fressingfield, we make approximately seventeen and a half miles, which compares most favourably with Antonine's statement that from "Villa Faustini to Icenos mpm. xviii." The suggestion that Sicklesmere marks the site of Villa Faustini may be untenable, but at any rate it is worthy of discussion.

* Since writing the above, I have closely examined the pottery discovered in the tomb, and find it the work of, in the case of the simpula, ALBUCCIUS and ILIOMARIS, both of Lesoux, the former early second century, the latter first. There were in the tomb also two pateræ of MICCIO . F. and ALIVSA or ALBVSA, both of which I am unable to place. Perhaps some canederar give the date of these Gaulish potters.

Buckfast Abbey : the "Phœnix of the West."*

BY OLIVE KATHARINE PARR.

IN a number of the *Gentleman's Magazine* for the year 1796 there occurs the following passage :

"On the north side appear the walls and foundations of this once splendid seat of superstition, the abbey church and remains of its tower all lying in such massy fragments that it is scarcely to be conceived by what power so vast a fabrick could be disjointed. The walls appear to be composed of small stones in layers, and a compost of lime and sand, which we supposed to have been thrown on these layers hot, after the manner antiently used in such large buildings, which, incorporating together, formed a mass as solid as the native rock. The ruins of this church appear to be about 250 feet in length, and the ruins of the tower towards the south seem like huge and vast rocks piled on one another."

These words were written concerning Buckfast Abbey in South Devon, and could their writer now see this "phœnix of the west," after the lapse of more than a century, astonishment, and presumably delight, would be his portion. But as he has long since passed into "the silent life," we of the twentieth century must take up the tale which is, indeed, absolutely unique. Tintern, Fountains, Waverley, Glastonbury, and Tavistock still lie in ruins. Buckfast alone has arisen from the ashes of the past, and, more even than that, has reverted to the descendants of her original founders, the monks of St. Benedict.

The earliest extant mention of the existence of this great abbey is a grant by King Canute

of the Manor of Sele, now Zeal Monachorum, near Down St. Mary, twenty-two miles from Buckfast. The exact year of the foundation is lost in antiquity, but it seems probable that it was built in the reign of Edgar, during the monastic revival of St. Dunstan, if not earlier. Its original founders were the "Black Monks," the Benedictines, but it has not always belonged to this illustrious Order. In the twelfth century the abbey passed into the hands of the "White Monks," the Cistercians, to whom it belonged until the Dissolution in 1538.

The possessions of the abbey in early days were very extensive, and it was one of the South Devon centres of learning and industry. In the reign of Edward the



ANCIENT ARMS OF BUCKFAST ABBEY.

Confessor, or, as Domesday quaintly puts it, "on the day when King Edward was alive and dead," ninety-two villeins, ninety bordars, and sixty-seven serfs were required for the cultivation of the lands in the immediate vicinity of the abbey. But the largest portion of the local industry was the celebrated woollen trade, still carried on at Buckfast and Ashburton, and the track from Buckfast to Tavistock, which was wont to be traversed by pack-laden mules bearing the woollen manufactures of the abbey, is still known as "the Abbot's way." Dom William Giffard, a Devonshire Abbot, in the thirteenth century obtained a royal privilege

* Authorities :

1. Various charters.
2. *Devonshire Society's Transactions*.
3. *Cistercian Houses of Devon*, by J. Brooking Rowe.
4. Oliver's *Monasticon Exoniense*.
5. Churchwardens' accounts of Ashburton, from MSS. of the fifteenth and sixteenth centuries.
6. An unpublished MS. history of Buckfast Abbey in possession of Dr. James Gale of Plymouth.

for a weekly market at Buckfastleigh and a yearly Michaelmas fair at Brent, which are carried on to this day. The abbey also owned lands far and near, such as the manors of Ash, Staverton, and North and South Brent, besides land in the village of Holne (the birth-place of Charles Kingsley), in whose ancient church the Buckfast arms are still to be seen.

Each Abbot of Buckfast, besides being a simple monk and an ecclesiastical dignitary, was also a farmer, a manufacturer, a landlord, and a nobleman with a goodly army of retainers. He ranked as a feudal baron,

meaning "Deerfastness," suggested by the herds of red deer that were accustomed to descend for refreshment to the Dart, upon whose bank the abbey stands. The design of the seal is explained by the fact that the abbey is "S. Mary's," and in a certain act of donation of the thirteenth century, wherein one Richard Bauzan grants all his land at Holne to the abbey, the monks are called by the quaint title, "Deo et *Beata Mariæ* servantibus in loco qui dicitur Buckfast," and Charter Roll, 43 Henry III., M. I., confirms this donation.

Buckfast Abbey was not infrequently an



BUCKFAST ABBEY: REMAINS OF NORTH GATE.

which fact explains his armorial bearings and his title of "Lord." According to Mr. Rowe, the arms of the abbey are: Sable, a crozier in pale argent, the crook or, surmounted by a stag's head caboshed of the second, horned, gules. The seal—an impression of which is appended to the deed of surrender of 1538, this deed being now in the Record Office—is the Madonna and Child under a canopy, with the inscription "*S. Conventus Bucfestriæ*," and the Abbot's private seal is an arm grasping a crozier, with the words: "*Sigill. abb; de Bucfesta*." The origin of the arms is explained by the name "Buckfaesten," a Saxon word

object of regard—though not always desirable regard—on the part of various kings. One of the most interesting of the royal charters concerning the abbey is that of Henry II. confirming the rights enjoyed by the monks under his grandfather, for this charter is signed by Thomas the Chancellor, afterwards St. Thomas of Canterbury. Sad to relate, one of St. Thomas's murderers was a Devonshire man, Sir William de Tracey, who, after the deed, fled back to his manor of Skeradon for refuge. When the terrible news reached the Abbey, the reigning Abbot ordered out his vassals for the arrest of Tracey, who,

however, succeeded in making his escape. But the old proverb,

All the Tracies
Have the wind in their faces,

so well known to Devonians, is said to have originated after the commission of this crime. Another royal charter, granted through the medium of the celebrated Chancellor William Longchamps, and dated at Bury St. Edmunds, November 18, 1189, confirms the abbey privileges besides adding to them.

King John, we are told, exacted from the White Monks the sum of 23,000 marks "brevisimo temporis spatio," in order to carry on his Irish wars; and during these turbulent times His Majesty entrusted his crown jewels and other treasures to the monks of Buckfast for safe-keeping. In 1215 he writes to "my Lord Abbot," requesting that his property may be returned by two of the monks.

In 1281 the Abbot is summoned, at "the suit of the Lord Our King" (Edward I.), to answer for various rights, and, sixteen years later, King Edward visited the abbey in person *en route* from Exeter to Plymton, His Majesty, it is thought, being at that time in need of pecuniary assistance. The old arch of the north gate, under which the King passed on April 1, 1297, is still standing.

In 1372 Abbot John Beaumont received the royal mandate to arm his vassals for the defence of the Devonshire coast after the Spanish victory off Rochelle, and another similar writ was issued in 1377 against "our foes in France." But from then onwards to the sixteenth century the abbey appears to have had a peaceful time, broken by nothing more serious than lawsuits about the Dart fisheries and poaching upon the Lord Abbot's extensive preserves.

We now come to the momentous date of 1535, when the storm-cloud gathered over the stately abbey, not to disperse until its destruction was complete three years later.

Abbot John Rede died in 1535 or 1536, and as no Abbot was selected from the Buckfast community, he is considered as the last lawful lord of St. Mary's. The Royal Commissioners visited Buckfast at this epoch, with the result that a certain Gabriel Donne,

a Cistercian of Stratford, was placed in the abbatial chair. We are told that Donne was a man "of consummate worldly wisdom," and he had been employed by Cranmer in the apprehension of Tyndal at Antwerp. Donne proved himself to be a reliable tool, and reigned for two years as Abbot of Buckfast, when things were ripe for his final and supreme act of treachery. It was on February 25, 1538, that he handed over the abbey and its possessions to the King. The community then consisted of ten monks, out of whom it seems that one only, Prior Arnold Gye, protested to the end, thus forfeiting the pension with which each monk was rewarded. Donne, for his share, received an annual pension of £120 (equal to £1,800) and the Rectory of Stepney, besides being made residentiary of St. Paul's by his old friend



SEAL OF BUCKFAST ABBEY.

Cranmer upon the deprivation of Bonner. The ex-Abbot lived for twenty years after vacating Buckfast Abbey, and died on December 5, 1558, leaving part of his estate for the foundation of a scholarship at Trinity College, Cambridge, where his arms are still to be seen on the roof of Trinity Hall, and where "Mr. Gabriel Donne's scholar" is to be found to this day.

After the exodus of the monks, the abbey buildings and land were sold to St. Thomas Dennis, a favourite of the King.

In the year 1630 Buckfast Abbey was still in the possession of the same family, Thomas Dennis, gentleman, occupying the property at this date. He died without male issue, leaving two daughters, the eldest being Anne, who married Sir Henry Rolle, and to whom the abbey descended. She, too, died without

issue, her property reverting to her husband's half-sister, Mary Cholmondeley, who married Sir John D'Oyley. Thus, Buckfast Abbey has twice been in the possession of a woman. The D'Oyleys sold their property at some period between the dates 1706 and 1721, from which latter year the ownership of the abbey has not apparently been traced. Its ruinous condition in 1796 was quoted in the passage at the beginning of this article, and in 1806 it was sold to a Mr. Berry, who levelled to the ground the remnants of the ruins, erecting a modern house on the site into whose walls he incorporated part of the old materials. The property was then sold to a

minute plans and measurements of the old monastic pile were taken, and it was soon found that the original foundations were standing. A restoration committee was formed with Lord Clifford as chairman, to whose magnificent generosity the rebuilding of the abbey is mainly due. The Society of Antiquaries gave a donation of £20 towards expenses.

Most interesting were the discoveries and relics found during the work of excavation. One was an Abbot's ring, which was dug up near the original high altar. Others were a leaden bulla of John XXII.; a fragment of stained glass bearing the figure of a pelican; pieces of carved stone of all varieties of architecture,



BUCKFAST ABBEY: VIEW FROM NORTH-EAST, WITH SOME OF THE OLD FOUNDATIONS OF CHURCH AND CLOISTER.

Mr. Benthall Searle, who sold it to a Dr. Gale of Plymouth, and this gentleman, in the year 1882, sold it to some monks of St. Benedict who had been expelled from France and sought refuge on Devonshire soil. June 19, 1882, was the date of the final act of conveyance of Buckfast Abbey to the Black Monks, upon which day, therefore, it passed back absolutely, after extraordinary vicissitudes, into the hands of the Order which originally founded it in the days of the Saxons.

Then began the work of excavation and restoration which has added the final touch to the abbey's wonderful history. Under the superintendence of Mr. F. Walters, architect,

ranging from early Norman to late Perpendicular; and a large portion of a statue of the Madonna, which has now been restored and erected in the temporary chapel. Another interesting relic is the enamelled door of a small shrine, a piece of early thirteenth century work, of which a similar example is in the possession of the Society of Antiquaries. And a really uncanny discovery was the finding of a skeleton in an old tomb near a spot where, according to the stories of the country people, an apparition was wont to appear yearly on the night of July 3.

The work of rebuilding began with the south portion of the pile, and not a foot of

new foundations had to be laid. Part of the jamb of the arched doorway leading from the cloister to the kitchen is the original one, and even the fireplace stands upon the old hearthstone, which was found overgrown with turf and still blackened by the last fire lighted upon it. Thus the cloister, cellarium, staircase, refectory and kitchen are all standing, stone for stone, upon their original site. The style of architecture is Norman, and the carved stone capitals, bosses, doorways and windows are reproduced from Fountains, Furness, and other similar places. The restored portion of the abbey was opened on April 29, 1886. The church has yet to be rebuilt, and it is hoped to begin this important work this year, which is the centenary of the abbey's complete destruction.

The reigning Lord Abbot of Buckfast is, in the light of history, a singularly interesting personage, for he was born to an unparalleled destiny, being the first Abbot with canonical succession to a monastery suppressed by Henry VIII. His Lordship is by blood a German, but he is also a legalized British subject, and is immensely loyal to the land of his adoption. At his request, a portrait of King Edward held the place of honour in the refectory beside a portrait of Leo XIII. ; and, in proposing the health of the Pope, after the dinner following the ceremony of the abbatial blessing, the Abbot, Dom Boniface Natter, coupled the name of the King with that of the Pope, remarking that "Catholic obedience to the Holy See in things spiritual does not lessen, but confirms, the loyalty of Englishmen to the King." Another curious coincidence occurred regarding the day fixed for the great ceremony of the abbatial benediction. February 24 was decided on as fulfilling all the conditions of the rubrics, and after all the arrangements were complete, it was discovered that the very same day 365 years before had been the last day of community life lived by the monks of Buckfast. On February 25, 1538, Abbot Gabriel Donne resigned the abbey to the King, and on February 24, 1903, Abbot Boniface Natter succeeded to the old inheritance of his illustrious Order.

The monks of St. Benedict are remarkable for their austere life, which reads more like a romance of the Middle Ages than stern fact

of the twentieth century. And the silence, fasting, manual labour, and perpetual abstinence from flesh meat all convey the impression of an austere race of beings, living entirely apart from humanity and its interests. Nothing could be farther from the truth. The monks are engaged in the active work of the apostolate, and at times serve the famous convict prison at Prince Town, where they are immense favourites with the convicts. The Abbot himself works upon local committees and co-operates with various societies, even to one for the protection of wild birds. And, concerning the latter, his lordship, though naturally a most unassuming man, is apt to boast of how faithfully he keeps the rule to "wear no feathers in the hat."

The Benedictines, too, are a most hospitable Order, and have a guest-house for gentlemen attached to the abbey, which is situated in a lovely valley close to the Dart, and only four miles from the outskirts of the famous moor. In the experience of the present writer, it would be hard to find the equal of the austere Black Monks for courtesy, kindness, geniality, and industry ; and the historic Abbot, and yet more historic abbey, with its museum of old relics, are well worth a visit from all lovers of the romantic and the antique.



Walter de Langeton and the Bishop's Dam.

BY K. A. PATMORE.



THE portrait of a great prelate hangs in the gallery of most imaginations, appealing, in one direction, by external aspect, in another by suggestiveness. The pastoral vestments, pure in tissue, mystical in colouring, and enriched with the work of cloistered fingers, "raiment of needlework" worthy of a Psalmist ; the insignia of office, the gemmed mitre and crozier ; on the breast the cross, and on the hand of benediction the ring wherein is hidden that fragment of the wood whence cometh salvation—some by obvious impression, some by subtle implication, fascinate

the contemplation. Yet much more does the aspect of power and of vicissitude arrest the gaze and paralyze the judgment of men. By this, the Corsican world-bandit has kept reason in prison for a hundred years; by the same, the great statesmen-priests of the Middle Ages speak, though dead, to a day that has no use for their sacerdotalism.

Such a prelate was Walter de Langeton, who, in two Plantagenet reigns, knew a combination of office, wealth and dignity in which there seemed no deficit, and who suffered also for a time the extremity of abasement, deprivation and imprisonment. With regard to his family history, much research leaves very poor result. We cannot attach him to the family of Stephen Langton, though the Archbishop had a brother, Walter de Langeton, who is cursorily mentioned in a State record of *temp.* Henry III., but who cannot be fixed upon as a relation to the later Walter.* He does not seem to figure as heir to any estate, and one chronicler speaks of him as "a poor clerk," raised by a royal patron to the summit of office. Poverty was no necessary appanage of the clergy, for we read about that time of one Hamon Peeche, who "was a priest, but had a great living." That he held land in Langeton, in the county of Leicester, probably connects him with the local De Langeton family. He received in 1306 a grant of free-warren for his lands in Langeton and Thorpe-next-Langeton, but record of their extent seems non-existent, and at his death he held a mere three acres from the Latimers, who were overlords of a manor held by members of the De Langeton family in the same neighbourhood.

Fortune came early and in full tide, for Edward I. was his unwavering friend. The King speaks of him in a letter as "*a pueritia sua familiariter nobiscum notum.*" That he was a very young man in 1291 may be reasonably inferred from the fact that he was still in minor orders when, in that year, he received as "Walter, clerk of the Wardrobe," a papal license to hold benefices, served by vicars, while himself absent on the King's

service. To instance a few only of his ecclesiastical honours, he was about that time Canon and Prebendary of York, Dean of the free Chapel of Bridgenorth (*Bruges*) in the county of Salop,* and a holder of stalls in other free chapels. Some of his appointments were at the special instance of his Sovereign. He was becoming as well a large landowner, and had license from the King to enclose a piece of woodland in the forest of Rockingham for the enlargement of his park at Ashley in Northamptonshire. His emissaries travelled beyond seas upon his business. After the Lord Chancellor, Bishop Burnell's, death, he was custodian of the great seal of England until the appointment of John de Langeton to the office of Chancellor. Whether this John, who was later Bishop of Chichester, was more than a namesake, we cannot say, nor whether it was he who was executor to an early will of Walter, the clerk; nor does the assertion that William de Langeton, Dean of York, was Walter's uncle seem irrefutable.

In 1295, De Langeton was appointed to be treasurer of the exchequer, and, in the following year, being already a chaplain to the Pope, he was appointed to the vacant see of Coventry and Lichfield, also known as the bishopric of Chester; and being absent in France, received a license from Rome for consecration where occasion might offer. The rites were conferred at Cambrai by the hands of Cardinal Gotto.

It was at this time that De Langeton made the one serious misjudgment of his life in urging the making of a marriage treaty between the Prince of Wales and a daughter of the Count of Flanders, which ended in a rupture ignominious to England. The story of the resistance of the Chancellor De Langeton and his refusal to seal the treaty, and of how the Treasurer, by persuasion, obtained the use of the Great Seal and himself affixed its impress, being found in sources easily accessible, need not be dwelt upon at length. In few words, too, we may allude to De Langeton's fiscal genius, and to his having, in one short year, called in the clipped and spurious coin of the realm, "crochards," "pollards," "stepinges," and other

* It has been asserted that Stephen Langton had only one brother, but the entry in a Close Roll of Henry III. establishes the existence of Walter, a second brother to Stephen and Simon de Langeton.

* The entry in the Patent Roll precludes the identification of this place with Bruges in Flanders.

names of mystery, and by new methods of assay restored the standard. For similar reasons, his brilliantly successful negotiations with the Scots in later years may be dismissed with brevity.

Smooth and sparkling as the sea of life seemed for Walter, Bishop of Coventry and Lichfield, a great storm was even then gathering against him, and at the beginning of the new century it burst. Among royal gifts to the young Keeper of the Wardrobe had been one from John, Duke of Brittany, the King's brother-in-law, of the wardship of William, heir of Bartholomew de Briçon, who was a minor at his father's death. This wardship had been earlier held by Eleanor, first Queen of Edward I. It seems that Bartholomew's widow, Joan, married Sir John de Lovetot, a landholder and neighbour of the De Briçons in Essex, and a descendant, through a surviving female branch, which had retained the maternal name, from the great Norman lords of Workop and Sheffield. Sir John de Lovetot died in 1294, and was succeeded by his son John, born of a previous marriage, and it was by the agency of this Sir John de Lovetot, step-son of Joan, that the trouble came. A string of accusations against the Bishop was compiled by the knight and laid before the Roman pontiff, Boniface VIII. Simony and unlicensed pluralism were the least of the allegations, which passed on to interviews with the devil, and culminated in the murder by strangling of the late Sir John de Lovetot, and the introduction of the feminine element in the person of Joan in heinous association with the Bishop. The dealings of St. Dunstan with the devil made a wholesome parable; those ascribed to Bishop Walter and the functionary of evil must have strained the faculty of the most credulous. Such charges called for full investigation, and the Pope appointed Cardinal Gentile for this purpose, and summoned the Bishop from England. His tardiness in coming led to his suspension from his episcopal office. The weight of clerical and lay opinion was in favour of De Langeton's innocence, and the King, an ardent partisan, wrote in moving terms to the Papal Sovereign and the Cardinals with regard to his Treasurer's wrongs "*ex affectu intimo quem ad ipsum gerimus.*" So sore was his anger against De

Lovetot that Boniface himself wrote, urging upon him the propriety of restraining his recrimination against the knight until the cause had been tried. So unpopular was John that it would seem as though he might easily have been suppressed altogether. But the calm judicial spirit of the Roman Curia would not suffer such an aversion. Edward's anger indeed threatened a deadlock, and made him a team in need of wary handling; and the delicate nature of the situation is implied in the wording of a letter which Robert Winchelsey, Archbishop of Canterbury, in conjunction with the provincial of the Dominicans in England, wrote to the King petitioning for a grant of safe-conduct for John de Lovetot on his errand as accuser. "*Humiliter,*" it runs, "*et devote rogamus ob reverenciam dicte sedis*"; the see of Peter might not suffer hindrance from kings.

Meanwhile, De Langeton was detained in Rome, his absence covered honourably by his King with the pretext of a special embassy. All was now in train, but it was De Lovetot who, in the end, could not face the situation, and the cause was tried without him. The Bishop was brought before the Princes of the Church, and it may be surmised that no element of awe and solemnity was lacking; more terrible, too, than any civil judgment would be that of the papal viceregents if guilt were proven. A packet, with a seal, was shown to him with the question whether that seal were his. To which he answered that that was certainly his seal. That being so, was the rejoinder, he must account for having written, in the letter to which the seal was fastened, a promise to John de Lovetot to pay him money for his silence concerning the death of the late Sir John. When this had burst upon him, the Bishop exclaimed that either his seal had been counterfeited by an enemy, or the true seal illicitly used by him. The further hearing of the cause was now referred to the Archbishop of Canterbury, who was commanded by the Pope to try the same, assisted by the provincials of the Dominicans and Franciscans in England. The Bishop was sent back to England, having so far received, as the author of a sixteenth century MS. says, "but a slap with a fox-tail for his pains." Several chroniclers affirm that Winchelsey

had no friendship for De Langeton, though the grounds of his hostility are not stated. The judgment was all the more impartial which, more than a year later, completely exculpated the Bishop from all the charges, it having also been found that the deceased Sir John de Lovetot had died a natural death.

De Lovetot's accusations were piled too high even for the non-judicial mind, and must have been suspect from the first to the astute ecclesiastical politicians of the Roman Curia and the English Commission alike. Was it hatred of a step-dame that moved him in the destroyed mental equilibrium symptomatic of a decaying stock? The story of the seal points to something darker. We hear a little later of the conviction of one John de Haukserde for counterfeiting the Bishop's seal, and of his imprisonment in Newgate Gaol, from which he was released in 1306, when Margaret, the King's second wife, exerted royal prerogative in obtaining a pardon for him. Was he the agent or the tool of John de Lovetot? The accuser himself was presently brought to sore disgrace, being found guilty of having taken a wife while in minor orders, and it is even recorded that homicide was proved against him.

De Langeton, now completely justified, was restored to his bishopric and all his honours late in 1303. Suffering of mind and pocket still remained, and the extent of the latter may be gauged by the fact that he was obliged to obtain a papal license to raise a loan of 7,000 florins to cover the expenses of his stay in Rome. The exactions of the papal officials may be blamed for this, but the cost of the journey alone, with the State retinue demanded of a dignitary in the Middle Ages, must have mounted high in the reign of Edward I. In that of Edward VII., an Archbishop of Westminster leaves Victoria Station unheeded by the crowd assembled to give a "send-off" to the worthy patriarch of the Salvation Army. *Tempora mutantur!*

The second and more terrible interruption of the Bishop's prosperity came at the death of Edward I., for Edward of Carnarvon was his bitter enemy, having, as some allege, been hampered in his prodigal extravagance by interference from the

Treasurer. He took revenge, some say, by breaking into the Bishop's parks and cruelly assaulting his servants. His accomplice was the baleful Gaveston, son of an esquire of Gascony, who had been from tenderest childhood his companion, and who was regarded by the Prince with an idolatry ill accordant with those limitations of friendship which are among royal penalties. Young Piers exploited the infatuation to its fullest in obtaining gifts and favours. The Bishop brought the matter of the trespass and assault before King Edward, who imprisoned his own son and sent Gaveston from the kingdom. But, his father dead, Edward II. instantly recalled his friend. The Bishop was with his Sovereign when he died upon the Border, and was chief executor of the royal testament, and, as custodian of the body, travelled with the funeral train to Westminster. He was not suffered to reach there, however, the indecent fool, now King, having sent to intercept him near Waltham, and the next four years were spent by the Bishop in prison at Wallingford, the Tower, and at York. Piers Gaveston, married to Margaret, the King's niece, and gifted with the county of Cornwall and other lands, received by royal grant the estates of Walter de Langeton in several counties, and his treasure stored in London. Meanwhile both lay and priestly indignation boiled against the King. Finally a Papal Bull was issued, De Langeton was released, splendid still in poverty and imprisonment, and shortly after the combination of the nobles led to the final disgrace and death of Gaveston. Even here the Bishop suffered, for having declined, with a magnificent aloofness, to take part where his own personal bias against the favourite was so strong, he was excommunicated by Winchelsea as an enemy to the cause of right. Then things swung round so that the King is found suing to Pope Clement for the removal of the sentence. In the end, restored to fortune, honour, and office as Treasurer, he seems to have kept in favour with his Sovereign, who, released from the obsession of Gaveston, acquired a saner view of life; but the Bishop's career did not shine as in the former reign.

Such was, as a bird's-eye view, the official life of Bishop Walter, but it exhibits only

part of his wondrous versatility. Lichfield alone as a city and in its cathedral bears his mark; her very stones cry out. It was he who encircled the close with a wall and built a residence for the vicars-choral. Across the fish-ponds which divide the northern part of the city from the southern he built a stone causeway with arches for the passage of the water, and Leland conjectures that he also built a smaller causeway between the second and third of these "stews." He obtained a license for civic works, and raised a loan for the cost of paving. In the cathedral, the beautiful Lady Chapel was his gift, and there, after his death in London in 1321, he was laid to rest. His effigy upon the tomb suffered something at the hands of the Parliamentarians of the seventeenth century. Another enrichment was the shrine of St. Chad, the patronal saint, which is said by William Whitlock, a Canon of Lichfield, to have cost £200,000. The error of this has been alluded to by the Rev. Charles Cox, LL.D., in editing the Sacrist's Roll of Lichfield Cathedral. Even the correct sum of £2,000 is sufficiently stupendous, present value being twenty-fold. For details of the gold and pearl-set cross and altar plate, and the costly vestments, which were other gifts, the same roll may be consulted. Besides all these undertakings, the Bishop pulled down and rebuilt his manor house at Eccleshall in Staffordshire, and his London palace in the Strand. Indeed, he was a man made upon a grand scale. If he stored up treasure and acquired great estate in many counties, he also knew how to lavish his wealth and gifts. Many a generous grant he made to the first Edward, and did not forget his son, for it is said that he bequeathed a chantrey-fee for masses for the soul of his enemy; also he improved the income of the Lichfield clergy by endowments.

Having seen our Bishop in his public aspects, let us seek a private episode. In our day the links of Hayling Island discover the genius of a Prime Minister, while an art school witnesses the holiday of a great orchestral conductor; and De Langeton, too, had his leisure joys. In the Isle of Ely he owned the manor of Coldham, which, like all possessions in the great fen land, was subject

to the "drowning" of the floods. Not far from Coldham one poor monastery was overwhelmed till "all the world was in the sea," and there was not sustenance for a solitary monk. The prelate's master mind refused to suffer defeat by the waters, and about the year 1300 he constructed in the bed of the Nene river a dam of sand and earth to keep the floods from Coldham—a dam so sound and strong that it stood for over thirty years without repair, and increased the annual value of the estate by £40. Nothing greater was accomplished by all the schemes of drainage until the nineteenth century, and Macaulay's account may not have been over-coloured when he speaks of this part of England as being in the reign of William and Mary "a vast and desolate fen, saturated with the moisture of thirteen counties, and overhung during the greater part of the year by a low, grey mist, high above which rose, visible many miles, the magnificent tower of Ely." Even with the protection of the dam, only a tenth of 2,000 acres of morass could be made annually available for cultivation; but the waters were repelled, and the Bishop's triumph infects us down the centuries. But to others the dam brought evil. First, to the riparian owners farther up the stream, who felt the effects of the arrested waters in the flooding of their lands. The estates of the Abbays of Peterborough and Croyland and of their neighbours received damage to the extent of £300, a vast sum even to the Benedictines of the "Golden Borough." Then came the sufferings of a feebler folk. The dam had blocked the direct channel between Peterborough and the sea, so that neither ship nor boat could pass. Cargoes of corn and cattle or of herring and stock-fish from the Norfolk ports must be delayed in carriage through another channel, which increased the journey by fifty miles. What with loss of wind and tide, how many a weary "leg" to windward did all this mean to the sailor-men, what saline imprecations, muttered under breath, but not to be drowned by all the waters of the Borough Fen! For thirty years these things were going on, even if the tales are discounted by the light of legal fictions which converted a simple trespass into the "assault of an armed force by night," and dated from "time immemorial" the

custom of ten years. The records help us not at all in conjecturing why early action was not taken against De Langeton, but independently several reasons may be found. The Bishop himself had probably no idea, as he walked dryshod in his demesne, of the disasters which had been evolved from his faculty for engineering; and who, on his rare visits, could approach him with the tale, or with the suggestion that the waters should be let in again by the destruction of his work? Had he not done this thing "by his power and high-handedness"? It would be long, too, before the cause of the inconvenience would be clearly understood by the sufferers. The sailormen would scarcely have frequent speech with the Peterborough monks, and the common people would slowly gather the idea of the blocked channel—"travellers' tales" maybe. The monks themselves, when they did grasp the situation, might keep resigned silence. Here was a great man, the friend and minister of kings, and even more—"Dog eats not dog"—here was the common bond of sacerdotalism.

It was not till after the Bishop's death that, in 1330, the counties bordering the Nene combined in outcry, and an inquiry was opened at Northampton. The manor of Coldham was then in the hands of the Peverels, a branch of the wide-spread family of which one ancestor was of the blood of Norman William, said tradition. Alice de Langeton, the Bishop's sister, had been married some time before 1290 to Robert Peverel, and is known to have had four sons, Edmund being the eldest and his father's heir. Other sons were Walter and Robert, who in early boyhood were already in minor orders at the time of their uncle's trial in Rome, and one of his earliest acts upon the recovery of his episcopal rights was to obtain from Rome a faculty to grant these children benefices by dispensation. Such acts of "nepotism" led to grave abuses and to vigorous reforms in later times. This youthful Robert was doubtless the Robert de Clipston who was incumbent in 1314 at Church Brampton in Northants, with his own father, Robert Peverel, or de Clipston—for the surname varied—as his patron. A pleasant family arrangement and one of which no ill result is heard.

Robert Peverel, the Bishop's brother-in-law, did not long outlive him, and Edmund Peverel figures as De Langeton's heir in the official inquisition held after his death. Robert, whether as guardian or otherwise, entered for a short time into possession of the Coldham property; but at the time of the inquiry at Northampton, Edmund and Elizabeth, his wife, appeared as joint holders to answer for their action in obstructing the Nene channel. Edmund answered truly that neither he nor his father had made or repaired the dam, which had been there for thirty years. Then the sheriffs of the counties were summoned, but they were dilatory in obeying, the official of Lincoln especially, and further writs had to be issued. Edmund was summoned again, but did not come, having, indeed, died in the meantime. This becoming known, Elizabeth Peverel was ordered to appear, which she failed to do. Poor Elizabeth! a "new" widow left with an infant son, John, and a girl, Margaret, somewhat older. We do not find that her "contempt" was sharply visited, only the matter proceeded without her. The wrongs of the monasteries and of the riparian owners were detailed. What sea-lawyer represented the shipping interest we do not gather, but all parties had their say. The finding was that the dam was unlawfully made in the river-bed, and thus in soil not of the owner of Coldham, but of another, the Crown. Then the sheriffs of the injured counties received the royal mandate to destroy the fateful dam, and Coldham was left to its original wateriness. It can have been little more than a morass and a fishery after this. Wildfowl there would be, and the glory of evening when the sun sank large and tremulous into the fen, and made the silent pools like tinted windows in the twilight—things, to use the stern language of the assessors, "*qui nihil valent.*"

Such is the story of the Bishop's dam.



The Silchester Excavations.

MANY of the objects found in the course of last year's work at Silchester were on view at the rooms of the Society of Antiquaries, Burlington House, early in June.

The excavations of 1905 were confined to *Insula V.* and *VI.*, an unexpected depth of soil having been found overlying the buildings in the latter. Quite a number of interesting buildings were brought to light. In *Insula V.* the north-west corner was filled by a structure of regular plan, but uncertain use, the main feature of which was a large pillared hall or workshop, with storerooms at the end and a corridor or portico in front. South of, but detached from it, was another structure of similar plan. The chambers behind this, however, were apparently living-rooms, and give a more domestic character to the building.

From this second building there extends southwards a somewhat puzzling series of chambers of several dates as far as a large edifice that occupied the south-west corner of the *insula*. The main features of this were a great hall (?) with long and short corridors facing the streets, and a narrower corridor at the further end, beyond which, again, was a square building subdivided into small rooms. The nature and object of this extensive group of buildings is under investigation.

The rest of the *insula* was devoid of buildings, except along the northern margin, where there were laid open the foundations of a nice little house of the corridor type, with some interesting remains of mosaic pavements.

The western margin of *Insula VI.* is mostly occupied by the major part of an L-shaped building at the north-west corner which was examined in 1892. This has now been fully traced, and proved to consist of, apparently, a series of shops covered by a corridor or colonnade along the street fronts. At the south end there has been subsequently built on a second row of chambers, apparently as a series of drying rooms, though the hypocausts have been destroyed.

The northern wing of the block is noteworthy for having been built over an extensive layer of jaw-bones of oxen. A number

of these jaw-bones were among the exhibits at Burlington House.

The remainder of the north side of the *insula* is almost entirely filled with the foundations of a large mansion of somewhat interesting character. It originally consisted of a fair-sized corridor house, standing north and south, with mosaic floors. To the east of this was afterwards added a courtyard enclosed by corridors, beyond which was built a second house on a somewhat larger scale with fine mosaic pavements, etc. A room at the south-east angle is remarkable for the remains of a wooden steeping tank sunk in the floor. In a corridor of one of the main chambers a human skeleton was found, laid in a rudely-made grave against the wall. This also was shown at Burlington House.

To the east of the house just described was a narrow courtyard with a wide entrance gateway on the north, and shut off from the street on the east by a strong wall.

On the southern margin of the *insula* are the remains of another interesting house, L-shaped in plan, and forming another example of the transition from the corridor to the courtyard type. Most of its floors were of plain or patterned mosaic. Under part of this house is a wood-lined well, associated with which were a number of pieces of sawn and cut timber of various sizes and uncertain use. Another large wood-lined well was found west of the building, and a third to the north-east. From this last there led southward, apparently to carry off the overflow of the well, a carefully constructed wooden conduit made of unusually fine oaken boards; two of them were no less than 25 feet long and 3 inches thick.

Owing to the nearness of the water to the surface, comparatively few pits and wells were met with, but the contents of these have nevertheless yielded further interesting remains of plants, etc., to the patient investigations of Mr. A. H. Lyell, Mr. Clement Reid, and Professor Newton.

Several important architectural remains were brought to light, including some pieces of turned pillars, an unfinished "winged" altar, and a figure of a dormant lion, probably from the gable of some building.

These fragments were among the relics shown, and the Exhibition also included a

variety of other objects of interest. We noticed two sections of a lead pipe found in the Baths, formed and jointed in precisely the same way that mediæval lead pipes were centuries later. Among several mortars in a more or less fragmentary condition was one quite perfect, studded inside with grains of quartz for pounding meat in. Besides parts of the skull and other bones of a child about fourteen years of age, which were found in a well in *Insula VI.*, there were found bones of the horse, dog, red-deer, ox, roebuck, sheep, goat, goose, pheasant, widgeon (? found for the first time), crane, and rook. There were also a good many small iron objects, some good glass, a quantity of figured "Samian" ware, some specimens of New Forest, Caistor, and other ware made in England, many coins, many handles of amphoræ bearing the makers' stamps, and fragments from the hearth of a silver refinery.

The committee propose during the current year to continue, and, if possible, complete the investigation of the grass field, other parts of which have already been dealt with in 1902 and 1904. There will then remain only one other season's work to finish the examination of the whole of the 100 acres within the town wall. As operations in the grass field have to be carried out under special conditions, the committee would be grateful for subscriptions and donations towards them.

Cheques may be sent to the honorary treasurer of the Excavation Fund, F. G. Hilton Price, Esq. (17, Collingham Gardens, S. Kensington), or to the honorary secretary, W. H. St. John Hope, Esq. (Burlington House, Piccadilly, W.).



Ancient Muniment Chest, Dersingham, Norfolk.

BY GEORGE BAILEY.



THIS chest is in the beautiful old church of St. Nicholas, Dersingham. Many such chests still remain in churches, and many others which ought to be found in them are gone elsewhere. This one differs from most, if

not all of them, in having its front decorated by large carvings of the Evangelistic symbols, which are cut in a remarkably attractive and quaint fashion, very pleasant to the eye. They have not much relief, but the flatness is commendable in such a position, and in spite of it they present an appearance of great boldness; and the light so plays upon them that, together with the queer drawing, a richness is lent to them which is quite charming in its effect. There is an old-world, childish look about them that is highly pleasing and suggestive. The colour of the wood is of the creamy tint of old lace. It has never been stained, and from the rubbed appearance of the diaper-work it is easy to surmise that it has been subjected to periodical scrubblings with soap and sand. The four large panels are roughly cut, but the two narrow flanking spaces and the bands of birds and flowers—especially the former—with their delicate window-tracery and foliation, are very nicely carved. Although in our sketch the backs of all four panels are diapered—as we think was originally the case—they are not so on the chest. Only two have now the diaper, SS. John and Mark, so that it appears likely that the other two were recut when the chest underwent a careful restoration. There is only part of the original lid, and all, or most, of the ends and back have been repaired; but this appears to have been done a long time ago, and the old work has been carefully copied, so that now it looks all of the same date. There was formerly an inscription all round the top of the chest, but now only what appears on our sketch remains, the other part of the lid having been lost. This is unfortunate, because it prevents us from making out what it was. It will be observed that many of the letters are reversed. This adds to the difficulty, because sometimes this was intended to supply another letter, but it is not easy to think that can have been intended here. There are three large initials

arranged as here $\begin{matrix} S & I \\ A & I \end{matrix}$ in the centre of the

lid. No doubt there were five letters at first, but two are gone with the broken-off part of the lid. The inscription was a record of those who gave the chest to the church, and we shall be glad if any reader of

the *Antiquary* can supply a clue to the reading, which might be arrived at from similar dedicatory legends on other church chests.

The chest is 6 feet 7 inches wide by 2 feet 4 inches deep. Only one of the original lock-shields now remains, but there are besides two or three modern padlocks, not shown in our sketch. The date is, to all

John called to his dying leader for vengeance :

Now give me leave, give me leave, master, he said,
For Christ's love give leave to me
To set a fire within this hall
And to burn up all Church Lee.
That I rede not, said Robin Hood then,
Little John, for it may not be ;
If I should do any widow hurt, at my latter end,
God, he said, would blame me.



appearance, fourteenth century. This beautiful church is upon the King's Norfolk estate ; it is full of interest, and is finely preserved.



Robin Hood.

BY SIR EDWARD BRABROOK, C.B., F.S.A.

(Concluded from p. 212.)

THESE specimens will be sufficient of the legends relating to his life. "The merry pranks he played would ask an age to tell," says Drayton. The manner of his death was as follows : He went to Kirklees Priory (now the seat of Sir George Armytage) to be bled. His aunt was prioress there, and she, or, according to other versions, one of the friars, allowed him to bleed to death. Little

But take me upon thy back, Little John,
And bear me to yonder street,
And there make me a full fair grave
Of gravel and of grit,
And set my bright sword at my head,
Mine arrows at my feet.

We may here introduce words from another ballad :

Christ have mercy on his soul
That died on the rood !
For he was a good outlaw,
And did poor men much good.

As he did good to the poor by means of robbing the rich, one cannot help being reminded by this of the epitaph on the famous Pallavicin, who "robbed the Pope to pay the Queen" :

He was a thief—a thief ! Thou liest—
For why—he robbed but Antichrist.

Bernard Barton wrote a fine poem on the death of Robin Hood :

His pulse was faint, his eye was dim,
And pale his brow of pride ;
He heeded not the monkish hymn
They chaunted by his side.

He knew his parting hour was come,
 And fancy wandered now
 To freedom's rude and lawless home
 Beneath the forest bough.
 A faithful follower, standing by,
 Asked where he would be laid ;
 Then round the chieftain's languid eye
 A lingering lustre played.
 "Now raise me on my dying bed,
 Bring here my trusty bow,
 And, ere I join the silent dead,
 My arm that spot shall show."
 They raised him on his couch, and set
 The casement open wide ;
 Once more, with vain and fond regret,
 Fair Nature's face he eyed.
 With kindling glance and throbbing breast
 One parting look he cast,
 Sped on its way the feathered dart,
 Sunk back and breathed his last.
 And where it fell, they dug his grave
 Beneath the greenwood tree—
 Meet resting-place for one so brave,
 So lawless, frank, and free.

It is said that the Prioress of Kirklees set up this epitaph on his tomb :

Robert, Earl of Huntington,
 Lies under this little stone.
 No archer was like him so good,
 His wildness named him Robin Hood.
 Full thirteen years and something more
 These northern parts he vexed sore :
 Such outlaws as he and his men
 May England never know again !

It is said that Little John's surname was Nailor, and that he derived his common name from ironical allusion to his great size, just as the miller's son was called Much for the reason that he was the smallest of the company. It is also stated that, after the death of Robin Hood, he fled into Ireland, remained for a few days in Dublin, and thence escaped into Scotland, and died at Moravie or Moray. On the other hand, some records in the Southwell family are quoted to show that he was hanged for robbery at Arbor Hill, Dublin.

Like the seven cities which contended for the birth of Homer, whom living they neglected, all our three kingdoms contend for the burial-place of Little John, whom living they outlawed. In England his grave, 13 feet 4 inches long, is shown at Hathersage, in Derbyshire, and bones of an uncommon size (a thigh 29½ inches) were found in it, supposed to be his (Codswell in *Archæologia*, x. 467). In Scotland, at the Kirk of Pelte

in Moray, Boecius says he saw the remains of Little John, whose height was 14 feet, "by which appears how strong and square people grew in our region afore they were effeminate with lust and intemperance of mouth." The English legend is the pleasantest, for in that country village they show not merely his grave, but also the rural cottage in which he breathed his last, quietly in his bed.

Placidaque ibi demum morte quievit.

It is not surprising that, according to Robinson's glossary, it should be proverbial in Yorkshire that

Many talk of Robin Hood that never shot in his bow,
 And many talk of Little John that never did him know.

Robin Hood's band is said to have numbered a hundred men as a sort of standing army, besides other occasional adherents. George-a-Green was the pinder or pound-keeper of the town of Wakefield. His reputation lingers in the Gray's Inn Road, London, where an old inn, with a side entrance of good timber work, bears the sign of the Pinder of Wakefield. When it stood in the fields, and Bagnigge Wells House was the nearest inhabited dwelling, the latter was described as "Bagnigge House, near the Pinder of Wakefield."

Allan-a-Dale was the minstrel of the band :

His harp, his story, and his lay
 Oft aid the idle hours away ;
 When unemployed, each fiery mate
 Is ripe for mutinous debate.

In despair at losing his true love, whom her parents had promised to an old knight, he swore to be Robin Hood's true servant if he should recover her. Robin accordingly goes to the church, where a bishop is ready to solemnize a marriage between the old knight and the young maid, and offers his services to the bishop as a musician. When the bride appears, Robin blows his horn, and his followers gather around him, foremost among them being Allan-a-Dale. Robin declares this is her true love, and that she shall be married to him. The bishop demurring, Robin pulls off the bishop's coat and puts it on Little John, who performs the

ceremony, and the bride, looking like a queen, retires to the merry greenwood.

It is evident from this that Robin Hood at that time had not the aid of his "fat friar," Friar Tuck—so Shakespeare and the ballads call him; but we are met with the difficulty that all this happened before the "coming of the friars," and that, as Mr. Thoms says, he must have been a monk, probably of Fountains Abbey. Drayton speaks of

Tuck, the merry friar, who many a sermon
made

In praise of Robin Hood, his outlaws, and
their trade.

He is sometimes called the "curtal friar," in allusion, as it is supposed, to his wearing his canonicals cut short for greater freedom of motion. The story of his first meeting with Robin Hood, as told in the ballad, is that, the renown of the friar in the use of the crossbow having been vaunted before Robin, he swore a solemn oath that he would neither eat nor drink till he had seen the friar. They meet, and after more trials of strength, Robin Hood begs as a boon that he may be allowed to blow three blasts of his horn, and half a hundred of his yeomen appear. Tuck asks leave to whistle; he does so, and fifty good han-dogs come rushing all of a row. "Every dog to a man," says the curtal friar, "and I myself to Robin Hood." Robin gives in, and the friar joins his band. The interview between Friar Tuck and the disguised Cœur de Lion is one of the most amusing chapters in *Ivanhoe*.

Another companion of Robin Hood was Maid Marian. The first mention of her in that capacity in literature appears to be in Alexander Barclay's *Ship of Fools*, 1500. She is identified by tradition with Matilda, daughter of Robert, second Earl Fitzwalter, and is supposed to have been poisoned by King John at Dunmow. A monument at Dunmow Church is erected over her remains. In the window at Batley, in Staffordshire, she is represented with a lily in her hand. Drayton thus commemorates her:

He from the husband's bid no married woman
wan,

But to his mistress dear, his loved Marian,
Was ever constant known, which wheresoe'er
she came

Was sovereign of the woods, chief lady of the
game.

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Her clothes tucked to the knee, and dainty
braided hair,
With bow and arrow armed, she wandered here
and there

Amongst the forests wild; Diana never knew
Such pleasures, nor such harts, as Mariana slew.

It is probable that Friar Tuck and Maid Marian were introduced into the story for the purpose of the morris dances, and that they had no real existence, whether Robin Hood had or not. The ballads in which they occur appear to be comparatively late ones.

Whatever may be the truth in that respect, if we look to the renown of Robin Hood as due to his championing the rights of the people against the iniquitous forest laws, we may be prepared to sympathize with the writers of the ballad in their view that a Maid Marian was a necessary element in the story—in other words, that no man ever did anything which entitled him to the kindly remembrance of his fellows if he had not the stimulus and encouragement which the sweet influence of woman alone can impart. If the myth of Maid Marian is an allegory, and if this is its meaning, it is not a bad one.

What were these forest laws? Blackstone tells us that the practice of keeping up animals in a wild state for mere diversion is forbidden to the subject, but has been at all times permissible as a matter of prerogative to the Sovereign. Even among the Saxons there were woods and desert tracts, called the forests, which were held to belong to the Crown, and were filled with great plenty of game, which our royal sportsmen reserved for their own diversion. The freeholder might then sport with full liberty upon his own demesnes, but he was obliged to abstain from doing so in the King's forests upon pain of a heavy fine. The Norman Kings were over-eager in the enjoyment of this branch of their prerogative. Not only did they extend the limits of the ancient forests by encroachments on the lands of their subjects, and lay out new ones without regard to their rights, but they established the system of forest law. Under this the most horrid tyrannies and oppressions were exercised. The *Saxon Chronicle* says of William the Conqueror that he loved the great game as if he had been their

father. The penalty for killing a stag or boar was loss of eyes. It was more heavily punishable to kill a deer than to kill a man. Accordingly, the tyranny of the law became insupportable, and, when the various feudal rigours and other exactions introduced by the Norman family had worn out the patience of our ancestors, they extorted from King John at Runnymede the Great Charter, which has been in effect the foundation of all our liberties to this day. In that Great Charter (1215), and in the Charta de Foresta of Henry III. (1225) confirming it, the rigours of those laws were relaxed.

For his offences against these laws Robin Hood incurred the penalties of outlawry. These were heavy. It was as legal and meritorious to hunt down and despatch an outlaw as to kill a wolf; a reward was offered for his head, or for that of anyone who received or consorted with him. M. Thierry says: "These men took as much pride in the title of outlaw as, in a free nation, is attached to that of citizen. The contemporary historians branded them with the names of rebel, traitor, robber, bandit; but such names have, in every country under foreign subjection, been borne by the few brave men who disdained the chains the rest of their countrymen submitted to wear, and retired to the mountains and to the deserts. Those who did not dare to follow their example would yet accompany them with sympathy; and while the new French-written laws were proscribing the forester as an outlaw, a wolf, and pursuing him with hue and cry, the hearts of his countrymen sang his praises, and their ballads celebrated the conquests his prowess or his astuteness gained over his enemies."

The earliest date suggested for the real existence of Robin Hood is that he was born about 1160, the sixth year of the reign of Henry II., and flourished in the reign of Richard I. (1189-1199). Lord Coke, in his *Third Institute*, 197, says: "This Robin Hood lived in the reign of King Richard the First." Martin Parker, in his *True Tale of Robin Hood*, 1632, says he died December 4, 1198. Mr. Ritson, following Thoresby in his *Ducatus Leodensis*, 1715, accepts the tradition of his death at the hands of his kinswoman, the Abbess of Kirsley, and fixes

the date of it as November 18, 1247, when Robin Hood, if born in 1160, would have attained the great age of eighty-seven. One may wonder, says Fuller, in his quaint way, how he escaped the hands of justice, dying in his bed; but it was because he was rather a merry than a mischievous thief, complimenting passengers out of their purses, never murdering any but deer, and feasting the vicinage with his venison.

Mr. Gutch fixes the date of his birth at about 1225, the ninth year of Henry III., a date which would correspond with the theory that he was defeated with Simon de Montfort, Earl of Leicester, at the Battle of Evesham in 1265.

Wyntoun gives 1283 (*temp.* Edward I.) as the date at which he flourished.

Mr. Joseph Hunter gave a later date than any of these, and fixed the date of Robin Hood's birth at from 1285 to 1295, suggesting that the cause of his outlawry was that he was among the insurgents called Contrariantes in 1322, *temp.* Edward II. These were the followers of the Earl of Lancaster, who in that year was defeated and beheaded. A little before Christmas in the year 1323, King Edward made a progress through Lancashire, and spent some weeks near Nottingham. From the 24th day of March to the 22nd November following a certain Robin Hood was maintained in the King's household as a groom of the chamber. At the last date he was discharged as unable to work. Mr. Hunter suggests that this may have been our hero.

On the whole, we incline to the earlier dates, unless, indeed, the suggestion we have made that there might well have been more than one Robin Hood be accepted. The difference, however, between the earliest and the latest of these suggested dates is little more than a century, and they are all anterior to the Black Death of 1349, which was the cause of so much social change in this country. An authority almost contemporary described Robin Hood as "*prædonum princeps et prædo mitissimus*." It is difficult to believe that there was no foundation for this appreciation of a mixed character, and for the immortality which it has secured for him. I suppose that the time will never come when Robin Hood ballads shall cease

to be sung, and when some hearts will not
"kindle, as a fire new stirred, at sound of
Robin's name."

Priests parted with their gold, to enrich his store ;
But never would he rob or wrong the poor.

In the words of Sir Walter Scott's Black Knight, "He that does good, having the unlimited power to do evil, deserves praise not only for the good which he performs, but for the evil which he forbears." The outlaw of those days was accepted as the vindicator and the enforcer of rights which, under a mere cover of law, had been violated, and of claims which the law, if it had had the will, had not the power to enforce. As Mr. Pike remarks, in his excellent *History of Crime*, we, who have long enjoyed the blessings of a settled Government, can only with the greatest difficulty throw ourselves in imagination back into a period when settled government was as little expected by Englishmen as Shakespeare expected, when his Puck bragged of putting a girdle round about the earth in forty minutes, that a girdle would one day convey a message round the earth in forty seconds. We enjoy the protection of the law, which has a strong arm to render to each his due, and the administration of which is beyond all suspicion of being swayed by any partiality or corrupted by any sinister influence. We place the majesty of the law even higher than that of the Crown, and look upon the law-breaker as an enemy to society. It was not so then.

Another charm of the story of Robin Hood is in its open-air life.

In summer when the shawes be sheyne,
And leaves be large and longe,
It is full mery in fayre foreste
To here the foulys songe ;
To see the dere draw to the dale,
And leave the hilles hye,
And shadow them in the leaves grene
Under the grenewood tree.

In these forest recesses, the last resort of freedom and the last refuge from tyranny, the foresters whom Robin Hood collected around him were men trained from their youth in the use of that truly English weapon the bow, and formed into a disciplined band. We may apply to him the description of Chaucer's yeoman :

Clad in cote and hood of green.
A shefe of peacock arroes bright and keen
Under his belt he bare full thriftily.
Wel could he dress his tackle yeomanly.
His arwes drouped not with fetheres low,
And in his hand he bare a mighty bow.
A not hed hadde he, with a browne visage,
Of wood-craft could he wel alle the usage.
Upon his arme he bare a gay bracere,
And by his side a sword and a bucklere,
And on that other side a gaie daggere,
Harnei-ed wel, and sharpe as point of spere.
A cristofer on his brest of silver shene.
An horne he bare, the baudrik was of grene.
A forster was he sothely, as I gesse.

Upon the whole, therefore, we think we discern, in an obscure portion of our history, and in a character of wild and dubious repute, one episode in the long struggle for liberty in which Englishmen have been engaged for so many centuries.

Freedom's battle, once begun,
Bequeathed from bleeding sire to son,
Though baffled oft, is ever won.

The guerilla warfare of Robin Hood, and such as he, ended in the defeat of the forest laws, and secured the enforcement of one branch of the great charter of our liberties. May the time never again come when such means as his are again employed :

Non tali auxilio, nec defensoribus istis,
Tempus eget.

But may the time never come when England shall fail to have at call hearts as brave, as true, and as free as famous Robin Hood !



The Antiquary's Note-Book.

THE GLASTONBURY LAKE VILLAGE EXCAVATIONS.



THE season's work (four weeks) at the Glastonbury Lake Village came to an end on June 2, and although much unfavourable weather was experienced, especially during the last fortnight, the results of the excavations have been very satisfactory, and not only have many important relics been added to the great collection, but structurally the excavations have produced items of considerable interest. The work has been continuously supervised by Mr. Arthur Bulleid, the dis-

coverer of the village, and Mr. H. St. George Gray, curator and assistant secretary to the Somersetshire Archæological Society at Taunton Castle. One or both have been on the ground during the whole of the excavations, and the many details of their systematic work have kept them very busy. Eight workmen were employed this season, the services of the foreman having been retained ever since the commencement of the explorations in 1892. Nine dwellings in the north-west quarter of the village have been uncovered. One of these was of exceptional size and interest. At the base, laid out on the peat and brushwood, a circular platform of timber-work (chiefly alder) served as the foundation of the dwelling. The earlier inmates of this hut appear to have lived on this timber-work substructure, for a clay hearth was uncovered in the centre. The timber having sunk in the course of time in the swamp, a clay floor with another hearth was placed upon the timber, and later on, after this lower floor became worn out, five other floors were successively introduced, and no less than eight superimposed hearths besides the two before mentioned. The remains of the wall-posts and outlying piles were found in great quantities, mostly arranged circularly, and the threshold and doorway to the lower floors were clearly traced. In this particular excavation much time was spent in pumping out the water which ran into the diggings. Hearths were numerous and varied in some of the other dwellings, and in one mound a peculiar depression was found in a hearth, where it is believed that iron, and perhaps bronze, was "worked." Much iron slag was found, and fragments of crucibles, one having bronze adhering to the sides. On the west of the excavations a portion of the border palisading of the village was uncovered, and an interesting mass of timber-work was revealed.

Amongst the relics in bone a perfect needle was found. The bronze objects included two perfect finger-rings, portion of a fibula, a penannular ring-brooch, a needle, several rivet-heads, a bronze link of unusual form, and an elaborate harness ornament. In baked clay several objects were found, including loom-weights and sling-bullets. The flint objects included many worked flakes and

four well-shaped scrapers. The majority of the relics were formed from antlers of deer (chiefly red-deer), and amongst other things the following were found: half a dozen weaving combs, a long handle of an iron knife with rivets in position, a piece of roe-deer antler used in ornamenting pottery, a hammer formed from the burr of an antler, a much-worn tine with three circular perforations, and many other objects not easily named. Iron is rather scarce in the village, but several objects were found this year, including a large curved knife, portions of smaller knives, and a gouge. In Kimmeridge shale another complete armlet (diameter $4\frac{1}{4}$ inches) was found; in lead, a small ring or whorl. Very few human remains have been found this year, but portions of a skull were recovered from the base of one of the huts. Fragments of pottery (some ornamented) have been found in great abundance, and portions of about six complete pots. Three or four querns, for grinding corn, were discovered, and several spindle-whorls; one was made from a decorated piece of pottery. A few wooden objects were found, including a ladle. The following vegetable remains were found in this year's excavations, some of which have already been examined by Mr. Clement Reid, F.R.S.: Hazel-nut, acorn, floating-moss, sedge, seeds of yellow-flag, cultivated pea, wheat, and barley.

Nearly all the "finds" of 1906 will be temporarily exhibited in Taunton Castle Museum during the summer.



At the Sign of the Owl.



THE new part of *Archeologia* is of unusual importance, for it contains Dr. Evans's treatise on the prehistoric tombs discovered by him at Knossos, Crete, illustrated by nearly 150 figures.

Mr. W. Fergusson Irvine, F.S.A., who has been engaged by the Chester Town Council to arrange and tabulate the charters and ancient documents

in the muniment-room at the Town Hall, exhibited and explained some of the historic treasures to members of the Chester Archaeological Society and Town Council on May 29. The exhibits comprised, in addition to the city charters, freemen's rolls, and documents dated as far back as the reigns of Henry II. and Richard I., an old-fashioned iron wheat measure, policeman's rattle, several instruments of torture, and a scold's bridle—a somewhat miscellaneous assortment of antiquities.

For a first edition of Gray's famous "Elegy written in a Country Churchyard," £95 was given at Messrs. Puttick and Simpson's rooms on June 6. This is double what such a copy would have fetched some fifteen years ago.

The Town Clerk of the Corporation of the City of London, in his annual report on the corporation records, states that the calendar-ing now in progress is likely to prove of more than ordinary interest to the student of London's municipal history, covering as it does the reign of Richard II., when the Courts of Aldermen and Common Council underwent constitutional changes of a drastic order, and the city was torn by party faction, under the leadership of Nicholas Brembre and John de Northampton. The citizens were divided in their allegiance to the King, who was apt to interfere at times in municipal elections; they were still more divided as to the fishmongers and other victuallers being allowed the upper hand in civic matters. Brembre was, by trade and livery company, a grocer, and was one of the King's strongest supporters. Northampton was a draper, and supported the Duke of Lancaster and his party. Both suffered imprisonment, and were condemned to death, although only Brembre was executed.

The latest volume issued by the Oxford Historical Society consists of a further instalment of Hearne's Collections (May 9, 1719, to September 22, 1722), and abounds in good things. I quote a few characteristic passages:

"Nov. 30 (Mon., St. Andr.), 1719. Mr. Leak communicated to me the following Inscription upon the Head-Stone of Rob^t

Nation's Wife, in the Church-Yard of Silton, in the County of Dorset:

Here lies a Piece of X^t, a Star in Dust,
A Vien of Gold, a China Dish, that must
Be us'd in Heaven, when X^t shall feast the Just."

"Aug. 7 (Sun.), 1720. Mr. Collins of Magd. Coll. tells me that Mr. Joseph Addison of their College (who was afterwards Secretary of State) used to please himself mightily with this Prologue to a Puppet-Shew:

A certain King said to a Beggar,
What hast' to eat? Beans, quoth the Beggar.
Beans? quoth the King. Yea, Beans, I say;
And so forthwith we straight begin the Play.
Strike up, Player."

In the following some sidelights are thrown upon University matters:

"March 31 (Fri.), 1721. This day Sen-night was hang'd at Oxford (being the only person condemn'd there this last Assizes), a young Man of about 22 Years of Age, for divers Crimes. His Father and Mother, who live somewhere about Thame, were present at the Execution, and had a Coffin to bury him, but the Scholars, having combin'd to have him dissected, took the Body away by force, abused the Father and Mother in such a degree that the Woman miscarried, and is since dead, and carried the Body off naked, upon their Shoulders, to Exeter College, where one Dr. Furneux of that College dissected it. Dr. Lasher had sent a Warrant (as he is Deputy Professor of Physick) to the Undersheriff, Mr. Trollop, but Trollop took no notice of it, and therefore the Scholars took the Body away violently."

"April 10 (Mon.), 1721. On Saturday last, in a Convocation at two Clock, the Marquess of Carnarvon was created Dr. of Law, being presented by Dr. Harrison of All Souls. . . . The Marquess hath been in Oxford little more than a Year, and perhaps may be 17 Years of Age. Yesterday he was at St. Peter's Ch. in the East, and sat with his Scarlet among the Doctors. He is just leaving the University, being to travel, and Dr. Steward is to travel with him."

"May 9 (Tu.), 1721. Yesterday, in the Afternoon, meeting with Sir Percy Freke, he told me that my L^d George Douglass and himself gave sixteen Guineas for their Degrees, that is, 8 Guineas apiece, and that Whistler,

one of the Inferior Beadles, who fetcht the Money from X^t Ch., when my L^d offer'd six Guineas, told his L^dship it must be eight. So that Honorary Degrees are sold, to the Scandal of the University."

"July 20 (Fri.), 1722. Yesterday Mr. James West, Commoner of Balliol College, was admitted by the Curators as a Stud^t in the Bodl. Library, & sworn accordingly by the Jun^r Proctor. So he told me himself, adding that he gave the Library a Book (viz. the Book about Muggleton's Life), & paid ten Shillings Fees to the Library, viz. 1s. for the Head-Librarian, 4s. 6d. for the Sublbr., & 4s. 6d. for the Janitor, w^{ch} is 4s. too much, the Fees being only 6s., viz. 1s. to the Head Librarian, 3s. 6d. to the Sublbrarian, & 1s. 6d. to the Janitor. He said the Janitor (& not either of the Librarians, for so I call them, tho' Wise, who is call'd Sublbrarian, be only an Intruder) was present when he was sworn."

The death is announced of M. Lionel Bonnemère, author of contributions to the Society of Anthropology of Paris on pre-historic subjects, and to the Society of Popular Traditions on the songs, customs, and superstitions of Anjou (his native country) and of Brittany. He had made a large collection of rustic ornaments and of amulets.

In September the Hawick Archæological Society will celebrate its jubilee. The sole survivor of the thirty-four gentlemen who, fifty years ago, formed the Society is Dr. Murray, the editor of the great Oxford Dictionary, who is a native of the district. In connection with the celebration the Hawick Town Council have resolved to confer the freedom of the borough on Dr. Murray.

Mr. John Vinycumb, an Irish antiquary and herald, is publishing, through Messrs. Chapman and Hall, an illustrated work on *Fictitious and Symbolic Creatures in Art, with Special Reference to their Use in British Heraldry*. The list of subjects treated comprises all the principal fictitious and symbolic beings and monsters of heraldry, including those compounded of the diverse forms of

two or more creatures of the purely natural type, and also those exaggerated forms based upon the mistaken ideas of early travellers and writers. The legendary history and symbolic meaning of each are, as far as possible, investigated and defined and their characteristic shapes depicted. The suggestive illustrations, while giving the recognised forms of the creatures, leave the artist free scope to adopt his own style of art treatment, whether purely heraldic or merely decorative.

Mr. R. A. Peddie, St. Bride Foundation, E.C., has in hand a bibliography of the works of, and books relating to, Sir Thomas More. He asks librarians and collectors kindly to assist him by sending lists of the editions in their possession.

Pictorial postcards are now of such innumerable variety that novelty in their illustration is hard to achieve, but the feat seems to have been accomplished by the Cornubian Press, which sends me a packet of cards with charming illustrations of church interiors, old buildings, and archæological remains in Cornwall. Among them I note the beautiful screen in Blisland Church, a stone coffin in Pinsla Park now used as a horse-trough, the buried church at Perranzabuloe, near Truro, ancient crosses, and the like.

Mr. Stewart Fiske, whose address is P.O. Box 54, Mobile, Alabama, U.S.A., appeals for help in compiling a bibliography, which he has in preparation, of monumental brasses in Europe, especially in this country. Full particulars of what is specially needed can be obtained from Mr. Fiske, whose intentions are highly laudable, though it seems not unlikely that he may be anticipated by Mr. Herbert Druitt, the author of a "Brasses" book reviewed in last month's *Antiquary*, who promises for early publication a full bibliography of the subject.

Folk-lorists who are specially interested in the subject of games may like to note that in the last issue of *Folk-Lore*, published by Mr. David Nutt, Mr. W. Innes Pocock has an elaborate study of the game of "cat's cradle," illustrated by eighteen figures. The

game is played in the Far East—in Japan and Korea. Mr. Pocock classifies the game by nine distinct methods, with many minor variations and modifications.



Mr. Sidney Lee contributes to the *Library* notes and additions to the census of copies of the Shakespeare First Folio, which was published in 1902 by the Oxford Press as a supplement to its facsimile of the Chatsworth copy. In that census Mr. Lee recorded 158 copies, of which 108 had not been publicly described before; and he is now able to raise the number of known copies to 172. As a result of fuller information Mr. Lee transfers No. LIII. from the second class to that containing 43 perfect exemplars; No. CXVII. is entitled to a somewhat higher place, but not above the second division of the second class; No. XXXVII. was overvalued. Several changes of ownership have occurred since the census was compiled. With regard to the newly-discovered copies, Mr. Lee ranges them in order of value and interest as follows: Lady Wantage's copy, the Duke of Norfolk's copy, Bishop Gott's copy, the "George C. Thomas" copy (now in U.S.A.)—all in Class I.; the "Turbutt" copy (the original Bodleian copy now restored to the Library through public generosity), the "Bixby" copy (now in U.S.A.), the "Dawson-Brodie-Folger" copy, Mrs. A. B. Stewart's copy, the "Scott-Folger" copy—all in Class II.; and the copy belonging to the Society of Antiquaries of Scotland (why was not this copy reported to the Clarendon Press or Mr. Lee before?); Mr. W. C. Knight-Clowes's copy, the "Thorpe-Folger" copy, Mr. Waller's copy, and Mr. H. R. Davis's copy—all in Class III.

"Somewhere about 1915 America and Great Britain," Mr. Lee prophesies, "will in all likelihood each own the same number of copies." Mr. Marsden J. Perry, of Providence, Rhode Island, and Mr. H. C. Folger, junior, of New York, "are now the keenest collectors of Shakespeariana in the world. Mr. Folger is to be congratulated on having acquired in the last few years as many as eight copies of the First Folio in all—a record number for any private collector." It was Mr. Perry who paid for a copy of the first four Folios no less than £10,000; at public sales

the four Folios in their rarest states have not fetched a larger aggregate sum than £3,380. Since 1902 the Americans have bought ten copies, then in British hands; but it is consoling to British prejudices to know that thirty-two of the British copies are in public institutions whence untold gold or the almighty dollar is not likely to spirit them away.



The *Times* announces that the Governors of the John Rylands Library at Manchester are about to publish a series of facsimile reproductions of some of the more important of their unique and rarer books and prints, under the title of "The John Rylands Facsimiles." The work will be undertaken by the Photographic and Printing Crafts Department of the Manchester School of Technology, and a bibliographical introduction will be prefixed to each volume. The edition of each work will, as a rule, be limited to 250 copies, 100 of which will be reserved for distribution to the principal libraries of the world. The remainder will be for sale through Messrs. Sherratt and Hughes, 27, St. Ann Street, Manchester. It is proposed to issue the first seven works in the course of the present year.

BIBLIOTHECARY.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

SALES.

MESSRS. SOTHEBY, WILKINSON, AND HODGE concluded on Friday the three days' sale of the important series of Roman bronze coins and a few Greek silver coins collected by the late Mr. E. E. Mackerell, a total of £912 5s. being realized. The more important lots included a Syracuse tetradrachm, 466-412 B.C., female head to right wearing earring and ampyx, with olive-wreath, very fine, £10; another, by Eukleides, with head of Arethusa (?) to left, wearing broad diadem, £11; another, by Euanites, 415 B.C., head of Persephone to left, crowned with corn-leaves, around four dolphins, £41; a brass coin of Galba, 3 B.C. to 69 A.D., laureate and draped bust to right, said to be one of the finest specimens known, £12 (all purchased by Messrs. Spink); one of Vitellius, 15-69 A.D., laureate and draped bust to right, £38 10s.

(Sidmouth); and one of Plotina, 129 A.D., diademed bust to right, well preserved and very rare, £18 (Spink).—*Times*, May 21.

Messrs. Christie, Manson, and Woods sold on Wednesday fine old English silver plate from numerous sources, including the property of Mr. T. M. Fallow, F.S.A., of Coatham House, Redcar. The more important lots among the anonymous properties included the following: A pair of George I. plain octagonal casters, 6 in. high, by Ebenezer Roe, 1716, 10 oz. 4 dwt., at 240s. per oz., £162 (S. J. Phillips); an old Irish potato-ring, pierced and chased with flowers, fruit, etc., by C. Townsend and M. Cormick, Dublin, 1771, 13½ oz., at 175s. per oz., £99 6s. 3d. (S. J. Phillips); a Charles II. oval tobacco-box, engraved with a coat of arms and the date 1702, London hall-mark, 1679, 4 oz. 6 dwt. at 260s. per oz., £55 18s. (S. J. Phillips); a George I. circular shallow bowl, engraved with coat of arms, and inside and out with shells and female masks, 9½ in. diameter, 2½ in. high, by Paul Lamerie, 1724, 48 oz. 13 dwt., at 107s. per oz., £260 5s. 6d. (Crichton); a Charles I. circular dish, embossed with fruit-shaped ornaments, dated 1669, 7 in. diameter, London hall-mark, 1632, by W. Maunday, 6 oz. 6 dwt., £133 17s. 6d. (S. J. Phillips); a Charles I. circular rosewater dish, the borders embossed with spiral bands, etc., 9½ in. diameter, 2½ in. high, by T. Maunday, 1639, 12 oz. 8 dwt., at 590s. per oz., £365 16s. (Barrell); a Charles I. beaker, engraved with foliage, 3½ in. high, London hall-mark, 1640, 4 oz. 7 dwt., at 370s. per oz., £80 9s. 6d. (Crichton); a Queen Anne teapot, with bands of strapwork, the spout chased as a gryphon's head, by David Willaume, 1706, 24 oz. 2 dwt., at 200s. per oz., £241 (S. J. Phillips); and a Charles II. plain tankard, London hall-mark, 1679, 31 oz., at 100s. per oz., £155 (Hemming). Mr. Fallow's collection included an Elizabethan chalice, engraved with foliage and strapwork, 4½ in. high, 4 oz. 12 dwt., at 100s. per oz., £23 (Spink); and a set of five seal-top spoons, each engraved with initials W.R.M., Hull hall-mark, by Christopher Watson, circa 1640, £155 (Crichton).—*Times*, May 25.

The collection of coins, except the living, almighty dollar, is not a popular hobby in the United States. Last week's mail, however, brought the reports of the four days' sale, at Philadelphia, of the collection formed by the late Mr. Harlan P. Smith, and described as the finest ever brought together of American gold coins. The prices realized appear to have been far beyond those previously recorded. A United States 5-dollar gold piece, dated 1822, realized the extraordinary sum of 2,165 dols.; another piece, of the same face value, but earlier in date—i.e., 1815—sold for 1,050 dols. Among the colonial coins were: "Willow-Tree" shilling, 1652, 30 dols.; Lord Baltimore sixpence, 34 dols.; Carolina "Elephant-Penny," 1694, 28 dols.; Rosa Americano twopence, 28 dols.; New York State cent, 1786, with bust of Washington, 70 dols.; another of 1787, with Indian standing with tomahawk and arms of New York, 130 dols.; and an "Excelsior" cent of the same year, 30 dols.—*Athenæum*, May 26.

Messrs. Sotheby, Wilkinson, and Hodge sold on the 25th and 26th ult. the following important books and MSS.: Bellarmine, *Disputationes*, Vol. VI., bound by Clovis Eve, with arms of James VI. of Scotland, 1601, £41; Missale Cassinense, 1513, finely bound, £20 15s.; Voragine, *Legendario di Sancti*, Venet., 1518, £22; Gould's *Birds of Asia*, 1850-1873, £48 10s.; Roscoe's *Novelists' Library*, 19 vols., 1831-1833, £17 5s.; Walpole's *Anecdotes of Painting*, by Dallaway, Major's edition, large paper, India proofs, 1826, £22 10s.; Dresser's *Birds of Europe*, 1871-1896, £54 10s.; Blake's *Songs of Innocence*, 1789, £83; Byron's *Don Juan*, Cantos I. and II., presentation copy, 1819, £51; Sardanapalus, 1821, presentation copy, £69; Robinson Crusoe, first edition (imperfect), 1719, £60; Horæ B.V.M., MS. on vellum, Sæc. XV., £96; Horn-Book, temp. George II., £19; Shelley's *Queen Mab*, with title and imprint, 1813, £100; Tennyson's *The Last Tournament*, 1871, £16 10s.; Dame Juliana Berners' *Book of Hawking, Hunting, and Fishing*, etc., 1586, £31; Drayton's *The Owle*, 1604, £29; Mrs. Jordan's *Letters to William Duke of Clarence*, £335; Documents signed by Louis XVI. and Marie Antoinette (5), £140; Napoleon I., *Draft of a Proclamation to his Army before the Battle of Rivoli*, £122; Horæ B.V.M., MS. on vellum (Paris Use), Sæc. XV., £195; *Summum Primer*, 1555, £34; *Bulletins de la Convention Nationale*, September, 1792, to January, 1795, £190; Seymour Haden's *Etudes à l'Eau-forte*, 1866, £165; Horæ ad Usum Sarum, printed upon vellum, 1526, £115; *Iloræ ad Usum Bisuntinensem* (Besançon), MS. on vellum, Sæc. XV., £110; Valerius Maximus, MS. on vellum, 1418, £122; Christine de Pisan, *Livre des Faits d'Armes et de Chevalerie*, MS., XV. Cent., £225; Guillaume de Guilleville, *Le Pelerinage de la Vie Humaine*, MS. on vellum, XV. Cent., £290; Martin Le Franc, *Champion des Dames*, MS. on paper, XV. Cent., £195; Lancelot du Lac et autres Romans de la Table Ronde, MS. on paper, XV. Cent., £500; *Midsummer Night's Dreame*, 1600, £280; *The Merchant of Venice*, 1600, £460; Sir John Oldcastle, 1600, £110; Henry V., 1608, £150; King Lear, 1608, £395; *Merry Wives of Windsor*, 1619, £295; *A Yorkshire Tragedy*, 1619, £125; *The Whole Contention*, 1619, £110; *Pericles*, 1619, £161—*Athenæum*, June 2.

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

In the first part of the new volume, XXXVI., of the *Journal of the Royal Society of Antiquaries of Ireland*, Mr. G. H. Orpen seeks to show by an elaborate argument, parts of which are not very conclusive, but which, taken as a whole, has great force, that the site of "Aenach Carman," the Fair of Carman, is to be found in the Curragh of Kildare. Among the other contents are interesting notes on "An Ogham Stone in Co. Limerick," and on "An Urn Cemetery in Co. Antrim," lately brought to light; and articles on "The Headstone of Lugna, St. Patrick's Nephew, in the Island of Inchagoill, Lough Corrib," by Dr. P. W. Joyce, and on "Faughart, Co. Louth, and its

Surroundings"—a bill of strategic importance in by-gone days—by Mr. Stanley Howard. The whole number is freely illustrated.

The *Proceedings* of the Glastonbury Antiquarian Society for the year 1904, just issued, are a little belated. Besides the usual business details, and the annual report of the year's work, including an interesting identification by Mr. Reginald Smith, of the British Museum, of two iron bars found on the Glastonbury site as "iron currency-bars, used by the Ancient Britons, in use at the time of Cæsar's invasion, and called by him 'talææ ferreæ' (*Bell. Gall.*, V. 12)," the volume contains Mr. W. S. Clark's presidential address on "The Village of Street," a subject very attractively presented, and several papers relating to Glastonbury. Among the latter we may name "The Streets, Highways, and Byeways [*sic*," but it should be "Byways"] of Glastonbury," by the late Mr. J. G. L. Bulleid; and "The Municipal History of Glastonbury" and "The Records of Glastonbury," by Prebendary Grant. There are also an article on "St. Gildas," by Mr. J. Clark, and a lecture on the life of St. Dunstan, by the Rev. T. G. Crippen. The Glastonbury Society is small, but evidently finds its archaeological riches in Lake Village site and museum a stimulus to praiseworthy activity.

The new part, January to March, of the *Journal of the Cork Historical and Archaeological Society* is strong, as such a journal should be, in papers on local topics. Mr. S. D. Westropp writes on "The Goldsmiths of Cork," and gives a list of their names covering three centuries. A paper by Mr. H. F. Berry on "The English Settlement in Mallow under the Jephson Family" contains much interesting matter relating to the Rebellion of 1641. Other articles are: "Some Account of the Family of O'Hurly," "Robert Fitz-Stephen"—the son of Stephen, Constable of Cardigan *temp.* Henry I. and Princess Nesta—and "The Account of the Proprietors of the Cork Institution." There are several good plates, and the *Journal* is most creditably produced.

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES.—*May 10.*—Mr. F. G. Hilton Price, Director, in the chair.—Mr. O. M. Dalton read a note on the lot-casting machine in Carolingian representations of the Crucifixion, where it is found as an adjunct to the episode of the parting of Christ's garments. It consists of an urn fixed upon a revolving horizontal bar in such a way that at each revolution one of the balls serving as lots fell out, the neck of the urn being too narrow to admit the passage of more than one at a time. Two representations of this machine, as used in the circus to determine the position of the drivers in the chariot races, have come down to us from about the fourth century, one being on a contorniate medal, the other on a marble relief from the hippodrome at Constantinople; while the mode of its operation in later times is described by Constantine Porphyrogenitus.

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The late Dr. Graeven and others had already referred to the appearance of this machine in the Utrecht Psalter, and Mr. Dalton now drew attention to two other examples of its occurrence, both upon Carolingian ivory carvings: one in the cathedral church of Narbonne, the other in the Victoria and Albert Museum. As it is not likely that the illuminators or ivory-carvers had ever seen the machine in operation, the use of this very secular method of resorting to the verdict of chance affords a striking example of the extent to which these artists depended on antique models. Mr. Dalton also described a circular brooch in the British Museum, apparently of Frankish manufacture, and ornamented with a cross in cloisonné enamel. It appeared to be a very early example of the employment of this method of enamelling in the West. He further described a small Byzantine medallion of very fine workmanship with busts of St. Theodore and St. George, apparently of the eleventh century. It was remarkable for being enamelled upon both surfaces, and for being executed on copper, with copper cloisons instead of gold. The medallion was exhibited by Mr. C. H. Read, and is to be presented to the British Museum. Finally Mr. Dalton described a small silver dish of the sixth century A.D., exhibited by Sir William Haynes-Smith. It was ornamented with a monogram in niello within a wreath of ivy-leaves, and had on the bottom the usual official stamps or "hall-marks." It was found in Cyprus, and very closely resembles a larger silver dish from the same locality, now in the British Museum.—Mr. W. R. Lethaby read a note on the early Arabic numerals on the sculptures of the Resurrection groups on the west front of Wells Cathedral church. These had been described some years ago by Mr. J. T. Irvine, who had misread several of them, with the result that his tables contained numbers that were far too high. Mr. Lethaby showed that if the numbers were properly read by the light of late thirteenth-century and other MSS., they formed a regular sequence, which corresponded with the groups of sculpture.—The Rev. E. H. Willson exhibited a silver-parcel-gilt chalice of London make of the year 1518-1519, now belonging to the Roman Catholic chapel at Leyland, Lancs.—Mr. J. C. Carrington exhibited a curious silver-gilt secular cup of English work, *circa* 1470, in use as a chalice in a Hampshire church.

May 17.—Lord Avebury, President, in the chair.—Mr. A. Trice Martin, Honorary Secretary of the Caerwent Exploration Fund, presented the annual report of the work done at Caerwent in 1905 under the superintendence of Mr. T. Ashby, jun., of the British School at Rome.—Mr. W. D. Caröe, by permission of the Rev. T. Green, exhibited three mutilated stone figures of knights, and the pedestal of a fourth, which had lately been found embedded in a mass of rubble in a window-sill in Tilsworth Church, Beds.—Mr. W. H. St. John Hope was of opinion from the action of the figures that they had originally belonged to a group representing the martyrdom of St. Thomas of Canterbury. The fact that they were not shown as sleeping was against their having formed part of an Easter sepulchre. Their date, he thought, was about 1230.—*Athenæum*, June 2.

2 M

At the meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE, held on June 6, the papers read were "Notes on the Early Architectural History of the Parish Church of Worth, in Sussex," and "Notes on the Architecture of Denham Church, Bucks," both by Mr. W. P. D. Stebbing, F.G.S.

The members of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND assembled at Kilkenny on May 29 and 30. Among the many objects of interest inspected were the picture gallery at Ormonde Castle, St. Mary's Church, St. Mary's Cathedral, St. Francis Abbey, St. Canice's Cathedral, and the museum.—At a meeting presided over by the Right Rev. Dr. Crozier, Protestant Bishop of Ossory, the mace and sword of Kilkenny Corporation were exhibited, as were the Red and White Book of Ossory, by his lordship, who gave an interesting description of the Red Book, which dates from the fourteenth century. Mr. John Cummins contributed a paper giving a brief description of the history of the antiquities and places visited.

The ESSEX ARCHÆOLOGICAL SOCIETY held an excursion in the Kelvedon district on May 26. A visit was first paid to Feering Church and the Sun Inn, where some fine old carving is to be seen. The Vicar of Feering, Rev. W. J. Packe, gave a brief history of the inn, and supplied many details relating to the church; and Mr. Percy Beaumont and the Mayor of Chelmsford, Mr. F. Chancellor, also gave some interesting information. A cordial welcome was extended to the party by Mrs. P. Reid at the old Manor House of Feeringbury. Here the particular object of interest was an ancient building now used as a stable, but believed at one time to have been a private chapel. The Rev. T. H. Curling gave a description of the building. About noon a start was made for Coggeshall, and a visit was paid to the church of St. Peter, details being given by Mr. G. F. Beaumont, F.S.A., a former honorary secretary. Mr. and Mrs. Beaumont entertained the party in hospitable fashion at The Lawn, after which Paycocke's House was visited, by permission of the Rev. Conrad and Mrs. Noel, and statements regarding the building were made by Mr. Curling, Dr. Laver, and Mr. Chancellor. A short drive brought the visitors to the chapel of St. Nicholas, Little Coggeshall, and then the journey was continued to Bradwell. Here the Rev. T. H. and Miss Curling entertained all present to tea, and after a visit to the church the party drove back to Kelvedon.

BRITISH NUMISMATIC SOCIETY.—May 23.—Mr. Carlyon-Britton, President, in the chair.—The members passed a resolution of sympathy with the relatives of the late Mr. Richard A. Hoblyn, F.S.A., whose recent decease deprived the society of one of its council, and was a loss to archæology. The paper of the evening, "Historical Notes on the First Coinage of Henry II.," was contributed by the President. With the exception of the Pipe Roll of Henry I., which had been treated by Mr. Andrew, no systematic search or notation of the early rolls of the

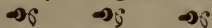
Exchequer had ever previously been made for the purposes of comparison with the coinage of the period; but Mr. Carlyon-Britton has now supplied a complete record of the numismatic references contained in the rolls for the twenty-one years from 1155 to 1176. They comprised nearly 400 entries, and included the names of eighty-two moneyers, with the various cities and boroughs in which they coined. These chiefly concerned returns of the fees, fines, and penalties due to the Exchequer, but some of them were of a varied and more interesting character. The author was able to identify most of the names recorded with those on existing coins, many examples of which he exhibited, and in this relation it was interesting to note the innovation of the surname, which was then gradually extending over England. For example, Alwin of London on the coins became Alwin Finch in the roll, Richard of Exeter appeared as Richard Fitz Estrange, and Pires Mer: and Pires Sal: of London were extended unto Peter Merefin and Peter de Salerna, and so on, until the records seemed to be almost a directory of the coinage. The whole tenor of the treatise, too, confirmed the contention that the moneyer whose name and place of mintage appeared on the coins was a person of considerable wealth and importance, who farmed the dies, and employed artisans—usually termed in the roll "men of the moneyer"—to do the manual and executive work. Mr. Carlyon-Britton acknowledged his indebtedness to the publications of the Pipe Roll Society, which had materially lightened the task of research.—Mr. L. A. Lawrence exhibited a half-groat of the first coinage of Edward III., when the Roman M was still in use, and a groat and half-groat of Henry VI., with obverses of the pinecone-mascle coinages, and reverses of the annulet type, and Mr. H. M. Reynolds a penny of Harthacnut of the Langport mint. Mr. L. Forrer and Mr. E. H. Waters made presentations of numismatic works to the library of the society.

The members of the EAST HERTS ARCHÆOLOGICAL SOCIETY made an excursion in the Ware-Thundridge district on June 7. At Ware Church the Rev. Canon Appleton described the fabric. Thence the party proceeded to the site of the alien Benedictine priory, founded before 1081 by Hugh de Grantmesnil, and finally suppressed in 1414. Granted by Henry V. to the Carthusian priory of Shene, it remained in possession of that house until the Dissolution in 1540. Mr. H. P. Pollard read a paper on the priory and its site. Chelsings and Rennesley Gardens were next visited, and after lunch the visitors proceeded to the site of Thundridge old church, of which only the Decorated tower is standing. The mutilated doorway is Norman, and a curious ornament is inserted in the tower wall. By way of the site of Thundridge Bury the party reached Youngsbury Tumuli. The first, opened in 1788, contained coins, spearheads, etc., which have been lost; the second was opened in 1889, when a large Roman urn, glass jar, and an earthen wine-bottle were discovered, which were exhibited. A Roman villa stood in the adjoining field, a tessellated pavement having been found there. Notes on the remains and on the traces of Roman

occupation were read by Mr. Squires and Mr. F. C. Pullen. The last place visited was the Tudor mansion of Standon Lordship, which was described by the Rev. Dr. Burton.



An important meeting of the SUSSEX ARCHAEOLOGICAL SOCIETY was held on May 25, when it was decided by a practically unanimous vote that the proposed new library and museum should not be built in the "Gun Garden" adjoining Lewes Castle, but that another site in Lewes should be sought, a proposal to remove the library to Brighton being negatived.

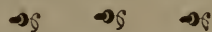


At a meeting of the CAMBRIDGE ANTIQUARIAN SOCIETY on May 14, Mr. F. N. Phillips, of Hitchin, gave a lecture on mediæval floor-tiles, and dealt with their origin and development. At the meeting on May 21, Mr. O. Johnson in the chair, Baron von Hügel, Curator of the Archæological Museum, exhibited some of the recent additions made to the collection. Among these were a number of keys of the fourteenth century, and later spearheads and other objects brought from Japan by Dr. Guillemard; two tally-sticks from Cape Colony, and flint implements from South Africa; a collection of flint implements from the Zambesi Valley, presented by Colonel Fielden; fragments of earthenware from Kharwan, and fragments of flint and obsidian found with them and used for marking the pottery; Esquimaux lamps from ancient graves presented by Sir William Macgregor; an African beehive; winnowing instrument and bellows from East Africa; belts and pottery brought from Rhodesia by Dr. Haddon; remarkable British vessels of pottery from the Nunn collection recently sold at Royston, and found in that neighbourhood; Roman implements, etc., bought at a sale at Fordham; wooden figures and inlaid vessels from the Solomon Islands, bought at the sale of the late Sir Robert George Herbert's collection at Ickleton; and a large stone, 1 foot in height, with a broad base and sharp upper edge, used probably in prehistoric times to dress and soften skins by drawing them backwards and forwards over the edge.

Dr. Guillemard also exhibited and commented on a set of Early English roundels in his possession, and drew attention to the style of the ornament on them, probably of Elizabethan date. They were probably used as sweetmeat trays.

At the meeting on May 28, the University Registrar, Mr. J. W. Clark, lectured on the Library of St. Mark, Venice. Mr. Clark said that in the previous month he had been able to spend six happy days in Venice—he might almost say in the library. That the Library of St. Mark was founded by Petrarch was an article in the creed of every true Venetian, and Mr. Clark proceeded to investigate the evidence on which that belief existed. Petrarch, he said, returned to Italy in 1353, and after trying Milan, Padua, and other cities, he determined to settle at Venice. He resided in Venice from 1362 to 1368, but before establishing himself and his books, without which he never travelled, he made a prudent bargain with the Republic. The Grand Council, by a formal vote taken in September, 1362, undertook to provide him with a house for the term of his natural life, and the

body called the Proctors of St. Mark undertook to find the money required for a place in which his books could be deposited. Petrarch expressed his intentions in clear and definite language. He said St. Mark was to inherit the books which he then had or one day might have, on condition that they were neither sold nor alienated, but kept for ever in some place where they would be safe from fire and water. As time went on Petrarch seemed to have tired of Venice, and he took himself to Padua. He died on July 18, 1374. What became of the library? Under the arrangement of 1362 it was the property of Venice, and that Petrarch acknowledged; but when he died the relations between Padua and Venice were strained, and presently a war broke out, in the course of which the Venetians had to consider other matters more important than the fate of a library. What the fate was could easily be traced. At some period after 1379 it was sold. The attempt to find Petrarch's books had been made once already, but the failure was as conspicuous as the effort was daring. The real founder of the Library of St. Mark was Cardinal Bessarion, who just a century after the acceptance of Petrarch's offer approached the State of Venice with a similar proposal. Bessarion's gift comprised 746 volumes, of which 482 were Greek and 264 Latin. They might imagine, said the speaker, the books in Venice—a vast mass in their cases, out of which they were not taken for many a long year. Sansovino did not begin to build the library till 1536 or 1537, or about seventy years after the gift. Sansovino's building occupied the whole west side of the Piazzetta, but it was not finished during his lifetime. The work was interrupted, possibly through want of funds. Mr. Clark gave a detailed description of the building and of the fittings used in it at different periods, and, proceeding, said the books and manuscripts were removed to the Ducal Palace by order of Napoleon, and also a second removal took place to the Mint or Zecca. The lecturer referred to the adaptation of this building to library purposes, and to the requirements of readers. The work, he said, began at the Zecca in March, 1902. It was finished, and the books were moved in in December, 1904. The library was opened to the public privately on December 19, 1904, and publicly with a fitting ceremonial on April 27, 1905.



On June 2 a small party of members of the VIKING CLUB proceeded to Bridgwater with the intention of investigating on the spot the actual country of King Alfred's campaign from Athelney, and of discussing the claims of the various sites given for the field of the decisive victory over the Danes under Guthrum at Ethandune. The party, conducted by the Hon. Editor of the club, Mr. A. F. Major, was met at Bridgwater by the Rev. Chas. W. Whistler, who has made a special study of the problems connected with the campaign, and on the Saturday proceeded under his guidance, by North Petherton and Lyng, to the Isle of Athelney and Borough Bridge, Alfred's fen fortress. Thence they went by Sedgmoor to the commanding position of Edington Hill on the Poldens, whence the members discussed the probabilities of that site as the battlefield of Ethandune. At the same time an alternative position on the opposite

ridge of the Hamdon Hills, near Montacute, was indicated by one of the party, Mr. W. L. Radford, who had already read a paper suggesting the same site before the Somerset Archaeological Society in 1905. The general opinion of the party was in favour of the Edington site as most probable from a strategic point of view, though it was agreed that Mr. Radford's theory had its own claims to recognition. It was strongly felt, however, that in any case the site of the final battle of the campaign must be looked for in the Athelney district, and that the tentative identification of sites near Chippenham by Camden, which have been since followed without due care or investigation, must be regarded as finally exploded. On Monday the same party visited the ancient stone walled fort near Combwich on the Parrett, which, with its ancient battlefield burials, and strong local traditions, was identified by the late Bishop Clifford as the actual landing-place of Hubba during that campaign. They then went on by Stoke Courcy to Danesborough Camp on the Quantocks, where the Rev. W. Cresswell, the well-known authority on West Somerset, met them. The many fine examples of ecclesiastical architecture of the district were fully investigated and appreciated, Mr. Radford's notes being most valuable.

The spring excursion of the BRISTOL AND GLOUCESTERSHIRE ARCHÆOLOGICAL SOCIETY took place on May 29. The members gathered at Chepstow, whence they journeyed to St. Briavels and Tintern. St. Briavels, in the Great Survey of 1087, appears under the name of Ledenei, and was probably included in the grant of lands at Lydney by the Conqueror to William Fitz Osbern. The name of St. Briavels seems to have been appropriated from the hamlet of St. Briavel-Stowe, lying about a mile to the north of the road from Bigsweat to the iron-mines of Clearwell. Milo Fitz Walter, the builder of the castle, was Sheriff of Gloucestershire in 1131, and hereditary Constable of England. In the civil war that ensued on the death of Henry I. Milo espoused the cause of Matilda, and she created him Earl of Hereford. He was killed by accident in 1143, whilst hunting in the Forest of Dean, and Flaxley Abbey was founded by his son Roger to commemorate his fate. Canon Bazeley acted as guide at the castle, and the Rev. J. C. May at the church, which has suffered sadly from injudicious restoration. There is a plain Norman font. The altar frontal is of pre-Reformation date, but retains all its original beauty. The staircase leading to the rood-loft has been allowed to remain in the south aisle. After luncheon the party visited the ancient iron-workings at Sling, near Clearwell, where Mr. W. H. Fryer and Mr. Llewellyn spoke, and then went on to Tintern Abbey.

On June 12 the DORSET ANTIQUARIAN FIELD CLUB made an excursion in splendid weather to Wool and East Lulworth Castle. At Wool the chief point of interest was Wool manor house, once the seat of the younger branch of the Turbervilles, a family made famous by Thomas Hardy, in whose *Tess* the house figures prominently. From Wool the party drove to Bindon Abbey, where a paper prepared by Mr.

Henry Duke was read, and the Rev. F. W. Weaver said a few words about Cistercian monasteries in general, of which order Bindon Abbey was an important foundation. At Lulworth Mr. Duke gave a concise history of the castle, and many objects of interest—including the priceless Louterell Psalter—were shown by Mr. Sargeant, the sub-agent of the Lulworth estates.

The HALIFAX ANTIQUARIAN SOCIETY made an excursion on June 9 to Hipperholme. Many places were visited, and at each a historical paper was read. At Shibden Grange, formerly named Godley (the good field or meadow), by the kindness of Mr. Alderson, the visitors were shown into the garden, where the paper was read. The house and grounds are so surrounded by trees that from the road no idea of the beauty of the place can be conceived. At one time Oliver Heywood lived here, an interesting reference to which appears in *The History of Northowram* (p. 68). Leaving here the visitors proceeded by train to Lane Ends, Hipperholme, once the residence of Isaac Broadley. Reference was made to Matthew Broadley, who left £40 to found a "Free School" at Hipperholme, and for the maintenance of it £500. The school is now known as Hipperholme Grammar School, and here Mr. Lister gave a most interesting account of how Matthew Broadley lent money to Charles I., and having the foresight to secure responsible sureties, the sum of £540, already mentioned, was obtained from him some twenty years after. Previous to reaching the Grammar School, Langley House, the residence of Mrs. Sugden, was visited. After hearing the history of the place, and much about the former owners, a view of the interior was allowed. On the headstone of the doorway are the initials of the builder and his wife and the date (16 E.L.M. 92). The parlour is wainscoted in oak, the panels being unusually large. From this room the company passed into the main room or hall, on three sides of which there is a gallery communicating with the bedrooms. The staircase leading to this is particularly interesting, having a very fine pair of dog-gates.

Other meetings and excursions which we have not space to chronicle in detail have been the annual congress of the DERBYSHIRE ARCHÆOLOGICAL SOCIETY on May 25 and 26; the excursion of the HAMPSHIRE ARCHÆOLOGICAL SOCIETY to the Seismological Observatory at Shide, Isle of Wight, on May 16; the annual meeting of the RUTLAND ARCHÆOLOGICAL SOCIETY on May 25, when a scheme was considered for printing and publishing the parish registers of the little county; the excursion of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY to Beverley on June 13; the annual meeting of the BERKS ARCHÆOLOGICAL SOCIETY on May 29; the monthly meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES on May 30, when Mr. Dendy described recent discoveries at the castle; the excursion of the DURHAM AND NORTHUMBERLAND ARCHÆOLOGICAL SOCIETY on May 31; and the spring meeting of the ROYAL INSTITUTION OF CORNWALL on May 22.

Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

ABHRÁIN DIADHA CHÚIGE CONNACHT; OR, THE RELIGIOUS SONGS OF CONNACHT. By Douglas Hyde. London: T. Fisher Unwin; Dublin, M. H. Gill and Son, Ltd., 1906. Two vols., 8vo., pp. xxi, 404 + xi, 420. Price 10s. net.

In his explanatory subtitle, Dr. Hyde shows that these two volumes contain a greater variety of matter than one would infer from the title itself. For this is really "a collection of poems, stories, prayers, satires, ranns [verses], charms, etc.," gathered by him among the Gaelic-speaking peasantry of Connaught during the last twenty years. Dr. Hyde has already given us *The Love Songs of Connacht*, and if, of the two volumes under review, he had limited one to the religious songs of that province, and another to its folklore, he would have produced an effective trilogy. However, that is a minor affair. In rescuing this floating material, of whatever description, he has done a good work, and has earned the gratitude of all to whom such things are precious; for the greater part of it has never been printed before. Turning to the main feature of the collection, the religious songs, one is inevitably led to compare them with the *Carmina Gadelica*, garnered by Mr. Alexander Carmichael in the Western Highlands and Islands of Scotland. The general resemblance between the prayers and religious songs in the two collections is very apparent, and in some cases there is practical identity. That they are derived from a common source is clear, and in the Irish, as in the Scottish collection, there appears the blended paganism and Christianity of the Middle Ages, and of times more remote. For example, the nightly prayer said when the fire on the hearth is "saved" (or "gathered," as the Scotch term goes) is addressed to the fire-goddess Brigit, as well as to Christ and the Virgin. Of this prayer several variants are given. The devout nature of the Irish peasant is testified to by the fact that there are prayers in daily use adapted to almost every possible contingency. There is even a special form of prayer for use after smoking tobacco, as a "grace after meat." Some of the prayers are highly spiritual in tone and Christian in doctrine, while others are mere charms. Among these are charms against toothache, conceived of as a grub or maggot. Dr. Hyde points out that this was also the Anglo-Saxon idea, and Mr. Abercromby shows it is a Finnish idea as well. An amusing mock charm comes from Connemara:

"A charm which Seumas sent to Diarmuid,
A charm with requesting, without asking,
The pain that is in your front-tooth,
To be in the furthest-back tooth in your gum!"

A feature that adds much to the interest and value of the book is that it is printed throughout in the two languages, Gaelic and English, on alternate pages.

In several instances Dr. Hyde has given English renderings of the Gaelic rhyme assonance, which rarely falls on the final word of a line; and the difficult task of illustrating the metres known as the *Rannaidheacht Mhòr* and the *Rannaidheacht Bheag* has been successfully achieved. If, on such occasions, the English version is not so poetical as the Gaelic original, that is excusable, since the main object in view is to mark the assonance. It cannot be said, however, that the simple lines with rhymed finals are remarkable for their melody, and such a couplet as—

"He who was slaughtered to redeem us
Spake that night to Nicodemus"

suggests that the accomplished translator is something lacking in the sense of humour. But, notwithstanding a few trifling defects of that sort, the book is well deserving of the hearty welcome which it will receive from all students of Gaelic and of traditional lore.

* * *

SOUTHAMPTON COURT LEET RECORDS, Vol. I., Part II. Transcribed and edited by F. J. C. Hearnshaw, M.A., and D. M. Hearnshaw. Southampton: H. M. Gilbert and Son, 1906. Demy 8vo., pp. 165-372.

This volume is published by the Southampton Record Society, and covers the period from 1578 to 1602. Out of the twenty-five books of record written between those years only thirteen are extant, and the contents of these are here transcribed and abstracted by Professor Hearnshaw and his daughter. They throw much light upon the state of municipal life and government in Southampton during the latter part of Queen Elizabeth's reign, and do not, indeed, present a very attractive picture of the state of the town. Southampton at that time can hardly have been in a very prosperous condition. The numerous references to the state of decay of the town walls and towers, to the filthy condition of the streets and passages, and to dilapidations in fences and buildings, all point to a lack of prosperity and energy. Another feature which stands out prominently is the short-sighted determination to "protect" the industry and commerce of the town by forbidding export of materials, jealously confining the right to trade to burgesses, preventing members of one trade from trespassing on that of others, and the like futilities. These measures, with the constantly recurring attempts to fix prices by municipal edict, were, of course, characteristic of the town life of the period generally, and were by no means confined to Southampton. But in these records they seem to stand out in unusual prominence.

Many minor details of town life in the days of Queen Bess find illustration in these pages. Guests of innholders were not to be allowed to walk the streets after 8 p.m. in the winter and 10 p.m. in the summer (1579 and 1581). Brewers were several times fined for using iron-bound carts—"a grate spoylinge and wastinge of the pavement of this towne." Idle persons, duly named, were to be expelled (1579). Country bakers coming into the market sold "14, 15 and 16 for the doz. w^{ch} we thinck not sufferable." The danger of fire from thatched roofs is referred to, and thatches are ordered to be removed "on pain of £3/6/8"—a

heavy fine (1590). There are fines inflicted for encroachment by building a stall too far into the street, for making a ditch in the highway, for polluting the water at the wash-house, for unlawful games, for failure to carry away refuse, and for very many other offences. But enough has been said to show that these pages abound in interest. From these records one can frame not only a fairly accurate picture of the state of the town, but one can realize the endless difficulties and hindrances which attended all the well-intentioned efforts of the Court to bring about a better state of things.

relates the story of its downfall—the martyrdom of the last Abbot, gibbeted, after a mock trial, before the gateway of his own Abbey, and the desecration and destruction of the buildings. A list of the Abbots, a calendar of the Abbey, a few notes and references, and a good index help to realize the author's desire that his book may serve "as a guide to the 'Noble and Royal Monastery of Reading,'" and not only as a concise guide to its history, but also to the ruins which yearly draw many visitors.

The memories of this spot are many and splendid. At least ten Kings of England, including six of our royal



READING ABBEY: THE INNER GATEWAY.

THE RISE AND FALL OF READING ABBEY. By Jamieson B. Hurry, M.A., M.D. With illustrations. London: *Elliot Stock*, 1906. Crown 8vo., pp. xii, 119. Price 2s. 6d. net.

A few years ago Dr. Hurry published an elaborate and well-illustrated account of the magnificent monastic foundation which for more than four centuries adorned the ancient town of Reading, and the work was generally welcomed. In the charmingly produced little book before us Dr. Hurry prints in amplified form an address which he gave, as President, to the Reading Literary and Scientific Society in 1905, and which may be regarded as a model of its kind. He sketches briefly the founding of the Abbey by monks from Cluny at the bidding of Henry I., describes in a summary way the various parts of the great fabric, outlines the subsequent history of the Abbey, and

Henry's, visited it; Parliament was there convened in January, 1440, and again in March, 1453, and in November, 1467. At the consecration of the imposing Abbey Church in April, 1164, the procession included, besides the King and many of his nobles, the great Archbishop of Canterbury, Thomas à Becket, and ten suffragan Bishops. Beneath its walls took place, in 1163, the famous wager of battle between Robert de Montfort and Henry de Essex; and within the Abbey Church, in 1359, were married John of Gaunt and Blanche, daughter of the Duke of Lancaster—a ceremonial in connection with which a tournament was held on an unusually magnificent scale. More interesting than these memories of splendour and greatness to some will be the recollection that the famous roundel "Sumer is icumen in" was first written down at

Reading Abbey about 1225, and may quite possibly have been composed within the Abbey walls.

The numerous illustrations to Dr. Hurry's book show the various remains of the fabric now in ruins, as well as the two portions which still exist in a restored form. Of the latter, one is the dormitory of the Hospitium, restored in 1891, and the other, of which a view is here reproduced, is the inner gateway. There are also illustrations of seals and coins—the Abbey enjoyed the privilege of a mint—and coloured plates of the Abbey arms, and of the Foundation Charter.

* * *

MOORISH REMAINS IN SPAIN. By Albert F. Calvert. Eighty-four coloured plates and numerous other illustrations. London: *John Lane*, 1906. Crown 4to., pp. xx, 586. Price £2 2s. net.

Just when the new Spanish marriage is attracting attention to a country of departed greatness, Mr. Calvert's volume on "Moorish Remains in Spain" appears with the courtliness of dedications to His Majesty Alfonso XIII. In many respects this handsome volume is a timely wedding-present for his Spanish Majesty, as it is a gorgeous literary tribute to the beauty of three jewels in the Spanish Crown—Cordova, Seville, and Toledo. Mr. Calvert is an enthusiast and an antiquary, so that to cavil at his somewhat pedestrian style of authorship and his use of such a phrase as that "Washington Irving invariably goes the whole hog" in dealing with legendary history, is perhaps ungracious. But it is a pity that more literary distinction and a better arrangement of his pages are not found in a volume issued with such pomp from the Bodley Head Press in a binding so worthy of its royal ascription. One sighs, too, for an index!

Our author, however, gives an interesting résumé of the eight centuries—the fifth to the thirteenth—through which the Moors were a European Power. It includes many romantic tales of history, like the story of that beautiful character, Abd-er-Rahman, Sultan of Cordova, who made the prosperity of Andalusia the envy of the civilized world. It is Cordova that for nine centuries has held, in its mosque, the most beautiful Mussulman temple ever made by man, erected over a wonderful festooned arcading, and decorated with a bewildering combination of Grecian frets and Persian and Byzantine ornaments. "To-day," says Mr. Calvert, "there is nothing left in Cordova but the mosque, the bridge, and the ruins of the alcazar to mark the spot where, in the time of Abd-er-Rahman III., a city, ten miles in length, lined the banks of the Guadalquivir with mosques and gardens and marble palaces." But the abundant coloured plates and photographs with which the eyes are regaled in this volume testify to the city's splendour, and afford a feast of instruction in design and in the architectural ornament of a special school.

Seville, "the pearl of Andalusia," remained in the hands of the Moors for over five centuries, and they so beautified it as to cause the proverb that "to whom God loves He gives a house in Seville." The interior of the Hall of the Ambassadors in the Alcazar is one of the most splendid apartments which men have ever devised, and the photographs which

here begin at p. 301 suggest the intricate mysteries of its beauty. Mr. Calvert devotes less space to Toledo, and as his subject is, after all, the relics of art, one must excuse the absence of any pictures of the mighty natural situation of the rock-built city.

The author himself allows us to regard his volume in the main as a picture-book, and we can imagine that many a designer who eschews the noble simplicity of Greek forms and the Christian aspirations of Gothic art will turn with profit to the wealth of plates here bestowed. The coloured plates are gorgeous rather than delicate; for that we must thank the Moors, and marvel at the inventiveness of their artist-geometricians. A number of modern photos are included; at p. 107 is an excellent "interior" of a chapel, while two chapel roofs are cleverly reproduced on pp. 125 and 127. Objects of antiquarian interest are added at rare intervals—e.g., an Arab vase of metallic lustre and an inlaid sword scabbard. An apparently original survey of geometrical designs forms a valuable appendix to the plates. It seems to us a pity that Mr. Calvert has not more generally acknowledged the sources of his illustrations taken from old prints, and many of those which we believe were drawn by Wyld about 1835 are far inferior in beauty to the contemporary engravings after David Roberts, which for four or five years adorned *Jennings' Landscape Annuals*.—W. H. D.

* * *

A HISTORY OF CAMBRIDGESHIRE. By the Rev. Edward Conybeare. London: *Elliot Stock*, 1906. 8vo., pp. xxviii, 306. Price 3s. 6d. net.

This cheap reissue of Mr. Conybeare's *History* of one of the most interesting of English counties is sure of a warm welcome. It was recognised on its first appearance as one of the best of the series of "Popular County Histories" to which it belonged. A county which has been the scene of unusually large and important archaeological finds, which was thoroughly Romanized, which contains within its borders so much of the Fenland in which first the hunted Britons and, later, the intransigent Saxons took refuge, and which comprises the town and University of Cambridge, and the Isle and City of Ely, does not lack for materials for history. Mr. Conybeare is master of his abundant matter, and his book, while careful and scholarly, is also most readable and interesting. The compression which has been necessary in dealing with such a wealth of material, and so wide and varied a field of history, has been accomplished with no loss to lucidity or accuracy. The various appendices contain much important statistical and other matter, and there is a good index.

* * *

NOTES ON SHIPBUILDING AND NAUTICAL TERMS OF OLD IN THE NORTH. By Eiríkr Magnússon. London: *Alexander Moring, Ltd.*, 1906. 8vo., pp. 62. Price 1s. net.

This booklet, the print and "get up" of which are worthy of the publishers' reputation, contains a paper of singular interest read before the Viking Club. The author traces the history of Northern shipbuilding from the monoxylous type of craft—the boat hollowed from a single timber—of the Stone Age men to the war-vessels of the Vikings, illustrating it both from

the discoveries of archaeology and from references in literature and tradition. Mr. Magnússon is, of course, an authority on Scandinavian matters, and this little book, so freshly and well written, and so pleasantly produced, is worthy of an audience much wider than that to which it was first addressed.

* * *

The latest volume in the "Homeland" series of handbook is a capital little guide, got up with the care and good taste characteristic of the series, to *Dorking and Leatherhead, with their Surroundings*, by J. E. Morris, price 1s. net. The district is one of endless charm, not least because it contains the ancestral home of the Evelyns, and the beautiful little church in which the diarist was buried 200 years ago. Mr. Morris is an admirable guide, and by no means neglects the points of interest to wanderers with antiquarian tastes. The illustrations are good and abundant, as usual.

* * *

Three new issues of the "Hull Museum Publications" are before us—Nos. 30, 31, 32. The first two, written by Messrs. T. Sheppard and J. Suddaby, treat of "Hull Whaling Relics, and Arctic or Historical Records of 250 Years." Lord Nunburnholme has lately presented to the Hull Museum a collection of much historical value illustrating the whaling days of old. The collection is here described, and many of the harpoons, etc., figured. The third issue, No. 32, is a carefully prepared "Catalogue of Antique Silver"—a collection of remarkable and varied interest, lent for exhibition at the Municipal Museum by a gentleman of Hull. All three publications are published by A. Brown and Sons, Ltd., Hull, at the modest price of one penny each.

* * *

The *Architectural Review*, June, besides a well-illustrated article on "The Crowning Quality of Architecture"—i.e., Endurance—by Mr. A. W. S. Cross, and Mr. Halsey Ricardo's second paper on "Architecture at the Royal Academy," has a very full and splendidly illustrated description, by Mr. H. P. Adams, of the "King Edward VII. Sanatorium, Midhurst, Sussex."

* * *

From Washington, D.C., come the parts for April and May of *Records of the Past*, a well-illustrated archaeological magazine. Besides many articles relating to European and Asiatic antiquities there are papers on "The Pillager Indians," a pagan tribe whose island home is in a lake to the north of Lake Superior; the very extraordinary "Serpent Mound, Ohio," with good illustrations; and "Casas Grandian Outposts" in Northern Mexico. We have also received the *Ulster Journal of Archaeology*, April, with articles on Irish Pipers, Ulster Bibliography, Old Belfast Signboards, and other Irish topics; *Scottish Notes and Queries*, June; *Rivista d'Italia*, May; *East Anglian*, March; the *American Antiquarian*, May and June; and Messrs. Williams and Norgate's *International Book Circular*, No. 142.



Correspondence.

ROBIN HOOD.

TO THE EDITOR.

IN addition to Sir Edward Brabrook's list of places associated with the name of Robin Hood the following may be of interest: One of the battlemented bastions or towers on the north-east front of the walls of York, in 1746, was known as Robin Hood's Tower. This side of the city walls was bounded by the Forest of Galtres, which extended for twenty miles or more. Easingwold in one direction and Malton on the Derwent in medieval times are described as being in the forest.

T. P. COOPER.

16, Wentworth Road, York.

TO THE EDITOR.

ADMIRERS of the life and exploits of the great Saxon outlaw will welcome Sir Edward Brabrook's paper in your columns on that ever-attractive personality. It is refreshing, in these days of almost universal negation, when facts that are but dimly observable through the mists of antiquity are relegated to the limbo of mythology, to witness a knight, in letters as in heraldry, bold enough to break lances on the existence of Robin Hood with opponents so doughty as Messrs. Sidney Lee, Hales, Wright, Bradley, and Addy. Very humbly would I crave the post of squire unto him, for the researches into which I have plunged for many years back relating to the Sherwood hero have, to my mind, placed his living reality beyond the shadow of a doubt. Those researches, resulting in a vast accumulation of written and printed matter, may some day see the light in pamphlet form. My latest acquisition in this respect is a curious brochure entitled, *Thèse de littérature sur les vicissitudes et les transformations du cycle populaire de Robin Hood*, Paris, 1832. The author is Edward Barry, who is described as "Élève de l'École Normale, licencié-ès-lettres, aspirant au grade de docteur." The work itself is elaborate and interesting, and apparently favours the mythological theory.

J. B. MCGOVERN.

St. Stephen's Rectory,
Chorlton-on-Medlock, Manchester.

BELL AND THE DRAGON.

TO THE EDITOR.

IS Mr. MacMichael correct in stating in the April issue of the *Antiquary* that the origin of the sign the Bell and the Dragon "is unmistakably from the arms of the Apothecaries' Company"? Joseph Addison, of the *Spectator*, writing on "Inn Signs," said: "Our Apocryphal heathen god is represented by a bell, which in conjunction with the dragon makes a very handsome picture in several of our streets." Addison was referring to the story of Bel and the Dragon contained in the Apocrypha; and this derivation of the inn sign is a very likely one.

Milton Abbey, Dorset,
May 19, 1906.

HERBERT PENTIN.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.



The Antiquary.



AUGUST, 1906.

Notes of the Month.

DURING July the British School of Archaeology in Egypt has been showing at University Collège, Gower Street, many of the relics brought to light by Professor Flinders Petrie and his companions in the Goshen region of Egypt, the eastern side of the delta between Cairo and Ismailia. The objects varied from a big earthen jar, 2 feet 6 inches high, to some gold and silver earrings and ivory hairpins. There was a small terra-cotta figure of a woman and her child, and glass bottles of a date when the Romans occupied Egypt. Several of the "finds" were illustrated in the *Daily Graphic* of July 4, including a piece of temple sculpture showing Rameses II. slaying a Syrian before the god Atmu, a very spirited bit of work, and a large pottery coffin (Eighteenth Dynasty), said to be the finest painted example that has left Egypt. At King's College there has been on view an exhibition of antiquities and papyri recently unearthed by Professor Neville, Mr. H. R. Hall, Mr. C. T. Currelly, and Mr. Ayrton, working in connection with the Egypt Exploration Fund, in the Eleventh Dynasty temple at Der el-Bahri. The exhibition, which will remain open till August 4, contains many beautifully sculptured fragments, variously coloured, discovered in the temple and colonnade, representing hunting scenes, groups of warriors, plants, figures, and shrines dedicated to princesses. The domestic art and handicraftsmanship of Egypt 2,700 B.C. are well illustrated. There

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is a splendid collection of blue glaze, sacred to Hathor, "the Goddess of the Mountain of the West," imitation turquoise, and a granite statue of a scribe. There are also paintings and photographs of that wonderful sculptured figure of Hathor, the goddess cow, the discovery of which was described in our April Notes. There are the grave-clothes of the young wives of the King who died with him, and close by, wonderfully preserved, are other cerements, and the bags of chemicals that were used in embalming. There are bas-reliefs, often of a high degree of artistic merit, and embodying careful observation, as in one where the herons are being driven to the temple, their beaks tied to their breasts, so that, being unable to extend their throats, they cannot fly. And in another case is a loaf of bread, and next to it a quail, or rather its skeleton, also in a piece of bread. Is it possible that a quail on toast was one of the items of some Egyptian workman's *menu*? In the second room are examples of the papyri of the date about 300 to 250 B.C., which have been found at Oxyrhynchus. Among them is the post-office register of valuable letters, one to King Ptolemy; and there are notifications of the existence of a workmen's strike on a small scale. Other things which bring back to us the scenes and the stories of those days most vividly are a fragment of a child's writing exercise, and the bracelet and brooches of some Goth who died a thousand miles from his native land, and left these relics behind him on the plains of Egypt.



It is proposed to hold an exhibition of prints, drawings, and paintings of Old London during the autumn in the South London Art Gallery, Peckham Road. Collectors and others willing to contribute should communicate with Mr. W. B. Dalton, the curator, at the Gallery.



An interesting relic is shown in the newly-opened cloister of the church of St. Bartholomew the Great, Smithfield. It is the matrix of the monastic seal of the Priory of St. Bartholomew, used during the occupation by the Dominicans in Queen Mary's reign, from 1555 to 1559.

A cannon-ball which had lain buried since 1634 was recovered on June 28 from a field on the farm of Mr. Hampson, of Acton, Nantwich. The ancient town of Nantwich played a considerable part in the Civil War as the headquarters in Cheshire of the Parliamentary Generals Fairfax and Brereton, and much fighting took place at Acton, where, during a portion of the siege of Nantwich, the Royalist forces were located. On some of the masonry of both Acton and Nantwich churches there are still visible marks caused by cannon-shot. A few days later another Civil War cannon-ball was unearthed in the grounds of Hill House, Kingswear. It was found adjacent to a former stronghold, held by the Parliamentary general, Sir Thomas Fairfax, and was evidently fired by the troops under the Royalist general, Sir Hugh Pollard, who held the strongholds immediately opposite, on the Dartmouth side of the river Dart.



The Glasgow Archæological Society will celebrate its jubilee in November next. The excellent work this society has done is well known to antiquaries; especially worthy of praise have been its researches on the line of the Antonine Wall, concerning which an admirably prepared report was issued in 1899.



The splendidly managed pageant at Sherborne last year has set a fashion. At Warwick an equally successful pageant was given every afternoon from July 2 to 7 in the beautiful grounds of Warwick Castle. It was arranged in eleven episodes, beginning with a chorus of Druids, who throughout the pageant played somewhat the part of the Greek chorus, singing the narrative choruses which introduced each separate episode. Caradoc's defeat by the Romans and the introduction of Christianity into Warwick is first portrayed; then the legend attaching to the "Bear and Ragged Staff," the arms of the Earls of Warwick from a very early date; and the conquest of the Danes by Ethelfleda of Mercia, King Alfred's daughter.

Then followed two particularly beautiful scenes, full of brilliant colour and effective grouping. The first set forth the romantic

betrothal of Phyllis and the legendary Guy, who gave his name to Guy's Cliff, Warwick; while in the second the fair wife of Roger de Newburgh, who founded the Collegiate Church of Warwick, welcomes back her husband from the Holy Land. In the latter scene the knights in chain-armour, with red-cross shields, contrasted well with Dame de Newburgh and her ladies in their graceful, sweeping robes, richly embroidered and jewelled.

The pageant entered on firmer ground, historically, with the sixth episode in the trial of Piers Gaveston, and a word of special praise should certainly be given to the spirited acting of the unpopular favourite of Edward II., who delivered his speeches, taken mainly from Marlowe's play, with admirable expression.

Shakespeare's "Henry VI." furnished the next scene, wherein Warwick, the "King-maker," unmakes King Edward IV., and determines to restore his rival to the throne. Henry VIII.'s grant of a charter to Warwick, and the proclamation in the town of the ill-fated Lady Jane Grey, provided subjects for further episodes. Then followed the great Elizabethan episode, which might well have been a pageant in itself, so varied and magnificent was it. The whole spacious arena became a moving mass of figures. The great Queen arrived in a State carriage drawn by six horses richly caparisoned, and attended by nobles and ladies on foot and on horseback. Processions met her—the fourteen Guilds of Warwick, the Corporation and the town's officials, the boys from the King's School, a bevy of young men and maidens, with flowers, who sang a delightful old English madrigal, and finally the Bailiff of Stratford with his little boy, of whom Her Majesty Queen Elizabeth was graciously pleased to take special notice, discovering that his name was William Shakespeare.

Next followed songs and dances, stately and grotesque; the Queen departed in her barge, and rapidly then, after the episode of the great fire at Warwick, came the final tableau and march past, wherein the principal figure was Warwick Town, with fourteen fair maidens attending her, representing the fourteen younger Warwicks of the Colonies and America.

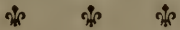
Warwick was preceded by the little village of Butleigh, near Glastonbury, Somerset, where in June a very picturesque and excellently managed series of scenes in local history was performed. Future pageants are proposed to be held at Winchester, Richmond (Surrey), and other places. When well arranged, these shows are excellent lessons in local and national history, but they seem to be in some danger of being overdone.



Mr. D. Meinertzhagen, of Brockwood Park, West Meon, has thrown open the Roman villa which was lately unearthened in a wood on his estate for inspection by the public. Roughly, the villa covers an area of 160 feet by 50 feet, and contains a group of nine living rooms. Three are paved with mosaic, and three with coarse red tesserae, the flooring of the remaining three having completely disappeared. One of the mosaic pavements is in a remarkably fine state of preservation.



It is proposed by the Jewish community in London to establish a museum of Hebrew antiquities, to be called the Mocatta Museum. It is intended to illustrate not only the ancient Syrian life of the Jewish race, but also its historic associations with other lands.



In June workmen engaged in excavation work on the margin of the Clyde in Messrs. Napier and Miller's shipbuilding yard at Old Kilpatrick, Dumbartonshire, came across an extensive wooden structure, apparently of considerable antiquity. Most of the timbers bear traces of having been worked to shape, and the disposition of the pieces, though irregular, has been evidently planned to allow them in the best manner to withstand the pressure of river floods, the most massive pieces of timber having been placed at appropriate angles on the side exposed to these floods. Animal and vegetable remains, including cherry-stones, edible seeds, and broken hazel-nut shells, and worked objects in stone and shale, and neatly-made objects of wood, have been found on the site. Carefully conducted digging operations have been in progress, and a report will be presented next session to the Society of Antiquaries of Scotland by Mr. Ludovic Mann, F.S.A. Scot.

The Rev. Professor George Henslow sends us the following valuable note: "Reading Mr. Barham's interesting paper on 'Roman Remains at Sicklesmere' reminded me of the fact that I do not think my father published any 'Note' upon our joint discovery of a sort of kitchen midden in the London-clay cliff near Felixstowe in 1843. We had been getting crag-shells, sharks' teeth, and 'whales' ears,' etc., and wandered on towards Bawdsey River. A little to the south of it we came across quantities of bits of rough pottery, bones, cores of deer-horns, and I dug out a large 'pocket' of the common snail, *Helix aspersa*, which was supposed to have been a substitute for *H. pomatia* as an article of food. Further on a human bone protruded. In searching by digging around it numerous rusty nails turned up, probably indicating some sort of coffin, but close to the skull was an elegant red earthenware vase. We brought this and the skull home. My father placed them both, together with a water-colour drawing of the vase, painted by my uncle, the late G. Jenyns, Esq., in the Ipswich Museum. I understand from the present curator that the vase has been sent to the 'local archæological museum at Christchurch.' Why it has been removed I do not know."



Mr. Thomas Hardy, the novelist and poet, read a paper on Church Restoration at the annual meeting of the Society for the Protection of Ancient Buildings on June 20. In the course of it he said: "Entire destruction under saving names has been effected on so gigantic a scale that the protection of structures, their being kept wind and weather-proof, counts as nothing in the balance. Its enormous magnitude is realized by few who have not gone personally from parish to parish through a considerable district, and compared existing churches there with records, traditions, and memories of what they formerly were. . . . The shifting of old windows, and other details irregularly spaced, and spacing them at exact distances, has been one process. The deportation of the original chancel arch to an obscure nook, and the insertion of a wider new one, to throw open the view of the choir, is a practice by no means extinct. Next in turn to

the re-designing of old buildings and parts of them come the devastation caused by letting restorations by contract, with a clause in the specification requesting the builder to give a price for "old materials," such as the lead of the roofs, to be replaced by tiles or slates, and the oak of the pews, pulpit, altar-rails, etc., to be replaced by deal. Apart from these irregularities, it has been a principle that anything later than Henry VIII. is anathema, and to be cast out. At Wimborne Minster fine Jacobean canopies have been removed from Tudor stalls, for the offence only of being Jacobean. At a hotel in Cornwall a tea-garden was, and probably is still, ornamented with seats constructed of the carved oak from a neighbouring church—no doubt the restorer's requisite. . . .

"Poor places which cannot afford to pay a clerk of the works suffer much in these ecclesiastical convulsions. In one case I visited, as a youth, the careful repair of an interesting Early English window had been specified, but it was gone. The contractor, who had met me on the spot, replied genially, to my gaze of concern: 'Well, now, I said to myself, when I looked at the old thing, I won't stand upon a pound or two. I'll give 'em a new winder now I am about it, and make a good job of it, howsomever.' A caricature in new stone of the old window had taken its place. In the same church was an old oak rood-screen, in the Perpendicular style, with some gilding and colouring still remaining. Some repairs had been specified, but I beheld in its place a new screen of varnished deal. 'Well,' replied the builder, more genially than ever, 'please God, now I am about it, I'll do the thing well, cost what it will!' The old screen had been used up to boil the workmen's kettles, though 'a were not much at that.'"

At the Congress of Archæological Societies held on July 4, Mr. I. Chalkley Gould, F.S.A., presented a very interesting report from the Committee on Ancient Earthworks and Fortified Enclosures. It contains a carefully prepared bibliography of all literary matter bearing on the Committee's subject printed since the issue of the last report. The record of destruction forms painful reading. Under Woodbury, Stoke Fleming,

it is stated: "This fine prehistoric Devonshire work is being demolished for agricultural purposes;" at Ham Hill, near Montacute, Somerset: "This large and important earthwork is threatened with mutilation by the extension of quarrying operations." Everywhere the hand of the destroyer makes itself felt. On the other hand, Mr. Gould and his colleagues are able to report much good work in the way of recording previously unnoted sites, saving ancient works from attack, and in noting successful and systematic excavation on a number of such works. The Committee, too, has become the recognised medium for communication between the Ordnance Survey and the various bodies interested in the exact delineation of ancient remains. This is an outcome of the able paper which Mr. Haverfield read last December before the Royal Geographical Society, in which he urged the directors of the Ordnance Survey to give instructions for more careful record of antiquities, and especially for correct delineation of ancient earthworks on the Ordnance Survey maps, particularly on those of the 25-inch scale.

We note for the benefit of students of London topography that the *Builder* of July 7 and 14 contained "Notes on Old London," crammed with detail relating to the north side of the Strand, Catherine Street, Covent Garden, Bow Street, Drury Lane and around, from 1801-1900, illustrated—as regards the first part—by plans and a number of views of Butcher Row, Exeter Change, the old Lyceum and Drury Lane Theatres, and other now vanished features of the district.

Seventy coins, dating from the time of Edward VI. to James I., have been found by a grave-digger while at work in Woodhorn Churchyard, Northumberland. The coins, ten of which are silver and the remainder copper, are in a good state of preservation.

A discovery has been made at Ostia which throws light on the system of public games in ancient times. Some 400 terra-cotta stamps have come to light which were used in the baking of bread. The stamps all consist of scenes taken from the circus and the amphitheatre, and we have thus a combina-

tion of the famous *panem et circenses*. In other words, the bread which was distributed to the people on the occasion of the games in the circus was stamped with representations of what the spectators had seen, just as if the free food to be given to the modern child out of the rates bore upon it some of the leading dates in English history.

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The objects discovered last season in Nubia and Egypt by the scholars working in connection with the Institute of Archæology of Liverpool University were on view in that city from July 10-26. In a letter to the *Liverpool Daily Courier* of July 9 Mr. John Garstang, the leader of the explorers, described the season's work. "In the first place," he says, "the expedition resumed its work at Esna, and there completed the excavation of a site which has proved of considerable importance from the historical standpoint, inasmuch as it has provided what is possibly the most representative and complete series of Egyptian antiquities of the Hyksos period. The objects themselves are for the most part of a character which accords well with the provincial situation of the ancient Latopolis; but perhaps from that very cause they will prove of surer value to archæology, in that they illustrate the remains, both domestic and funereal, of the Egyptian people themselves, rather than more attractive antiquities fashioned specially for the funerals of great officials or royal personages.

"Meanwhile, during the course of these excavations, a systematic exploration had been made of the desert lying to the south of Esna for a distance of sixty miles. Most of the sites of antiquities had been very much disturbed, but it was possible to sift from them certain slight evidences which seemed to bear directly upon the problem of the origins of the Upper Egyptians. Following the clues thus indicated, the expedition moved camp into the heart of Nubia, in the hopes of there getting beyond the reach of modern plunderers, and of being able possibly to distinguish by an examination of the archæology of that region those features of the early Egyptian culture which might be considered to be African rather than Asiatic in origin.

"Excavations were made at Kubban and at Dakke, at both of which places something of interest was found, and will be described in a special publication; but chief interest was awakened by the discovery of an undisturbed necropolis near the ancient fortress of Kostamheh, which lies some five miles to the north of Dakke upon the west bank. Some 200 graves were excavated, and a complete record made, with photographs and notes of every feature of interest which they disclosed. It may be said in brief that in many respects the objects and funeral customs reveal a close analogy with pre-dynastic and early dynastic people of Upper Egypt; but at the same time many vases of pottery were found which seemed to resemble more closely those sporadic examples which are found intruding themselves into the Egyptian graves lower down the Nile during the twelfth dynasty, or thereabouts, and have been generally attributed by archæologists to a re-incursion of some element of the primæval population. . . . These discoveries open up a problem of first interest connected with the early days of the Egyptian civilization. They suggest, in short, that possibly the primitive type of Egyptian culture, as illustrated in the now familiar graves of pre-dynastic and archaic times in Central Egypt, may have persevered and continued in these remoter districts of Upper Egypt, not merely into the early and historic phase after the founding of the monarchy, but far down into the dynasties, possibly even to the twelfth dynasty, or later. These considerations are considerably illuminated by the remarkable survivals in modern Nubia of many small features of the Egyptian civilization, which is illustrated even by the hair-dressing of the girls and the manner in which the bread is prepared for baking."

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The eleventh annual report of the National Trust contains photographs of Barrington Court, the fine Tudor house in Somerset which the Trust hopes to save from decay and destruction, and of the gateway of Westbury College, Westbury-on-Trym, for which purchase negotiations are in progress, the object being to transfer the ancient gatehouse to the keeping of the Trust. Of this gateway, the report says that land at

Westbury was granted to the See of Worcester in Offa's time, and a monastery appears to have been founded very shortly after. Bishop Oswald introduced monks of the Benedictine Order at the end of the tenth century, Westbury being the first place in England wherein a colony of that Order was formed. During succeeding centuries, however, there were frequent disputes between the secular and regular clergy, and Westbury suffered under a see-saw between the two arms of the Church until the end of the thirteenth century, when the monastery was finally replaced by a College of Priests. John Wycliff was for a time a prebend. The college was considerably enlarged in the fifteenth century by Bishop Carpenter, who built the existing gatehouse. His work is described by Camden as being "more like a castle than a college, with a fair gate and divers towers, and with a strong wall embattled." After the Dissolution in 1539 the buildings were used for purposes of a private residence, and in 1643 the whole place was fired by Prince Rupert. The remaining buildings suffered many vicissitudes, until in 1892 the gatehouse was acquired and vested in a body of trustees for preservation. It is now proposed to transfer the remains to the Trust in succession to these trustees.

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An important archæological discovery, says the Rome correspondent of the *Morning Post* under date June 18, has been made near Fono Nuovo, on the Via Salaria, between ten and eleven miles from Rome. "An official of the Ministry of Finance has made some excavations in a field belonging to the Duke of Grazioli, and has found what appears to be a huge circular tomb, doubtless one of those which were erected along the Via Salaria. I recently visited the spot with Mr. T. Ashby, junior, the Director of the British School, who is of opinion that it is certainly not a *puteal*, as suggested in one of the Italian newspapers, but a tomb. It consists of an enormous circle, formed of blocks of travertine, with rays and niches. At present there is a considerable amount of water in the excavations, which will be continued, it is hoped, before long. While making a new bridge on the Via Salaria, on the Rome side of Castel Giubileo, the work-

men have discovered several blocks of the ancient road. As these are *in situ*, it is possible to ascertain exactly the width of the old Via Salaria, which we found to be nearly 16 feet. The workmen have immured in the masonry of the new bridge a fine cornice of another tomb, recently found near the adjacent Villa Spada, the site of the ancient Fidenæ."

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An interesting memorial has recently been placed on the south wall of the ancient church of Dyserth, Wales, in the form of a brass tablet, bearing this inscription: "Beneath the canopied tombstones in the adjoining churchyard are interred the remains of many generations of the ancient family of Hughes of Lewerllyd in this parish, descended in the male line from Prince Caduladr, and second son of Griffith ap Cynan, King of North Wales from 1109 to 1138. To their memory this brass was erected by their descendant, Hugh Robert Hughes, of Kinnel, Lord-Lieutenant and Custos Rotulorum of the County of Flint, A.D. 1906."

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Among recent newspaper articles on antiquarian topics we may note "The Romance of the British Coinage" in the *Liverpool Daily Courier*, June 22; "Hierapolis: a Ruined City of Asia Minor," with one illustration giving a general view, and three others of the petrifying cascades, in *Country Life*, July 7; a very interesting account of the remarkable and varied treasure of "Gold Objects in the Imperial Museum of the Hermitage, St. Petersburg," in the *Scotsman*, July 7; "A Berwickshire Broch," in *Newcastle Journal*, June 30; "Early Historic and Mediæval Remains on Dartmoor," by William Crossing, in the *Western Morning News*, July 11; and "Notes about the Bells of our Ancient Churches," by Sarah Wilson, in *Newcastle Journal*, July 2.

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We hear with much regret of the death, on July 10, of Mr. Bradley Batsford, senior partner in the well-known publishing house of B. T. Batsford, High Holborn.



The Battle of Danesmoor, July 26, 1469.

By J. A. CLAPHAM.

DR. WHITAKER, the eminent antiquary, in his *History of Craven*, says that in the annals of the arch-deaconry, when, during the twelfth and the fifteenth century Craven was nearly divided between the houses of Percy and Clifford, very few vassals of the warlike lords are recorded, except John Longstrother, Prior of St. John of Jerusalem, and John de Clapham of Beamsley, both conspicuous in the Civil War between the houses of York and Lancaster. Of others, he says that their deeds are forgotten, and their names are only preserved in the attestations of charters. It



ARMS (FOSTER) OF CLAPHAM OF CLAPHAM
AND BEAMSLEY.

is with the latter of these names—viz. John de Clapham of Beamsley, who was the hero of the Battle of Danesmoor, that we have to deal in this paper. He came of a race which had long resided in England. It is recorded that one of his ancestors visiting the court of King Edgar was persuaded to settle in the country, and was given land in Clapham in Surrey, Clapham being the Anglo-Saxon name for the heim, or home, of Clapa, its first Saxon owner. The name Clapa occurs amongst the witnesses to a charter of Canute; and he was Master of the Horse to Edward the Confessor. A daughter of this nobleman, named Gytha, was married, it is said, in the preceding reign with great

pomp to one Tovi the Proud, in A.D. 1042, and at the wedding feast the King, Hardicanute, was present. It is further recorded that, drinking to excess, he died suddenly of apoplexy, thus ending his reign of tyranny and indolence within three years of his accession to the throne. After the Battle of Hastings, Arthur Clapham fled before William the Conqueror, and founded a stronghold in Yorkshire on the brow of Ingleborough.

In the reign of Edward III., Thomas Clapham married Elizabeth, daughter and co-heiress of William Moore of Otterburn, and Thomasine his wife, daughter and co-heiress of Sir Peter Mauleverer, by whom the Manor of Beamsley in Craven was brought into the family.

Dr. Whitaker says: "The little that remains of the house is very conspicuously elevated in a knoll above the Wharfe; but from the foundations, which may be traced eastward in an adjoining field, the old mansion with its offices seems to have covered a very large extent of ground. The oldest portion of Beamsley Hall—a large chamber panelled with oak and containing fine mullioned windows, together with three small rooms connected with the larger one—formed a chapel and priests' domiciles, used as a retreat when the Priory at Bolton happened to be full. A large C cut into one of the gateposts fronting the kitchen garden is supposed to form an existing link with the ancient family of Clapham, and is still clearly visible. The remains of a moat can be traced on the north and west sides of the extensive plantation, and in the fields beyond certain undulations may possibly mark the beds of vanished ponds, that in ages past may be supposed to have supplied the priests with fish." Dr. Whitaker adds that the domain of Beamsley extended so near the Abbey that the canons must have felt themselves cramped, for the property on the opposite side of the river extended almost up to the offices of the house. He says: "I have little doubt, on a calm day and at low water, when Verbeia (the Wharfe) condescended to be silent, the Mauleverers and the Claphams, standing on their own ground, might have enjoyed the sound of the organ within the choir of Bolton."

The Wars of the Roses lasted for about

100 years, when two branches of the Royal family engaged in a long and fierce struggle for supremacy. After the battle of Wakefield, which cost the life of Richard, Duke of York, it is recorded by Dr. Leadman in his *Battles Fought in Yorkshire* (p. 92), that John Clapham, late of Skipton-in-Craven, yeoman, was attainted (1461). In another place we are told that John Clapham was a Lancastrian, who fought at Towton, the bloodiest battle of which we have any record in England, when the little Cockbeck was

to a head. Then Warwick formed an alliance with his old enemy, Queen Margaret, and declared for Henry VI. Upon this, Edward IV. fled the country, but, returning shortly after, gathered his forces together, and Warwick did the same. Edward's army, 14,000 in number, commanded by Earl Pembroke and Lord Stafford, partly consisted of Welshmen, who were archers. The northern army was led by Sir Henry Neville and other leaders, and consisted chiefly of men from the northern counties, where the Lancastrian cause was



filled with corpses, and of the Wharfe it is said :

Though red with blood, the river rolled.

The Battle of Danesmoor, or Edgecote, as it is sometimes called, was the first of the series that took place after the quarrel between Edward IV. and Warwick the Kingmaker. When that monarch ascended the throne, mainly through the exertions and influence of Warwick, he seemed to forget all the benefits which the Kingmaker had bestowed upon him, and how true he had been to his father's house, and continually insulted him until the King's marriage with Elizabeth Woodville, and the ennoblement of her Lancastrian kindred brought the quarrel

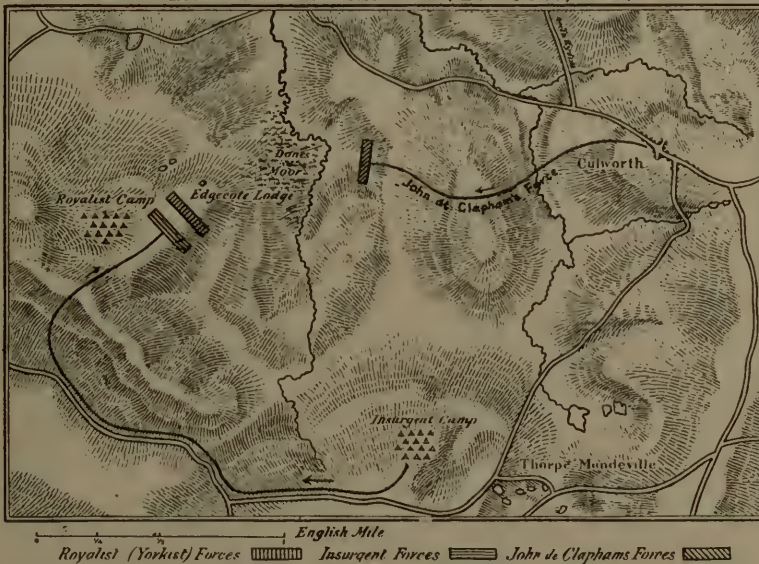
strong. The night before the battle Earl Pembroke and Lord Stafford quarrelled about the lodgings in Bambury, and the latter was so grieved that he left the town and took with him the archers, 6,000 in number, which formed the strongest portion of the Yorkist army. But, nothing daunted, Earl Pembroke marched to Danesmoor, and put his army in array. There he met the insurgents, as they are called, who were supposed to be instigated by the Earl of Warwick. In a preliminary skirmish Sir Henry Neville, Lord Latimer's son, was taken prisoner, and immediately executed by Earl Pembroke, despite his youth, nobility, and valour, which may partly account for the retaliatory excesses afterwards perpetrated by the victorious army. In the

battle Earl Pembroke and his brother, Sir Henry Herbert, performed prodigies of valour, and it is said the latter three times fought his way through the Lancastrian army without being seriously wounded. When the battle seemed to be going against the Lancastrians, John de Clapham, who had been sent out of London by Edward IV. with 15,000 household men and soldiers of Calais (see *Hearne's Fragment*), joined in the fray, and, taking the same side he had fought for at Wakefield and Towton, completely routed the Yorkist army. Two days after, at Northampton, the defeated leaders were

Look down and see a grisly sight—
A vault where the bodies are buried upright.
There face to face, and hand to hand,
The Claphams and Mauleverers stand.
And in his place, 'twixt son and sire,
Stands John de Clapham, that fierce esquire :
A valiant man, and a name of dread,
In the ruthless wars of the White and the Red,
Who dragged Earl Pembroke from Bambury
Church,
And smote off his head on the stones of the porch.

Now, all the best authorities who wrote at the time say the Herberts were executed at Northampton, two days after the battle. And it is Hall who recorded the event eighty years

BATTLE OF DANESMOOR, 26TH JULY, 1469.



brought up for trial before Sir John Conyers and John de Clapham, who, both Yorkshiremen, were the judges. Although Earl Pembroke made a strong appeal for mercy, he and his brother Herbert were excuted because of their ruthless murder of Sir Henry Neville.

Wordsworth, in his beautiful poem of "The White Doe of Rylstone," has given a different version of the event in his description of the tomb of the Claphams in Bolton Abbey.

Pass, pass, who will yon chantry-door,
And in the chink in the fractured floor,

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after (1548) who has misled our poet, so that John de Clapham is exonerated from having committed such an atrocious deed.

Mr. Oman, who wrote the *Life of Warwick The Kingmaker* in the "English Men of Action" series, says of Hall that all historians of England down to the last few years used him without scruple, but he was far away from the scenes he described, and habitually contradicts good contemporary authorities. The author of *Hearne's Fragment*, who was a servant of Edward IV., and Wordsworth, who wrote his chronicle in 1483, both say that the execution of Earl



Pembroke and his brother Herbert took place at Northampton, which evidence should be conclusive.

In Grafton's Chronicle, vol. ii., p. 16, after

"Earl Pembroke sayde to Sir John Coniers and Clappam, 'Maisters, let me die for I am olde, but save my brother (Herbert) who is young, lustie, and hardie,



CLAPHAM CHURCH BEDFORD.

saying that the battle was won by John Clappam, Esq. (he spells the name as it is pronounced, as Durham is pronounced Durram), he continues :

mete and apte to serve the greatest prince in Christiandome.' But Sir John Coniers and Clappam, remembering the death of the young knight, Sir Henry Neville, cousin to

the Earl of Warwick (he was butchered in cold blood three days before), could not hearten that side, but caused the Earl and his brother, with divers other gentlemen to the number of ten, to be there beheaded."

If this account be true, and it is confirmed by other authorities, it completely falsifies the statement of Hall, written eighty years after the event, that John de Clapham dragged Earl Pembroke from Bambury church, and smote off his head on the stones of the porch. Many churches in those days were considered sanctuaries, as the Queen of Edward IV. and her children took refuge in Westminster Abbey from Richard III., who had to entice the two princes out before he could put them in the Tower.

It may be interesting to our readers to know that there are four places called Clapham in England. First, Clapham in Surrey, which is represented in Parliament; secondly, Clapham in Sussex; thirdly, Clapham in Yorkshire; and fourthly, Clapham in Bedfordshire. Mr. Rickman, in his *History of Gothic Architecture*, which was edited by Mr. J. H. Parker of Oxford, writing under the heading of Anglo-Saxon Architecture, says of the tower of Clapham Church, Bedfordshire: "This is principally remarkable for the extreme simplicity and rudeness of its construction. It consists of a square tower, without buttress or tablet, about three square high, with a round, arched door, and above it two heights of small, round windows; above this part of the tower, with a plain set-off inwards, is a Norman portion, with a Norman window divided into two by a central shaft, plain, and of early character. This part is surmounted by a cornice and battlement of later date.

"This tower is wholly plastered and rough-cast outside, and therefore does not show the long and short work, but a very attentive examination of the interior of the tower, the construction of the windows, the great thickness of the walls, the material used (small rag-stone), and the general appearance, induce me to include it in the list of early churches. This church is very near the great road about two miles north of Bedford."



The Norman Origin of Irish Mottes.

By MRS. E. ARMITAGE.



It is the purpose of this paper to sustain the contention indicated in the title against the arguments to the contrary which have been urged by Mr. T. J. Westropp in a paper published in the *Proceedings of the Royal Irish Academy*, vol. xxiv., and another in the *Journal of the Royal Society of Antiquaries of Ireland*, vol. xxxiv. Neither of these papers became known to me till the autumn of last year, and I felt it due to Mr. Westropp to read again *Giraldus Cambrensis* and the *Song of Dermot*, our only original authorities for the conquest of Ireland, as well as to look up the Irish writings to which he refers, and to obtain more precise information about the existing remains; hence the delay in my reply.

It was a surprise to me to find that any Irish antiquary still maintained the prehistoric origin of these earthworks; but I was less surprised when I found that Mr. Westropp's paper contained no reference to the recent literature on the subject except to my own paper read to the Scottish Society of Antiquaries in 1900. He makes no allusion to Mr. Round's epoch-making paper in the *Quarterly Review* (July, 1894), nor to Mr. Neilson's in the *Scottish Review*, 1898, on the Motes of Scotland, nor to recent papers on Norman castles in the *Archæologia* by Mr. Round and Mr. St. John Hope. Nor is there any reference to the Continental writers who have made special study of these earthworks.

Let me first define clearly the kind of fortification which is now discussed. When it is perfect it is a peculiar type, which cannot be mistaken for any other. It is a hillock of earth from 20 to 100 feet high, with a base-court attached. The hillock may be artificially thrown up, or it may be formed by scarping a natural hill; or, as human nature will always choose the course which gives least trouble, other things being equal, a natural rock is sometimes chosen and adapted for the purpose. The hillock is

nearly always (there are some exceptions) separated from the base-court by a ditch, which completely encircles it, and which is joined by the ditch which encircles the court. The court or bailey was surrounded by earthen banks on the scarp and counterscarp of the ditch, though it is seldom that both these banks remain. The bailey may be of almost any form—half-moon, square, or oblong, or may simply follow the ground; but its area is never large, seldom exceeding 3 acres, and often not more than 1. The hillock is called in Norman and old French documents a *mot* or *motte* (Latin, *mota*). In this paper I shall always use the word *motte*, to avoid the confusion which arises between *mote* and *moat*. I shall also speak of the courtyard as the *bailey*, which is its proper Norman name.

Now, there is no doubt whatever what these mottes and baileys were. They were not thrown up for fun, nor for burial, nor for worship, nor for meetings, nor for camps of refuge for a tribe. They were the earthworks of private castles, built for the personal defence of the king or noble who occupied them. In their original state the motte was crowned with a wooden keep, and the banks of the bailey carried wooden walls. The word *mota* occurs repeatedly in chronicles and documents from the eleventh to the fourteenth century, and the wooden towers and walls are also frequently described. We even have pictures of motte castles in the Bayeux tapestry. In Normandy and other parts of France, as well as in Belgium, Germany, and Italy, these earthworks occur continually in connection with stone castles of mediæval construction which have been added to them; and in England more than 80 per cent. of the castles known to have been built by the Normans in the eleventh century either have or can be proved to have once had mottes.

Nothing has more obscured the study of this subject than imperfect ideas about the place of the private castle in history. Our older antiquaries, such as Leland and Camden, thought that Romans, Britons, and Saxons alike built castles in our sense of the word; they did not grasp the fact that a private fortification is inconsistent either with the tribal state or with a well-organized

republic or empire. The Roman *castellum*, which is a mere diminutive of *castrum*, is in no sense a private castle; and it is now recognised that in documents of Anglo-Saxon times it is used for a walled town. A private castle is not merely a social arrangement; it is a political institution of the highest importance. When it comes into being it soon lets us know of its existence in the pages of history. The absence of any mention of it in Anglo-Saxon history before the settlement of Edward the Confessor's Norman favourites is a strong argument that it did not exist in England before that date. In France the dying Carolingian empire fought hard against the erection of private castles, seeing in them the end of Imperial authority. But the Imperial authority died of itself, and it became necessary that every man who could should take care of himself. Hence private castles sprang up on every side. The eminent Danish archæologist, Dr. Sophus Müller, says of the mottes and baileys which are to be found in Denmark: "They are the oldest *personal* castles—a genuine Middle-age phenomenon—which came with the new relation of society which was then everywhere forming." "The fortresses of prehistoric times are the defences of the whole society north of the Alps, as well as in the old classical lands. Small castles for an individual and his warrior band belong to the Middle Ages."*

In like manner Major-General Köhler, the most distinguished of recent historians of the art of war, points out the difference between the primitive earthworks of Saxony (some of which had citadels) and the later ones of the Middle Ages, the former being calculated for the needs of a tribe, and not for the small number of men whom a feudal lord had at his disposal. The citadel especially, which he regards as the primitive residence of the Germanic chief, was much larger in the former case. General Köhler expresses himself strongly against the early origin of mottes, and quotes the French writer, De Vernheith, who draws a contrast between the ancient Gaulish fortresses and the mottes of the feudal period.† The latter writer attri-

* *Vor Oldtid*, 646, 629.

† *Die Entwicklung des Kriegswesens*, Band iii., Abt. i. 382-387.

butes the origin of the mottes to the time of Charlemagne, but the earliest mention of them is in the year 1025, and it is probable that they were not known before the eleventh century.

It is clear, then, that the question before us reduces itself to this: Did the Irish build private castles before the Anglo-Norman conquest of Ireland? We must bear in mind that in the year 1169, when the first Norman invaders landed in Ireland, the private castle had been in existence in England for more than 100 years, and one might think that mere fashion might have led to its adoption in Ireland. But against this we have to set the facts (1) that fashions are not easily adopted which are in direct contradiction to the habits of a people; (2) that Giraldus Cambrensis expressly states that the Irish did not use castles, and that this statement is confirmed by the history of the invasion, which never tells us that the Irish defended themselves in a castle; when they do stand a siege, it is in a walled town, and a town which had been fortified not by themselves, but by the Danes.

Now we know that the Irish people at the time of the Anglo-Norman conquest were in the tribal stage of development. To such a state the private castle is entirely alien. Let us consider what the private castle, as represented by these earthen mottes and baileys, implies. It implies that it was constructed by an individual for his own personal defence. The bailey is large enough for his own flocks and herds, but not for the tribe with their flocks and herds. He even seems to be mistrustful of his own garrison, for he builds himself a wooden tower on a hillock, separated usually from the bailey by a ditch. Here he and his family sleep at night; here, in the cellar of his wooden donjon, he keeps the provisions for the castle. The extreme jealousy with which the very small citadel is guarded off from the rest of the castle points to a time when the bonds of clan loyalty were dissolved, possibly to a time when mercenaries were beginning to be employed in warfare, as we know they were in the eleventh century.

Now we may depend upon it that the fortifications which a people build will be those which are adapted to their needs. And it is

easy to see from the annals of Ireland what kind of fortifications the Irish people needed before the Norman Conquest. Intertribal raids were then the curse of the country. They needed large enclosures, big enough to hold a clan, with the wives and children and the flocks and herds. Such enclosures of stone or earth, and of large area, we find all over Ireland. But imagine a tribe and its belongings trying to take refuge in one of these little motte-and-bailey castles. Notices of "Standing room only" would have been needed at an early stage in the proceedings. The question of *area* is an all-important one in the history of fortification, too frequently ignored.

Viewed in the light of these considerations, the well-known story of the Irish chieftain who refused a castle offered to him by the invaders, saying that he preferred a castle of bones to a castle of stones, whether legendary or not, is seen to be capable of a finer meaning than has generally been given to it. It was not a mere piece of idle braggadocio; it was the answer of a man who had been accustomed to sleep trustfully in the midst of men of his own blood, tied to him by the bonds of the clan. The clan system in Ireland may have led to great misery from the absence of a central authority to check the raids of one clan upon another; but though we occasionally hear of a chieftain being murdered "by his own," we have no reason to think that clan-loyalty was not still sufficient, as a rule, for the internal safety of the community. Such a man might well refuse a fortification which had every mark of a hateful and suspicious invader.

Against this strong *à priori* improbability that the Irish generally had private castles before the time of the Anglo-Norman Conquest, what evidence does Mr. Westropp bring forward?

His main argument is the same in form as that of the late Mr. G. T. Clark when contending for the Saxon origin of the mottes of England. Mr. Clark's formula was this:

Domesday Book tells us that Earl Edwin had a hall at Laughton.

There is a motte at Laughton.

Therefore the motte at Laughton is the site of the hall of Earl Edwin.

In like manner Mr. Westropp argues :

The Book of Rights mentions a *dun* at Naas.

There is motte at Naas.

Therefore the motte at Naas is the ancient Irish *dun*.

This kind of argument, if pressed, would carry us far ; as, for example :

Earl Edwin had a hall at Laughton.

There is a Wesleyan chapel at Laughton.

Therefore the Wesleyan chapel is the hall of Earl Edwin.

This, of course, is a *reductio ad absurdum*, because we happen to know the date of Wesleyan chapels ; but it shows that there is a flaw in the formula somewhere. Logicians have a name for this flaw, but it is sufficient for my purpose to point out the two fallacies of fact which it contains : (1) It assumes that no other people have been at work on the spot since the date of the early fortification ; (2) that any kind of earthwork will do equally well for any period. If we are excavating on an ancient site—say, in Sicily—we do not assume everything we find to be Greek, because we know that other peoples have been settled in Sicily since the Greeks : Carthaginians, Romans, Saracens, Normans. And how do we distinguish the remains left by these different peoples ? Of course by the style. Now style does not often help us much with earthworks ; it is impossible to say without careful excavation whether a given hill-fort in England is the work of the Bronze Age, the Stone Age, or the Saxons. But it so happens that the particular earthworks under discussion are marked out from all others by their style. The type, as I have already said, is peculiar and unmistakable. It is found not only in the British Isles, but over the greater part of Western and Central Europe, as well as in Italy and Sicily, and even in some places in Palestine, where the Crusaders have left traces. When therefore we find precisely the same type of castle in Ireland, and when we know that the Normans were at work there in the twelfth century, it would require overwhelming evidence to convince us that these castles were a native institution.

Now Mr. Westropp himself assents to the statement of Irish scholars that the word *mota* is not found in any Irish MS. which

dates from before the Conquest of Ireland.*

We must therefore bear in mind that when he tells us that such and such an ancient book mentions the “mote” at Naas or elsewhere, what he means is that it mentions a *dun*, or *rath*, or *longport*, which he imagines to be the same as a motte. But this is begging the whole question. There is not the slightest proof that any of these words meant a motte. *Dun* is sometimes supposed to mean a hill, but one Irish scholar says it is cognate with the German *zaun* and Anglo-Saxon *tune*, meaning a hedge, and transferred, according to a very common custom of language, from the enclosure to the place enclosed. *Rath* is translated *fossa* in the Book of Armagh.† The Rath of Armagh was evidently a very large enclosure in 1166, containing several streets, houses, and churches,‡ so it was certainly not a motte. It is of course not impossible that the Normans may have sometimes occupied an ancient site, but we may be sure, from the considerations already urged, that the fortifications which they erected were of a wholly different character to the previous ones, even if they utilized a portion for their bailey.

Mr. Westropp, indeed, urges that in modern Irish, ever since Tudor times, the words *dun*, *rath*, and *mote*, with many others, are used alike for forts of every kind. This may be, but it does not follow that it was the case in the twelfth century. And when Mr. Westropp attempts to maintain that the word *mota* had always the same vagueness of meaning, and was sometimes “used for a low earthwork,” I must be allowed to say, that having watched this word specially in chronicles and documents for many years, I can confidently assert that there is no reason whatever for attributing to it this ambiguity. The only variation in its meaning which can be observed is that by a very common process of language the part is sometimes used for the whole, the motte being used for the whole castle instead of part of it ; as in the treaty between King Stephen and the Empress in 1153, where the castles of Windsor and Oxford are spoken of as the

* See Joyce's *Irish Names of Places*, 290.

† Joyce, *Irish Names of Places*, 273.

‡ *Annals of the Four Masters*, 1166.

motas of those places.* The instances which Mr. Westropp adduces of the use of the word *motte* for what he calls "a low fort," are none of them earlier than 1577. When he states that Edward I. ordered the construction of a *stone mote* at the castle of Newcastle McKynegan, he is simply mis-translating a passage in the Pipe Roll of 27 Edward I., which ought to have presented no difficulty. The original runs: "Ad quemdam murum circa idem castellum et motam faciend' [um]"—"For making a certain wall round the said castle and motte."† There is still a motte at this castle. Mr. Westropp is evidently not familiar with the use of the word *mota* in mediæval records, or he would not have expressed surprise at finding this word so seldom used in the *Calendar of Documents* relating to Ireland. *Castellum* or *castrum* are the words more commonly employed—that is, it is usual to speak of the whole and not of the part.

And this word *castellum* leads me back to Giraldus, because in the same passage in which he tells us that the Irish do not use castles, but prefer their woods and swamps for defence, he speaks of the "vast ditches, very deep, round also, and for the most part double; walled castles also, still whole, but empty and deserted," which he says were numerous in Ireland in his day, and which he ascribes to the Danes. Mr. Westropp claims this passage as a description of ancient mottes, but it is clear that a round ditch does not necessarily imply a motte, since many of the "prehistoric camps" of Ireland are round. The walled castles were more probably some of the stone *cashels* so frequent in Ireland, rather than any of the stone keeps, with stone-walled baileys, which in England were beginning to supersede the earth-and-wood castles of the earlier Norman period. In the time of Giraldus, the word *castellum*, though it had become the proper word for a castle in our sense of the word, had not quite lost its original sense of a forti-

fied enclosure of any kind, as we know from the phrases "the castle and tower," or "the castle and motte," not infrequent in the twelfth century.* There is not the slightest evidence to be found in Giraldus for the existence of private castles among the pre-Norman Irish, and his repeated remarks on the necessity of systematic incastellation of the whole country prove that no such incastellation existed.†

Mr. Westropp, indeed, accepts the statement of Giraldus that the Irish of the twelfth century did not use castles, but he thinks that "the Normans took the pre-existing mottes and strengthened the works." The grotesqueness of this theory is that it puts the private castle back into prehistoric times, when the tribal system was even more vigorous in Ireland than it was in the twelfth century. Mr. Westropp even asserts that the type of the motte castle is prehistoric—a rash statement, for, after all, prehistoric antiquities have been carefully investigated of late by competent archaeologists, and, as I have already shown, they do not place castles of this kind in that class. The only evidence which he brings forward in support of his theory is that mottes occur in Austria and Bosnia in connection with Bronze-Age finds. But the question is, in what connection? That a bronze axe should be found in the soil of a motte is no proof whatever that the motte is of Bronze Age date; the axe may have been lying in the soil ages before the motte was raised. It is needless to insist on a fact so elementary as this. Nor is it any more to the point to urge that a bronze axe was found *near* the motte of Dromore in County Down, or that early burials have been found in the bailey of the motte of Skeirk. An object found in the neighbourhood of any erection furnishes no certain evidence of the date of its construction.

The case of the motte of Greenmount, Louth, demands a few words. This motte contains a stone-built passage, about 23 feet from the top. There were no signs of interment in the passage, but Mr. Westropp states that a bronze celt and a plate bearing a runic inscription were found in it. This,

* Rymer's *Fœdera*, i. 18.

† Compare two similar passages in the *Exchequer Rolls of Normandy*: "In operationibus turris de Gisorcis, et muri circa motam," i. 112; and "In muris circa motam Novi Castri super Ettam altiorandis," *Ibid.* *Mota* in mediæval documents is never used as the equivalent of *fossatum*.

* See Round's *Geoffrey de Mandeville*, Appendix O, p. 328.

† *Expug. Hib.*, 383, 397, 398.

if true, would have been very nearly positive evidence that the motte was built before the Anglo-Norman conquest; but on referring to the discoverer's account in the *Journal of the Irish Society of Antiquaries*, 1870, I find it expressly stated that these objects were not found in the passage, but in the soil of the motte, and the writer adds: "I cannot doubt that when the mound was formed it (the runic plate) was lying on the surface, and was swept in unintentionally." This settles the question. The passage was very likely built for a well chamber, such as occur in several mottes in England—for example, at Oxford Castle.

It is, of course, difficult to decide in many cases whether a mound which stands alone without a bailey is a sepulchral tumulus or a motte. There are some mottes in England and Scotland which have no baileys attached, though I do not know of a case in which it can be proved that there never was a bailey. In Ireland, the country of magnificent sepulchral tumuli, it is not wonderful that the barrow and the motte have become confused in popular language. Possibly some of the mottes mentioned by Mr. Westropp as outside the Anglo-Norman Pale may be sepulchral mounds; Maghadair, which does not appear from the description to have a true bailey, but only a low bank without a ditch, may be one of these. Possibly, if they are true mottes, they may have been built by Irish chieftains in imitation of the Anglo-Norman practice, just as they certainly imitated the invaders in building stone castles; for in time the Irish chiefs undoubtedly found out that castles were an excellent means of increasing their own power. Or these mottes beyond the Pale may represent advances of the Norman power which were not maintained. We know that many castles built by the Normans were afterwards abandoned to the Irish, and that the English Pale in the reign of Edward II. had shrunk very considerably from its former limits. But the sketch map of Irish mottes which Mr. Westropp gives in the thirty-first volume of the *Transactions of the Royal Irish Academy* certainly confirms the belief that, with very few exceptions, the principal mottes of Ireland were all within the English Pale.

Another contention of Mr. Westropp's is that there are no mottes to be found at many sites where the Normans are known to have built castles at an early period of the invasion. As I shall show later on, there is reason to think that Mr. Westropp has been working from the 1 inch Ordnance map, which is a most fallible guide in the matter of earthworks. For I have casually come across two instances of mottes in Kerry (where Mr. Westropp denies their existence), at Lisnaw* and at Castle Gregory.† Even if the assertion were accurate, it would not possess the importance which Mr. Westropp attaches to it. At that date wooden castles, such as are essential to the earthworks in question (when new), were going out of fashion, and were being superseded by the stone-walled bailey and the stone keep. It is therefore probable that where the Norman conquerors had both time and money at their disposal, they built stone keeps from the first, and that the motte castles, with their wooden towers or *bretasches*, were built in the times of stress, or were the residences of the less wealthy under-tenants. But we know from documents published in Sweetman's *Calendar* that even in John's reign the important royal castle of Roscrea was built with a motte and *bretasche*, which proves that this type of castle was still so much esteemed that we may reasonably doubt whether Giraldus' frequent mentions of "slender defences of turf and stakes" refer to such castles; perhaps he meant a mere embankment and palisade without a motte.

But there is another reason for the absence of mottes from some of the early Norman castles. Those who have examined the castles of Wales know that it is rare to find a motte in a castle which has undergone the complete metamorphosis of the Edwardian‡ period. These new castles had no keeps, and necessitated an entire change of plan, which led either to the destruction of the motte or the building of the castle on

* *Irish Archaeological Journal*, 1879, 360.

† *Kildare Archaeological Society*, iii. 350.

‡ This word must not be understood to mean that this new type of castle was Edward's invention; it was used by the Hohenstaufen emperors as early as 1224 (see *Keiler*, iii. 475).

a new site. Mr. Westropp seems to think that when there is no motte at a castle now there never was one. But the removal of a motte is only a question of spade labour, and many sites in England can be pointed out where mottes are known to have existed formerly, but where now not a vestige is left. It does not seem to have occurred to Mr. Westropp that in many cases existing castles may have been built on new sites, and that the "motes" standing not far off may represent the original castles at that place. Many instances of this can be shown in England.

I have already indicated how large a part of Mr. Westropp's argument rests on the supposed identification of existing mottes with sites mentioned in early Irish literature. But it is not only the confusion of the word *mota* with *dun* and *rath* which vitiates this argument; there is a further confusion in the identification of places. It is not until one begins to look into this matter that one finds out what giddy guess-work most of these identifications of ancient Irish place-names really are. And when the place is identified with a motte, it is clear that the guess was made because the motte was there to fit it on to. Thus O'Donovan, in his edition of the *Book of Rights*, says very naively about a place called Ladhrann or Ardladhrann, "I cannot find any place in Wexford according with the notices of this place except Ardamine, on the sea-coast, where there is a remarkable *mota*."* No modern philologist, I think, would admit that Ardamine could be descended from Ardladhrann. In the same way O'Donovan guessed *Treada na-riogh*, "the triple-fossed fort of the kings," to be the motte of Kilfinnane, near Kilmallock. But this was a pure guess, as he had previously guessed it to be "one of the forts called Dun-g-Claire." To the antiquaries of that day one earth-work seemed as good as another, and differences of type were not considered important.

O'Donovan is responsible for a number of these guesses; but let us take one of Mr. Westropp's own. The *Tripartite Life* of St. Patrick says that a certain chief named Conall O'Neil believed and was baptized, and gave the place where he was abiding to St. Patrick, and a church was built there,

which is named Donaghpatrick. And Patrick gave him a blessing, and marked out a rath in front of the door of the church.* Mr. Westropp jumps to the conclusion that this story gives the origin of the fine motte and bailey at Donaghpatrick, which absolutely correspond to the type of Norman castle of which we are treating. Now, St. Patrick is quite sufficiently slandered in the *Tripartite Life*, which represents him as a malignant wizard who went about breathing cursing and slaughter on all who opposed him, without its being laid to his charge that he built unto himself a private castle "pur ses ennemis grever." And if we turn to the accounts of similar transactions which are given in the *Tripartite Life* we shall have little difficulty in coming to the conclusion that the story means to tell us that the monastic precinct was thus measured out by St. Patrick. On p. 237 the word *rath* is clearly used for the enclosure of the monastery of Armagh.

(To be concluded.)



A Pembrokeshire "Cromlech" and a Caution.

BY JAMES G. WOOD, M.A., F.S.A.

THE rôle of the iconoclast is generally an ungracious one, but it may sometimes be useful, and I am compelled in the interests of truth to assume it to-day.

Vacation rambles recently took me again into South Pembrokeshire. Proposing to visit Manorbier, I was informed that, besides the church and castle (both of which amply fulfilled all I could anticipate), a cromlech awaited my inspection. I therefore, as a beginning, looked up the guide-books, with the following result:

Murray says: "On the cliffs to the left of the bottom of the cove below the castle is a cromlech, the capstone of which had once

* From the Leabhar Brecc, *Tripartite Life*, i. 467. Another version says Conall "measured out a church with 60 feet of his feet" (*Ibid.*, 71).

* *Book of Rights*, 203.

three supports, one of which has slipped and now inclines to the south."

Ward and Baddeley say: "From the church descend a little to the cliff path, on which is the cromlech."

Leach's useful local guide, after giving directions for finding the spot, says: "Although these singular structures are more plentiful in Pembrokeshire than in any other district of Great Britain, this is the only perfect specimen in the southern part of the county. . . . The Manorbier cromlech has a capstone 18 feet by 9 feet, supported origin-

mediately from underneath the limestone the old red sandstone comes up; and, as noted by Murchison (*Sil. Syst.*, p. 381), at Skrinkle Haven, the beds here are vertical, in consequence of the upheavals in this district. They are plainly to be seen on the east side of Manorbier Bay, a little south of the "cromlech," where the action of the waves has removed the softer material from between the vertical beds of the sandstone, and left a series of remarkable fissures or caves.

On the east side of Manorbier Bay the cliff rises steeply for about 50 feet; then the



THE "CROMLECH."

ally by three uprights, but now resting on two only."

The 6-inch Ordnance Survey of 1864 has marked the position of the stone, and named it "The King's Quoit."

So far, therefore, it appears to have been accepted as a genuine cromlech without suspicion.

I will next explain the geological features of the place.

Manorbier Church and Castle stand on the carboniferous limestone, the lowest beds of which strike in a W.N.W. direction from Skrinkle Haven, through a point about a quarter of a mile south of the castle. Im-

mediately from underneath the limestone the old red sandstone comes up; and the summit of the hill (200 feet) is reached at about a quarter of a mile from the water-side. Just at the 50 feet line, and about 20 feet from the edge of the cliff, is the cliff path above mentioned. The capstone of the "cromlech" projects over the line of this path, which makes a slight detour to avoid it.

I confess that from the descriptions given in the guide-books and my general knowledge of the situation I approached the "cromlech" with no little suspicion; but in order not to arrive at too hasty a conclusion, I paid two visits to the place, and made a thorough examination.

The capstone is a perfectly flat stone of a nearly uniform thickness of 12 inches, and of Old Red. In form it is nearly a rectangle, with an equilateral triangle added at its projecting (or seaward) end. I made it about 8 feet wide and 15 long. The pointed end is about 4 feet above the level of the path; the stone slopes backwards, and its other end rests on and against the hillside. It is supported towards the front by two pointed upright slabs of the same rock; a third, which Murray suggests was once a support, stands close to the others, but in such a position that it could never have acted as a third support.

I found that immediately at and against the lower end of the stone were the vertical beds of sandstone which I have described; the upper edges of which were to be seen passing up the hillside and crossing the hill like a crest or low wall. Further examination showed that the pressure of the soil behind had even forced over the beds so as to give them a "reverse dip," and on clearing away the vegetation I found that the capstone had plainly formed part of one of these vertical beds, its original site being clearly visible; and it is now resting on the denuded and upturned edges of portions of its fellow-beds next (geologically) above it. In fact, the three upright stones are actually *in situ*.

Passing under the stone I examined the floor, and found that it had never been disturbed, and the edges of the rock beds underneath it, as left by denudation, were easily to be found. Nothing in the nature of sepulture could ever have taken place there.

The fact is, the whole is the result of purely natural operations, due to the position of the rock-beds, and the gradual denudation and slipping of the hillside, and finally the falling over of a portion of the bed when it lost the support of other beds in front, and was pushed over by the weight behind. It would be perfectly easy, with very little force, to produce a series of such "cromlechs" all up the hill, and I have no doubt that others will be formed in time.

I think that all who have ever studied cromlechs will agree that a more unlikely position for one could hardly be imagined than a piece of sloping ground low down on a hillside close to the edge of a cliff.

I have thought it well to deal with this case at length, for I feel a suspicion that some other "cromlechs" have been classed as such too hastily. Certainly in Anglesey, where genuine cromlechs are abundant, there are some very good natural "imitations."

It will be well also that more care should be taken in cataloguing and mapping tumuli and similar objects. I have recently had occasion to advise the opening, on a mountain-top, of what certainly looked like a depressed or worn-down barrow, and the Ordnance Survey had, in fact, marked it as "Tumulus." It proved to be nothing of the sort. The ground had never before been disturbed, and trenches cut in all directions showed precisely the same section of soil, clay, and stone within the area of the supposed tumulus as beyond; only by some freak of Nature they had assumed the form of a low circular boss to deceive the unwary.



Ulster Fairies, Danes and Pechts.

BY ELIZABETH ANDREWS.



THE fairy lore of Ulster is doubtless dying out, but much may yet be learned about the "gentle" folk, and as we listen to the stories told by the peasantry, we may well ask ourselves what is the meaning of these old legends.

Fairies are regarded on the whole as a kindly race of beings, although if offended they will work dire vengeance. They have no connection with churchyards, and are quite distinct from ghosts. One old woman, who had much to say about fairies, when asked about ghosts, replied rather scornfully, that she did not believe in them. The fairies are supposed to be small—"wee folk"—but we must not think of them as tiny creatures who could hide under a mushroom. To use a north of Ireland phrase, they are the size of a "lump of a boy or girl," and have been often mistaken for ordinary men or women, until their sudden disappearance marked them as unearthly.

A farmer in co. Antrim told me that once when a man was taking stones from a cave in a fort, an old man came and asked him would it not be better to get his stones elsewhere than from those ancient buildings. The other, however, continued his work, but when the stranger suddenly disappeared, he became convinced that his questioner was no ordinary mortal. In after life he often said sadly: "He was a poor man, and would always remain a poor man because he had taken stones from that cave." The cave was no doubt a souterrain, one of those underground buildings, which in Ireland are said to have been built by the Danes, and to be inhabited by the fairies.

An elderly woman in co. Antrim told me that when a child she one evening saw "a little old woman with a green cloak coming over the burn." She helped her to cross, and afterwards took her to the cottage, where her mother received the stranger kindly, told her she was sorry she could not give her a bed in the house, but that she might sleep in one of the outhouses. The children made Grannie as comfortable as they could, and in the morning went out early to see how she was. They found her up and ready to leave. The child who had first met her said she would again help her across the burn, "but wait," she added, "until I get my bonnet." She ran into the house, but before she came out the old woman had disappeared.

When the mother heard of this she said: "God bless you, child! Don't mind Grannie; she is very well able to take care of herself." And so it was believed that Grannie was a fairy.

I have also heard of a little old man in a three-cornered hat, at first mistaken for a neighbour, but whose sudden disappearance proved him to be a fairy.

In the time of the press-gang a crowd was seen approaching some cottages. Great alarm ensued, and the young men fled; but it was soon discovered that these people did not come from a man-of-war—they were fairies.

The universal belief is that the fairies live underground, especially in the "coves of the forths"—in other words in the souterrains, which are so often found in the old forts and raths. To these subterranean abodes they are believed to have carried their captives—

children, women, even men. Sometimes these were only detained for a few hours; sometimes after years of captivity they made their escape by the aid of their friends, and often they never returned. Some of those who came back had suffered little or no injury, others were maimed for life. I heard in Donegal of a boy who, after visiting a fairy woman in her home among the rocks, became dumb for the rest of his life. A child in co. Down was deaf for two years after the fairy men had danced round him as he lay on the grass.

A terrible story, showing how the fairies can punish their captives, was told me by an old woman at Armoyle, in co. Antrim, who vouched for it as being "candid truth." A man's wife was carried away by the fairies; he married again, but one night his first wife met him, told him where she was, and besought him to release her, saying that if he would do so she would leave that part of the country and not trouble him any more. She begged him, however, not to make the attempt unless he were confident he could carry it out, as if he failed she would die a terrible death. He promised to save her, and she told him to watch at midnight, when she would be riding past the house with the fairies; she would put her hand in at the window, and he must grasp it and hold tight. He did as she bade him, and although the fairies pulled hard, he had nearly saved her, when his second wife saw what was going on, and tore his hand away. The poor woman was dragged off, and across the fields he heard her piercing cries, and saw next morning the drops of blood where the fairies had murdered her.

Another woman was more fortunate; she was carried off by the fairies at Cushendal, but was able to inform her friends when she and the fairies would be going on a journey, and she told them that if they stroked her with the branch of a rowan tree she would be free. They did as she desired. She returned to them, apparently having suffered no injury, and in the course of time she married.

This story was told me by a man ninety years of age, living in Glenshesk, in the north of co. Antrim. He spoke of the fairies as being about 2 feet in height, said they

were dressed in green, and had been seen in daylight making hats of rushes. In Donegal I was also told that the fairies wore high peaked hats made of plaited rushes; but there, as in most parts of Ulster, and indeed of Ireland, the fairies are said to wear red, not green. In Antrim the fairies, like their Scotch kinsfolk, dress in green, but even there are often said to have red or sandy hair. This colour tradition also ascribes to the hair of the Danes, who, like the fairies, are associated with raths and souterrains.

The Pechts are spoken of as low, stout people, who built some of the "coves" in the forts. An old man, living in the townland of Druncrow, co. Antrim, showed me the entrance to one of these artificial caves, and gave me a vivid description of its builders. "The Pechts," he said, "were low-set, heavy-made people, broad in the feet—so broad," he added, with an expressive gesture, "that in rain they could lie down and shelter themselves under their feet." He spoke of them as clad in skins, while an old woman at Armoys said they were dressed in gray. I have seldom heard of the Pechts beyond the confines of Antrim, although an old man in Donegal spoke of them as short people with large, unwieldy feet. Whether these Pechts are the historical Picts or, as suggested by Mr. W. C. Mackenzie in his interesting paper,* an earlier race, I must leave to others to decide.

The traditions regarding the Danes vary; sometimes they are spoken of as a tall race, sometimes as a short race. There is little doubt that the tall race were the mediæval Danes, while in the short men we have probably a reminiscence of an earlier race.

A widespread belief exists throughout Ireland that the Danes made heather beer, and that the secret perished with them. According to an old woman at the foot of the Mourne Mountains, the Danes had the land in old times, but at last they were conquered, and there remained alive only a father and son. When pressed to disclose how the heather beer was made, the father said: "Kill my son, and I will tell you our secret"; but when the son was slain, he cried: "Kill me also, but our secret you

shall never know." I have the authority of Mr. MacRitchie for stating that a similar story is known in Scotland from the Shetlands to the Mull of Galloway, but there it is told of the Picts.

We all remember Louis Stevenson's ballad of heather ale—how the son was cast into the sea.

And there on the cliff stood the father,
Last of the dwarfish men.

True was the word I told you :
Only my son I feared ;
For I doubt the sapling courage
That goes without the beard.
But now in vain is the torture,
Fire shall never avail ;
Here dies in my bosom
The secret of heather ale.

The secret appears, however, to have been preserved for many centuries. When visiting Islay in 1772 the Welsh traveller and naturalist, Pennant, states that "Ale is frequently made in this island from the tops of heath, mixing two-thirds of that plant with malt."*

Probably these islanders were descendants of the Picts or Pechts.

I do not know if there is any record of the making of heather beer in Ireland in later times, but I heard the story of the lost secret in Down, in Kerry, in Donegal, in Antrim, and everywhere the father and the son were the last of the Danes. Does not this point to the Irish Danes being a kindred race to the Picts? If we may be allowed to hold that the Tuatha de Danann are not altogether mythical, I should be inclined to believe that they are the short Danes of the Irish peasantry, who built the forts and souterrains. I visited some Danes' graves near Ballygilbert, in co. Antrim; it appeared to me that there were indications of a stone circle, the principal tomb was in the centre, the walls built without mortar, and I was told that formerly it had been roofed in with a flat stone. Various ridges were pointed out to me as marking the small fields of these early people. I was also shown their houses, built like the graves

* *Voyage to the Hebrides in 1772*, p. 229. For a full discussion of the subject, see Mr. MacRitchie's "Memories of the Picts" in *Scottish Antiquary* for 1900.

* See "Picts and Pets" in May number of *Antiquary*.

without mortar. Within living memory these old structures were much more perfect than at present, many of them having the characteristic flat slab as a roof; but fences were needed, and the Danes' houses offered a convenient and tempting supply of stones. In the same neighbourhood I was shown a building of uncemented stone with flat slabs for the roof, and was told it had been built by the fairies.

From the foregoing traditions it will be seen that Pechts, Danes, and fairies are all associated with the remains of primitive man. I may add that the small pipes sometimes turned up by the plough are called in different localities Danes', Pechts', or fairies' pipes.

The peasantry regard the Pechts and the Danes as thoroughly human; with the fairies it is otherwise. They are unearthly beings, fallen angels with supernatural powers; but while quick to revenge an injury or a slight, on the whole friendly to mankind. "It was better for the country before they went away," was the remark made to me by an old woman from Garvagh, co. Derry, and I have heard the same sentiment expressed by others. They are always spoken of with much respect, and are often called the "gentry" or the "gentle folk."

We hear of fairy men, fairy women, and fairy children. They may intermarry with mortals, and an old woman told me she had seen a fairy's funeral. Now, do these stories give us only a materialistic view of the spirit world held by early man, or can we also trace in them a reminiscence of a pre-Celtic race of small stature? The respect paid to the fairy thorn is no doubt a survival of tree worship, and in the banshee we have a weird being who has little in common with mortal woman. On the other hand, the fairies are more often connected with the artificial forts and souterrains than with natural hills and caves. These forts and souterrains, as we have seen, are also the habitations of Danes and Pechts. They are sacred spots—to injure them is to court misfortune; but I have not heard them spoken of as sepulchres.

The resemblance between the fairies of tradition and the Lapps was pointed out nearly half a century ago by J. F. Campbell in the introduction to his *Tales of the West*

Highlands. As one who had lived among the Lapps, he could speak with authority, and he has vividly described how these northern people milk the reindeer, as the fairies are said to have milked deer. Mr. David MacRitchie, in his *Testimony of Tradition, in Fians, Fairies, and Picts*, and his other works, has shown that even in mediæval times dwarf races, inhabiting underground dwellings, probably existed in Scotland and in many parts of Northern Europe.

I have already mentioned that I have rarely if ever found among the peasantry any tradition of fairies a few inches in height. In one of the tales in *Silva Gadelica* (xiv.) we read, however, of the lupracan being so small that the close-cropped grass of the green reached to the thigh of their poet, and the prize feat of their great champion was the hewing down of a thistle at a single stroke. Such a race could not have built the Souterrains, and probably owe their origin to the imagination of the mediæval story-teller. The lupracan were not, however, always of such diminutive size. In a note to this story Mr. Standish O'Grady quotes an old Irish manuscript* in which a distinctly human origin is ascribed to these lurchorpan or wee-bodies. "Ham, therefore, was the first that was cursed after the Deluge, and from him sprang the wee-bodies (pygmies), fomores, 'goatheads' (satyrs), and every other deformed shape that human beings wear." The old writer goes on to tell us that this was the origin of these monstrosities, "which are not, as the Gael relate, of Cain's seed, for of his seed nothing survived the Flood."†

It is true that in this passage the lupracan or wee-bodies are associated with goatheads; but whether these are purely fabulous beings, or point to an early race whose features were supposed to resemble those of goats, or who perhaps stood in totem relationship to goats, it would be difficult to say. What we have here are two mediæval traditions, the one stating that the pygmies are descendants of Cain, the other classing them among the descendants of Ham. Does the latter contain a germ of truth, and is it

* Rawl., 486, p. 49, 2.

† *Silva Gadelica* (translation and notes), p. 564.

possible that at one time a people resembling the pygmies of Central Africa inhabited these islands?

Those who have visited the African dwarfs in their own haunts have been struck by the resemblance between their habits and those ascribed to the northern fairies, elves, and trolls.

Sir Harry Johnston states that anyone who has seen much of the merry, impish ways of the Central African pygmies "cannot but be struck by their singular resemblance in character to the elves and gnomes and sprites of our nursery stories." He warns us, however, against reckless theorizing, and says: "It may be too much to assume that the negro species ever inhabited Europe," but adds that undoubtedly to his thinking "most fairy myths arose from the contemplation of the mysterious habits of dwarf troglodyte races lingering on still in the crannies, caverns, forests, and mountains of Europe after the invasion of neolithic man."* Captain Burroughs refers to the stories of these mannikins to be found in all countries, and adds that "it was of the highest interest to find some of them in their primitive and aboriginal state."† He speaks of the red and black Akka, and Sir Harry Johnston also describes the two types of pygmy, one being of a reddish yellow colour, the other as black as the ordinary negro. In the yellow-skinned type there is a tendency on the part of the head hair to be reddish, more especially over the frontal part of the head. The hair is never absolutely black—it varies in colour between greyish greenish brown, and reddish.‡ We have seen how Irish fairies and Danes have red hair, but I should infer of a brighter hue than these African dwarfs. The average height of the pygmy man is 4 feet 9 inches, of the pygmy woman 4 feet 6 inches,§ and although we cannot measure fairies, I think the Ulster expression, "a lump of a boy or girl," would correspond with this height. I do not know the size of the fairy's foot, but, as we have seen, both Danes and Picts have large feet,

and so has the African pygmy.* One of the great marks of the fairies is their vanishing and leaving no trace behind, and Sir Harry Johnston speaks of the baboon-like adroitness of the African dwarfs in making themselves invisible in squatting immobility.†

Dr. Robertson Smith has shown that "primitive man has to contend not only with material difficulties, but with the superstitious terror of the unknown paralyzing his energies and forbidding him freely to put forth his strength to subdue nature to his use."‡ In speaking of the Arabian jinn, he states "that even in modern accounts *jinn* and various kinds of animals are closely associated, while in the older legends they are practically identified,"§ and he adds that the stories point distinctly "to haunted spots being the places where evil beasts walk by night."|| He also shows that totemis or friendly demoniac beings rapidly develop into gods when men rise above pure savagery,¶ and he cites the ancestral god of Baalbek, who was worshipped under the form of a lion.**

If we see, then, that early man, terrified by the wild beasts, whether lions or reptiles, ascribed to them superhuman powers, may not a similar mode of thought have caused one race to invest with supernatural attributes another race, strangers to them, and possibly of inferior mental development? The big negro would be afraid to withhold his banana from the pygmy, and the dwarfish Lapp and Finn has long been regarded as a powerful sorcerer by his more civilized neighbour. In like manner the little woman, inhabiting her underground dwelling at the foot of the sacred thorn bush, might well be looked upon as an uncanny being, and in after ages popular imagination might transform her into the weird banshee, the woman of the fairy mound, whose wailing cry betokens death and disaster.

* *Uganda Protectorate*, vol. ii., p. 532.

† *Ibid.*, p. 513.

‡ *The Religion of the Semites*, p. 115.

§ *Ibid.*, pp. 122, 123.

|| *Ibid.*, note 6, p. 424.

¶ *Ibid.*, p. 123.

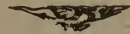
** *Ibid.*, p. 425.

* *Uganda Protectorate*, vol. ii., pp. 516, 517.

† *Land of the Pygmies*, pp. 173, 174.

‡ *Uganda Protectorate*, vol. ii. See pp. 527, 530; also coloured frontispiece.

§ *Ibid.*, p. 532.



"English Seals."*

BY THE REV. JAMES WILSON, LITT.D.



THE reputation of the "Antiquary's Books" is well maintained by the most recent addition to this excellent series now in course of publication under the able supervision of the Rev. Dr. Cox. It is much to the credit of the distinguished editor that he has been able to find competent experts willing to undertake such highly technical and useful work. The discussion of English antiquities is too often associated with long and wearisome papers overladen with details, and buried in the Transactions of quasi-learned societies, in which few take an interest except local enthusiasts. Under the leadership of scholars like Dr. Cox, the study of "the antiquary times" has immensely increased of late among all classes of the community, and the time was ripe for the issue of a series of manuals, trustworthy and up to date, which would serve as useful guides to the general reader, as well as to the student and antiquary.

For many reasons the volume on *English Seals* should prove one of the most attractive of the series. It is concerned with a subject which appeals to country gentleman and archivist alike, the general reader as well as the expert, and it furnishes them with a handy manual where they can find the information for which they search. It is only just to say that Dr. Cox has been fortunate in his selection of Mr. Harvey Bloom for the discussion of *English Seals*, an author who is favourably known in several departments of antiquarian work. The value of the series has not been lessened by his contribution. Though Mr. Bloom has had to travel over a wide field, the arrangement of his material is excellent; his knowledge of the subject is adequate; and his mode of presentation is clear and scholarly.

The volume opens with the story of the great seal of England, in which the author

puts together the principal references to its use and custody since the days of Edward the Confessor, when "a large State seal was first made," an illustration of which is appropriately given. Curious and interesting is the lore that has been gleaned from the chroniclers as from the calendars of Close and Patent Rolls about the vicissitudes of this emblem of sovereignty which authenticated the royal acts, and enforced the royal will. As the Chancellor was the guardian, it was subject, like all human things, to accident or fraud. One of the first incidents recorded about its custody has been handed down by Roger of Howden, the northern chronicler.



GREAT SEAL OF EDWARD THE CONFESSOR.

The story is that, in 1191, Roger Machell, the Vice-Chancellor, who accompanied King Richard on his voyage to the Holy Land, was wrecked off the coast of Cyprus, and the King's seal, which was suspended about his neck, was lost with him. Richard converted the accident into an expedient for raising money by proclaiming that no grants should be valid unless they were confirmed by the new seal. It must be acknowledged that there is a dubious ring about Howden's story of King Richard's device for "replenishing his exhausted coffers," though Madox accepted it without question. Benedict of Peterborough says distinctly that Machell's seal was found again. The danger of forgery

* *English Seals*. By J. Harvey Bloom, M.A., Rector of Whitchurch. With ninety-three illustrations. London: Methuen and Co., 1906. Demy 8vo., pp. xvi, 274. Price 7s. 6d. net. For the use of the illustrations we are indebted to the courtesy of the publishers.

was so manifest that it was declared to be treason to counterfeit the great seal by 25 Edward III., cap. 2, a statute which was re-enacted during the Commonwealth. This penalty was reduced to felony by 8 and 9 Vict., cap. 113. The broad seal appears to have come into occasional use as the equivalent of the great seal in the reign of Henry VIII. Clarendon has told us of the important part played by the great seal in the struggle between Cavalier and Puritan in the seventeenth century, and not less interesting is the story of the theft of Chancellor

the engraver. The seals of Henry III. show how the massiveness of the old Romanesque was changing for the graceful movements of the Early English style. This type was brought almost to perfection in the seal of Edward I., which is generally regarded as one of great beauty. The conspicuous individuality of Henry VIII. is characteristically manifest in his adoption of the golden bulla in imitation of its ancient use by the Emperors; not surely for the sake of mere ostentation, or in unconscious anticipation of a future ecclesiastical sovereignty, at that



GREAT SEAL OF KING EDWARD VII.

Thurlow's seal in 1784, and the aspersions cast on the Whigs of that date to account for its loss.

It is possible to trace the evolution of royal seals of dignity from the simple design in use by Edward the Confessor to the more elaborate one of our gracious sovereign, King Edward VII. The early Kings delighted in a dual type—that of the monarch enthroned in robes of peace, or leading his nation to war. With the accession of the Plantagenets, much of the old simplicity of the seals disappeared. The development of artistic ideas, of course, had much to do with the lines of

time, perhaps, altogether absent from his mind. The sequence of royal seals was broken by the new type introduced by Cromwell figuring a map of the British Isles, a fleet of war vessels, the House of Commons in session, with the pious legend that freedom was restored to England by the blessing of God in 1648. The engravers of the seals of William and Mary naturally drew their inspiration from the designs used by their predecessors, Philip and Mary. The classical type, which found its way into England with the Hanoverians, is overlaid with allegorical conceptions, though the engravers of

George IV. were inclined to depart from it, showing a tendency to revert to some of the features of mediævalism. The seal of His present Majesty is an adaptation of that of Victoria the Good, and came into use in 1904. Whatever may be said of it as a work of art, there can be little doubt of the appropriateness of the emblematical figures on either side of enthroned Majesty with which it is charged.

The seals of the nobility were as important in their own sphere as the great seal of the sovereign; indeed, it seems as if one was borrowed from the other. The individualism

his fair lady adopted the emblems of her domestic avocations. In the earliest instances of this class hawking was a favourite subject of illustration. The figure-seals used by ladies were pointed in shape. As guides to costume, their evidence is of great value.

In estimating the date of heraldic seals, the shape of the shield on which the arms are emblazoned is of some importance. The early shield was kite-shaped and curved along its sides; later it became more elongated; then there gradually came into fashion the "heater" type, which was retained through the thirteenth and fourteenth



SEAL OF THOMAS, EARL OF WARWICK.

of this class cannot be neglected by the historical student. As Mr. Bloom points out, they are not only original and contemporary evidence of their owner's power and influence, but they give his authentic titles, show the fashion of his armour, and after the introduction of heraldic display, his armorial bearings, crest and supporters. The earlier seals of this class were circular in shape, and equestrian in type. A fine example of this class, though engraved when equestrian seals were on the decline, is that of Thomas, Earl of Warwick, who flourished in the reign of Edward III. If the great territorial lord is represented on his seal accoutred for war,

centuries. When the practice of dimidation and quartering was successively introduced, seals began more and more to lose their individuality, till the Renaissance banished the old Gothic forms, and the matrix was crowded with a medley of quarterings, crests, scroll, and supporters, showing little of graceful art, and much of barbaric display. In contrast with these emblazonments, the seals of the lesser gentry, merchants, and yeomen are of a simpler kind, with conventional ornament, a star, a sun, fleur-de-lis, a bird, beast, or perhaps a human figure, not to mention the badge or trade-mark of the merchant.

The ecclesiastical type forms a distinct department of English seals, and possesses much attraction for the antiquary. Ecclesiologists revel among the seals of prelates and priors, with their vestments, canopies, traceries, and tabernacle work. Episcopal seals fall naturally into four classes—that is, seals of dignity corresponding to the royal seals of Kings, counter-seals, secreta or personal seals, seals *ad causas*, and seals for special use. On the simplest form of the seal of dignity is represented a mitred prelate in the act of blessing, with a pastoral crook in his left hand. As they became



SEAL OF RICHARD, BISHOP OF COVENTRY,
1161-1182.

more elaborate, various devices were introduced of a sacred or ecclesiastical nature. The ornamentation on these seals is as multifarious as that of secular dignitaries, and kept pace with the fashion of the world. One of the earliest of this class, the matrix of which is in the British Museum, shows a star of eight points, with the rays alternately leaf-shaped and fleury. It is circular in shape, in striking contrast to the almost universal oval or vesica-shaped type, characteristic of the ecclesiastical seal. There seems to be a tendency among prelates at the present day to return to mediæval models

for their seals of estate, and if future princes of the Church follow the example of York, Bristol, and Birmingham, it will be a reform "which is much to be wished."

In no department is the study of seals so engaging and the artistic merit so noteworthy as in the magnificent series which belongs to the monastic institutions once so numerous in England. Every religious house had its seal, and there was no function or obligation so jealously regulated by statute law and by the insistence of the holy canons than the custody and use of the common seal. When a convent seal became broken or worn, a new matrix was obtained with becoming ceremony. Not less care was observed in destroying the counter-seal of the superior of the house on his death or cession. There is a good example of this custom among the records of the abbey of Crokesden in Staffordshire in 1313, when the seal of Abbot Esseby was broken in presence of the visitors and the whole convent *in pleno parlamento*, and a new seal was delivered to his successor, while the common seal of the house was deposited, according to the statute of Edward I., in the custody of four of the graver monks of the convent. The grouping of monastic seals is a favourite pastime of the curious antiquary. It is quite superfluous. The saint of the dedication preponderated—the B.V.M. was pre-eminent. On the oldest seal of Westminster is depicted, as we should expect, the figure of St. Peter seated on a throne, with his right hand raised in benediction. Its shape departs from the later custom of the pointed oval, and its date is ascribed to the early part of the twelfth century.

The seals of cathedral chapters come under the same category, and served the same purpose as those of other monastic corporations. There is no chapter which presents such peculiar features as that of Carlisle. It was the only chapter of regular canons in England, the reason for which is well known. When Henry VIII. was working his royal will on the monastic houses, he changed the constitution of Carlisle from a prior and canons to a dean and chapter, and substituted the name of the Holy and Undivided Trinity for the old dedication of the Blessed Virgin Mary. Cromwell went a step

further and abolished altogether what Henry had set up. On the return of King Charles to his own again, the new dean, an "old popish rogue," as he was called by his contemporaries, with a boldness which few of his successors are likely to emulate, procured a seal for the chapter, reinstating the Blessed Mary as the patron saint by charging her figure on the field and inserting her name in the legend, to the total exclusion of the Tudor title. The whirligig of time brought

not before, counties had seals, in spite of Professor Maitland's proof that they were not corporations; and great anxiety was manifested in some places, on the establishment of County Councils, that ancient usage might be followed in the adoption of new seals. Search must be made among the records of Quarter Sessions for the official seal of the county. It was not uncommon for the Lord Lieutenant to provide a seal for the Clerk of the Peace when the old matrix



REVERSE OF SECOND SEAL OF WESTMINSTER ABBEY.

other changes. Some orthodox dean afterwards erased the name of the Blessed Virgin from the legend on the matrix, but left untouched the nimbed figure in the attitude of prayer. The mutilated seal is still in use.

Much might be said of the seals of secular corporations, social and religious guilds, seals of the Universities, schools, and public institutions. Mr. Bloom does not convince the reader when he apologizes for the absence of the seals of hundreds and counties. In the later centuries certainly, if

was worn or lost. It is quite true that there was no recognised rule in determining the character of the county seal, but did any law of the Medes and Persians apply to episcopal or equestrian seals? Fashion was the ruler. The character of the seal was determined by the idiosyncrasy of the individual or the corporation. In the case of counties the Lord Lieutenant, the Sheriff, or perhaps the Earl, had much to say when a new seal was procured.

A valuable feature of this book is the list

of authorities given at the end of each section, which, when taken with the information contained in the preface, makes up a complete bibliography of the subject. In some instances the author has been misled by confiding too much in his authorities, one of which at least should have been detected. There was no Bishop of Carlisle, for example, of the name of "Toton" (p. 136), and the legend on the counter-seal of another Bishop of that see was not as stated on the following page. Misprints are inevitable, but the name of Richard II.'s Chancellor (p. 37) should not have been allowed to enter into competition with that of a notorious Chief Justice three centuries later. Notwithstanding these small blemishes, which do not detract from its great merit, the book will be welcomed by every student interested in this department of English antiquities. The drawings, so beautifully executed by Mrs. Constance Canning from the original seals, are a pleasing feature of the work, which needs no recommendation.



At the Sign of the Owl.



THE Rev. Bridgeman Boughton-Leigh's *Memorials of a Warwickshire Family* has just been published by Mr. Henry Frowde. Sir H. Gilzean-Reid in a prefatory note points out that the Leighs and Boughton-Leighs are a notable race, and remarks that the book embodies and represents all that is best and most interesting in family history in successive generations.

At the luncheon given in connection with the annual meeting of the Associated Booksellers of Great Britain and Ireland, held at Oxford on July 7, the Vice-Chancellor of the University told the story of the recent recovery by the Bodleian Library of its original copy of the first folio Shakespeare. The book was in the possession of Mr. Turbutt, and he asked advice about it at the British

Museum; he was recommended to have it nicely repaired and bound in red morocco. If that had been done the identity of the book would have vanished. The calf binding was a poor one, with very little ornament, and a good deal the worse for wear. Mr. Falconer Madan, sub-librarian of the Bodleian, thought it was the original binding, and asked the opinion of Mr. Gibson, who was an authority on the subject. Mr. Gibson noticed at the head and tail of the back of the volume a rather rudimentary form of ornament described as "hatching," consisting of simple diagonal lines enclosed by double parallel lines, which he had observed to be a distinctive feature of common Oxford bindings in the latter part of the sixteenth and the early part of the seventeenth century, and pronounced the binding to be contemporary Oxford work. It was also noticed that the book bore marks of having been chained. These points suggested the possibility that the book might be the copy which had come to the Bodleian in 1623, which appeared in the supplementary catalogue of 1635, but not in the catalogue of 1674, having probably been sold (according to the rule laid down by Bodley) as a surplus book on the appearance in 1664 of the third folio, which would be regarded as a more complete edition. In his monograph on *Early Oxford Bindings* Mr. Gibson had printed from the Bodleian register a list of books delivered for binding to William Wildgoose on February 17, 1623-24. This included, besides the "first folio" Shakespeare, several volumes, which were still in the library. These were compared with Mr. Turbutt's Shakespeare, and it was found not only that the tooling was identical in all the volumes, but the four of them, of which Mr. Turbutt's Shakespeare was one, had their boards lined with wastepaper taken from the same book, a volume printed at Deventer in the fifteenth century. It was thus evident that the Shakespeare had been bound not only in the same workshop, but at the same time with the other volumes, and its identity with the Bodleian copy was made clear.

A month or two ago it was announced that seventeen rare pre-Shakespearean plays had been discovered in Ireland. They came

under the hammer at Sotheby's on June 30, and fetched large prices, Mr. Quaritch securing the whole seventeen, notwithstanding spirited competition from several rival dealers. It was many years since most of these rare items had appeared in an auction room. T. Ingelend's *The Disobedient Child* made £233, against £15 for the Heber copy many years ago; Wapsull's *The Tyde Taryeth no Man*, £176—in 1821, £22; *The Triall of Pleasure*, £160—in the Roxburghe sale, £10; *Jacob and Esau*, £148—in the Mackie sale, £50. The booklets run from ten to thirty-two leaves, and cost originally a few pence. It is gratifying to know that all the copies may stay in this country, and it is understood that several will go to the British Museum.

Mr. T. Sheppard, F.G.S., sends me a *List of Papers, Maps, etc., relating to the Erosion of the Holderness Coast, and to Changes in the Humber Estuary*, which he has compiled, and which is reprinted from the *Transactions* of the Hull Geological Society. Like all Mr. Sheppard's work, it is very carefully done, and its publication is peculiarly timely now, when a Royal Commission has been appointed to consider and report upon the whole subject of coast erosion.

Several books on that learned and doughty Scotsman George Buchanan have recently appeared, and another is promised. It will be published by the University Press of St. Andrews, and is, in a measure, a fruit of the Buchanan celebrations which have taken place at that town. Thus it is to contain the oration which was delivered by Lord Reay, but the bulk of it will be papers specially written on the various aspects of Buchanan's life and work. There are also translations of his verse by students of St. Andrews, Paris, and Bordeaux, and by others.

A new and exhaustive work on Haddon Hall, by Mr. G. Le Blanc Smith, is announced for immediate publication by Mr. Elliot Stock, under the title of *Haddon: The Manor, The Hall, Its Lords and Traditions*. The work will deal with the great families who have owned Haddon since the Conquest, and will furnish much new and hitherto unpublished

information concerning the estate and its owners. It will, among other interesting items, give in detail some curious stewards' accounts, the only existing letter of Dorothy Vernon with a facsimile of her signature, and the pedigree of the Vernons from Godfrey the Consul to the present time. A full description of the ancient fabric, its store of tapestry, old glass, carvings, and metal work is given, and the whole work will be fully illustrated by photographs and facsimiles, many of which have not been seen before. The work will be dedicated to the Duke of Rutland, by whose permission it has been compiled.

The town clerk of Deptford sends me a copy, in pamphlet form, of a useful report which he has made to his borough council on the old records of the parish of St. Paul, Deptford, which have been recently removed from the parish church to the town hall. The records consist of old rate-books and valuation lists, records of meetings of the inhabitants in public vestry, and of the Board of Churchwardens, Overseers, and Governors and Directors of the Poor of the Parish of St. Paul, Deptford, and their accounts. The earliest dates only from 1730, and the volumes for several early years are missing. Among the extracts made by the town clerk, I quote the following as specimens:

Dated February 10, 1733.—"The case of Richard Hall, a Poor man, living in Anchor-smith's Alley, in this Parish, in Relation to the Penalty of Tenn pounds being inflicted on him for the use of the Poor for having uncustom'd Goods found in his House, and upon an inspection being made into his Circumstances by Mr. John Langley, one of the Overseers of the Poor of this Parish, a report was made to us by the said John Langley that the said Richard Hall's circumstances are very meane. We therefore think fitt and proper to Remitt and forgive the said forfeiture of Tenn pounds."

Dated September 4, 1737.—"Agreed that the Third or Smallest Bell be recast And that a Decent Carpet be provided for the Communion Table and a Hood for the Rector suitable to his degree. All at the Charge of the Parish."

The following entry appears in the minutes

of a meeting of the vestry held on May 16, 1738, and indicates the procedure adopted for the selection of a person to serve the office of churchwarden: "For choosing a Churchwarden in the Rome and Steed of Mr. William Botley deceas'd for the year ensuing and after four Persons being put up and Scratched for the Choice fell on Mr. Bartholomew Burgess."

Dated December 17, 1738.—"Whereas John Aspden, Victualler, and Thomas Pratt, Chandler, of ye p'ish of St. Paul, Deptford, have been convicted for retailing Spiritous liquors contrary to Act of Parliament whereby they severally incurred the penalty of ffive pounds a piece for the use of the Poor of the Said Parush now we whose names are hereunder written being mett in Vestry do unanimously Consent and agree that the Overseers of the Poor of the sd. Parish do return the sd. John Aspden and Thomas Pratt their moneys again, and that the same shall be allowed them in their accounts."

Dated January 11, 1741.—"It is likewise ordered and agreed that no Churchwarden or Churchwardens for the future have power to lay out and expend any sum or sums of money for the repairing or beautifying the Church with any necessaries that shall exceed the sum of ffive pounds without first applying him or themselves to Vestry for an order to be made for that purpose and the Penalty of his or their paying such surplus sums out of his or their owne pocketts."

Dated February 25, 1741.—"Complaint having been made by the Constables that the Cage by Prisoners breaking out is in a Ruinous Condition and wants to be repaired.

"It's ordered and agreed that the Churchwardens inspect into the condition of the Cage and Employ workmen to repair the same and that they be allow'd the charge and expence in passing their account."

Dated March 28, 1757.—"Also agreed that proper Bounds posts be put in the Field West Biddlecombes House, and that the Stocks be removed from the Church gates and placed at the Watch House, and be put into proper repair."



Mr. C. H. Crouch, of 5, Grove Villas, Wanstead, writes to say that he is getting

together information relative to the Sanderson or Saunderson family, and would be obliged for the loan of any pedigrees, papers, abstracts from registers, inscriptions, or wills, bearing on the name, and that he would be happy to reciprocate or correspond with any person interested in the name. A history of this widespread North Country family is anticipated.



The same correspondent further writes: "With reference to your note *re* the last volume of the Oxford Historical Society, and the epitaph in Silton Churchyard, Dorset, it may be of interest to note that a very similar one is, or was until recently, in Herne Church, Kent. It reads as follows:

Here lies a piece of Christ, a star in dust,
A vein of gold, a China dish, that must
Be us'd in heav'n when God shall feed the just;
Approved by all and lov'd so well,
Though young like fruit that's ripe, he fell.

In the *Antiquary* for August, 1905, p. 312, there was given a portion of the epitaph to Joseph Rogers referred to as being for thirty years parish clerk of Shenley, Herts. The following, which is on a wooden rail in Shenley Churchyard, and which I copied in June, 1903, shows that he was parish clerk for fifty years:

In Memory of Joseph Rogers, Who | died
August 17th 1828 in the 77th year of his age,
| having been Clerk of this Parish a half
Century.

On the other side is the epitaph, as follows:

Silent in dust lies mouldering here,
A Parish Clerk of Voice most clear.
None Joseph Rogers could excell
In laying bricks, or singing well,
Though snapped his line, laid by his rod
We build for him our hopes in God,
The Saviour God that He will raise
Again that Voice to sing his praise
In Temple blest, Which always stands
The Church of God not made with hands.

BIBLIOTHECARY.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

SALES.

MESSRS. SOTHEY, WILKINSON, AND HODGE concluded on Tuesday the six days' sale of the collection of Roman coins of an astronomer, the total realized by the 866 lots being £2,791 17s. 6d. The few lots of interest in the last two days included the following in large Imperial brass coins: Geta, a very fine piece, £34 (Rollin); Aquila Severa, £18 (Rollin); Gordianus Africanus, senior, £10 (Spink); and Numerianus, a medallion, extremely fine and of great rarity, £31 (Spink).—*Times*, June 21.

Old English silver plate, including fifty-four pieces belonging to the late Lady Currie, produced some remarkable bidding at Messrs. Christie's rooms yesterday. The important lots comprised a Charles II. small porringer, 1662, at 280s. per oz. (Garrard); another with cover, 1668, at 285s. per oz. (Widdowson); a Charles I. small two-handled cup, by T. Maunday, 1638, at £37 per oz., £111 (Garrard); a Charles I. plain cup, 1641, at 230s. per oz. (Garrard); an Elizabethan standing-salt, of bell shape, standing 9½ in. high, 1599, £850 (Garrard); an Elizabethan tiger-ware jug, with silver-gilt mounts, 1581, £260 (S. J. Phillips); a Henry VIII. Maidenhead spoon, 1532, £76; a set of five Charles I. Apostle spoons, 1641, £185; another Charles II. porringer and cover, 1660, at 285s. per oz. (Garrard); a Commonwealth plain cylindrical tankard, 1658, at 220s. per oz. (Crichton); a Commonwealth plain goblet, 1655, at 270s. per oz. (Heigham); a Norwich Elizabethan chalice, of the conventional "Norwich" type, engraved "The Towne of Keswike, 1567," at 600s. per oz., £150 (Crichton); and a plain paten, *en suite*, at 270s. per oz. (S. J. Phillips).—*Globe*, June 29.

Messrs. Puttick and Simpson sold yesterday the remarkably interesting and curious collection of antiquities formed by Mr. Edward Bidwell. Perhaps the greatest curiosity of all was an original box of "R. Bell's Improved Lucifers," containing thirty matches and original sandpaper, *circa* 1832, which realized 19s.; a fine bracelet of Wampum beads, composed of twenty-five rows of beads, was purchased for 38 guineas by Mr. Tiffany, of New York; a number of knitting sheaths, some of which have been figured in the *Reliquary*, varied from £2 12s. to £3 12s. 6d. per lot; an early Stuart iron toaster, £3 15s.; an old English leather bottle in the form of a pistol to fit into a holster, 19½ in. long, £15 15s.; a finely carved Maori feather box, 20½ in. long, £10 10s.; a number of old money scales, £9 17s. 6d.; a wooden nut-cracker, 1672, £3 10s.; a collection of carved stay busks, many of which have been illustrated in the *Reliquary*, £12 2s.; and a quantity of weighing appliances, £25. Some of the articles were purchased for the Cardiff Museum and others for the Horniman Museum. A total of £550 was realized.—*Times*, July 4.

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

In the *Proceedings* of the Suffolk Institute of Archæology and Natural History, vol. xii., part 2, the Crabbe celebration of last September is duly chronicled, and brief papers by Mr. J. Groves on "Crabbe as a Botanist," and by Mr. V. B. Redstone on "Aldeburgh: Its History and the Church," are here printed. Mr. Redstone notes that before the Reformation a custom prevailed in Aldeburgh of holding auctions within the church. "When a ship was to be sold it was 'proclaimed in the church that whatsoever he be that will give most for it he was to have it.' A 'house with all things therein belonging was proclaimed a sale in the parish church.'" Other papers are "The Taxation of Ipswich for the Welsh War in 1282," by Mr. E. Powell, consisting chiefly of transcriptions of original documents; "An Ipswich Worker of Elizabethan Church Plate"—a very interesting study, illustrated by four excellent plates of Communion cups and covers—by Mr. H. C. Casley; and "The Chaucer-Malyn Family, Ipswich," by Mr. V. B. Redstone, who traces some of the poet's kin on his father's side.

The Place-Names of Bedfordshire, by the Rev. Professor Skeat, Litt.D. (London: George Bell and Sons; price 3s. 6d. net), forms vol. xlii. of the "Octavo Publications" of the Cambridge Antiquarian Society. Professor Skeat has already dealt with the place-names of Cambridgeshire, Huntingdonshire, and Hertfordshire, and now turns to the sister county of Bedford. The Bedfordshire names are thoroughly English, there being but a very slight foreign element. The author also notes that they are nearly all of one or two types—"either they are significant of possession, like Eversholt; or they are descriptive of position, like Millbrook." The names are classified under some forty-nine suffixes, concluding with a miscellaneous section. This is a most convenient arrangement for students who wish to compare names in other counties with those here treated. Students, indeed, have much reason to be grateful to Dr. Skeat for the care and labour he has devoted to a work which used to be a favourite field for the irresponsible guesser at word and name origins. He brings abundant and accurate learning to a difficult task, while his notes abound in interesting asides. "The A.S. *hogc*, 'a hog,'" he remarks, for instance, on p. 9, "is not given in any dictionary, and its existence was not known until it was discovered by myself in some fragments of a charter, written on two strips of parchment lately found inside a book-cover in the library of Queen's College, Cambridge."

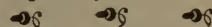
PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES.—*June* 21 and 28.—Sir H. H. Howorth, Vice-President, in the chair.—Dr. Jonathan Hutchinson and Mr. E. W. Swanton communicated some account of prehistoric graves found at Haslemere, and more especially of pottery from Late-Celtic graves. The paper consisted of a description of various prehistoric objects which had

been collected at Haslemere during the last six years. They were in two separate groups. The first consisted chiefly of neolithic flint implements which had rewarded the search of several observers. The second part of the paper described an urn-field which had been unearthed not far from Haslemere town. The digging out and the restoration of specimens had been conducted under Mr. Swanton's superintendence. A large number of cinerary urns and accessory vessels had been found, some of them in good condition. The best of these were produced for inspection. They had evidently been made on a wheel, though none of them showed the pin-mark. All the urns contained broken and charred fragments of bone, but the accessory vessels held nothing more than the sand which had fallen into them subsequent to deposition. Mr. Philip Norman and Mr. F. W. Reader submitted a paper on "Recent Discoveries in connection with Roman London." The paper was divided into two portions. The most important discoveries described in the first part were those resulting from recent excavations in New Broad Street, just outside the site of the city wall, and to the north of the Church of All Hallows. Here there was a small Roman ditch, and overlying it a large mediæval ditch, the black mud of which contained many curious objects. The second part of the paper described what was found when, during the early months of 1905, by kind permission of the post-office authorities, a shaft was sunk, at the request of the Society of Antiquaries, in the street called London Wall, opposite Carpenters' Hall, and in the bed of the now extinct stream latterly known as the Walbrook, for the purpose of ascertaining how it had been crossed by the Roman city wall. The excavation took place on the site of Bethlehem Hospital, which, as shown in old views, had here a portion of the City wall incorporated in it. On the destruction of that building, about 1817, the wall above ground was also demolished, but the Roman masonry beneath the then street level was left undisturbed, the pavement being formed over it. The antiquaries' shaft, just outside this wall, disclosed the following facts: The top of the wall, which came up nearly to the street level, was faced by several layers of well-squared ragstone. At a depth of 6 feet 8 inches occurred a bonding course of three tiles, of the same character as those that have been found at all points of the wall where it has been examined. The total depth of this course of three tiles was 8 inches. Beneath this came five courses of ragstones, deeply embedded in mortar, and making together a depth of 2 feet 3 inches. Under these was another bonding course of three tiles, followed by a further series of ragstones in four rows, the blocks being larger than those above, and gradually increasing in size. They rested on a red sandstone plinth which was found 12 feet 7 inches below the surface. This plinth is a feature common to the exterior face of the city wall, and is thought to mark the Roman ground level; it is mostly about 8½ inches high, boldly chamfered, and as a rule rests on a few courses of rough ragstone, with a final footing of clay and flint, in a trench of 2 to 3 feet deep, cut in the original surface. Here the ragstones beneath the plinth were found to splay rapidly outwards, making, with the set-off of the plinth, an abutment

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of 2 feet from the face of the wall. They were of large size, and formed a solid substructure 5 feet 8 inches below the bottom of the plinth. Beneath this were the flints and clay, here reached at a depth of 19 feet below the roadway. One of the most important objects of this excavation was to ascertain the nature of the soil in the bed of the stream at various levels, and this was accomplished. To a depth of 12 feet below the surface it consisted of made earth, which contained a few fragments of Roman and mediæval pottery, but had evidently been disturbed at various times. Then a band of black soil occurred, about 1 foot in thickness; beneath this came 18 inches more of made earth, followed by another band of black soil similar to that just mentioned. In the black bands and the earth between them were found many oyster-shells, animal bones, and fragments of Roman pottery. Below the second band of black earth came a distinctly water-laid deposit of sand and silt. This continued for about 4 feet; underlying it was 1 foot of fine sand, covering the top of the ballast forming the base of the stream. The ballast marks the level of the flint-and-clay puddling beneath the foundation of the wall. These soils were continued right against the face of the wall, filling the interstices between the stones, from which it is evident that the wall had been built across the stream previous to the silting up of its bed. The wall had doubtless obstructed the natural course of the water, and had thus been responsible for the deposit which in course of time accumulated against it. The only relics in this lower portion of the shaft were a few fragments of Roman-British pottery, one piece of red Samian ware, several oyster-shells, and two human skulls resting on the bottom, in the sand above the ballast. The evidence afforded by the excavation of the shaft must be judged in conjunction with the fact that many years ago two culverts, described respectively by Sir William and Mr. Roach Smith, were shown to have passed through the wall near this very site. It is clear that these culverts, and perhaps others which have not come to light, were built by the Romans to carry the Walbrook stream. Later they became blocked, and, by the filling up of the stream's bed, ultimately buried. The water accumulated and spread in a broad expanse along the north of the wall, forming the swamp known as Moorfields, which did not become dry ground until the early part of the seventeenth century. Within the city the check in the flow of the current doubtless also caused important changes, a peaty deposit rapidly accumulating in the natural bed of the watercourse, and making it in consequence shallow and stagnant. Thus what in the early times of the Romans was a clear stream of considerable size, on the banks of which houses were plentiful, forming perhaps the most fashionable quarter of the city, became before their departure a mere quagmire.—*Athenæum*, June 30 and July 14.



At the meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE held on July 4, Mr. W. H. St. John Hope read a paper on "The Cistercian Abbey of Beaulieu, in the county of Southampton." His remarks were illustrated by a large scale plan of the

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buildings in their entirety, and a series of excellent photographs of their present condition. As is well known, the abbey was founded by King John in consequence of a dream. That monarch was highly incensed against the Cistercians, and summoned their Abbots to attend him at Lincoln. When they arrived in his presence he ordered his attendants to ride them down. This cruel order was disobeyed, and the monks fled to a place of safety. On the following night the King dreamed that he was arraigned before a judge, who called upon the monks to scourge him. When he awoke he was in great pain, as though the punishment had been a reality. On relating his dream to some high ecclesiastics he was advised to make his peace with the Cistercians, and he vowed to erect a house for the Order. One was accordingly begun at Faringdon, in Berkshire, but this afterwards became a manor of Beaulieu Abbey, the building of which was commenced in 1204. The monks "entered into the church with great joy" in 1227, though the whole was not completed till the dedication in 1246, when Henry III., the son of the founder, was present. Mr. Hope then described the original buildings, and afterwards the remains, of which the most important is the frater, or refectory, now used as the parish church. It has a groined roof with curiously carved bosses, but its distinctive feature is the stone pulpit, from which in the old days a monk read to the community at their repasts. Pope Innocent conferred the privileges of sanctuary on the abbey, and among those who took refuge there were the Countess of Warwick, the widow of the "King-maker," Margaret of Anjou, and Perkin Warbeck. At the time of the suppression of monasteries there were thirty-two "sanctuary men," with their wives and families, living within the abbey precincts.

The RUTLAND ARCHÆOLOGICAL SOCIETY made an excursion on June 20 to Edmondthorpe and Teigh in splendid weather. At Edmondthorpe Church the Rector, the Rev. L. N. Knox, read notes on the manor and parish, and described the church. At Teigh a description of the church was given by Mr. Crowther-Beynon. The building is more curious than beautiful, but possesses features which must surely be unique in England. The only ancient portion of the church is the lower part of the tower, which is Decorated in character. The nave was rebuilt in 1782 by Robert, Earl of Harborough, the then Rector, and is in the extreme style of a period when taste in ecclesiastical architecture was at its lowest ebb. The pews are ranged lengthways, facing north and south, and rising in tiers. At the west end are two raised stalls or "boxes," used by the minister (and formerly the clerk), while between these and at a higher level—in fact, above the western entrance of the nave—is the pulpit, backed by a mural painting representing a window with trees showing behind. There is no chancel, but a space is railed off to contain the altar, above which is a well-executed painting of the Last Supper, possibly of sixteenth century work. There are two fonts—one a small wooden zinc-lined vase, supported on a brass arm, which was originally fixed to the altar-rails. This was probably an article of domestic use, perhaps for washing silver, and was, no doubt, introduced at the "restoration" of the church.

The other font is of stone, and is the handiwork of a former Rector. It is covered with emblematical carving of no artistic merit, and stands at the north side of the altar. The present Rector has done much to tone down the least attractive features of the church, which remains an interesting and very rare survival of a period in our Church history long since passed away.

On June 20 the THOROTON SOCIETY of Nottingham made an excursion in the neighbourhood of the county town. Nuthall was the first place visited, where the church, dedicated to St. Patrick, contains several points of architectural interest, as well as some old glass in the chancel showing coats of arms of families, which, however, cannot be identified with the past history of the parish. There is also an alabaster effigy of a Jokefield dating from the fourteenth century, and several floor-stones of interest. By the kind permission of Mrs. John Holden the visitors were allowed to inspect Nuthall Temple, built in the eighteenth century by Sir Charles Sedley (it is said from the winnings of one race) in imitation of Palladio's Villa Capra, near Vicenza. After seeing the pictures, books, china, etc., the party proceeded to Strelley. The church at this place is much as it was left when built, about 1356, by Sir Sampson de Strelley, though the clerestory is a later addition, and it has been excellently preserved meanwhile. There is a fine example of a carved oak fifteenth-century rood-screen, which has escaped mutilation. The chancel is filled with tombs, brasses, and floor-stones of members of the once influential family of Strelley, and there is old glass in some of the windows. After leaving Strelley, the road past the "Hemlock Stone" was taken. This is a curious pillar of red sandstone rock, about 30 feet high, standing quite isolated in a field; it is an object which has given rise to considerable controversy among geologists. Stapleford was next reached, and the very interesting four-sided shaft of an early cross with knot-work carving and a symbolical figure, probably representing St. Luke, was inspected. It is thought that this cross or "stapol" may have given the village, which is situated at a ford of the river Erewash, its name. St. Helen's Church has suffered from many restorations confided to none too skilful hands; it contains some monuments to the now extinct family of Teverey. Attenborough, near the river Trent, was the last place visited. There is an interesting church dating from the transition from Norman to Early English architecture. This village was the birthplace of General Henry Ireton, who married Oliver Cromwell's daughter. The church clerk, members of whose family have served this office of clerk for five successive generations, showed the visitors the entry of Ireton's baptism in the register. Papers were read at each of the places visited. The weather being fine throughout rendered the excursion a very enjoyable one. Some sixty members took part in it.

BRITISH NUMISMATIC SOCIETY.—*June 27.*—In the absence, owing to a family bereavement, of Mr. Carlyon-Britton, Mr. Bernard Roth, Vice-President, took the chair. After a resolution of sympathy with the President, Mr. Roth read a paper upon "Ancient

British Coins found at South Ferrily, near Barton-on-Humber." These comprised seven gold and eighteen silver pieces of the Brigantes, and were collected from time to time as the Humber washed away the banks of what, from the numerous other relics disclosed, seems to have been an ancient cemetery. Although the gold coins added a second specimen of the supposed unique piece, Evans K. 11, it was in the silver that the real interest lay. When Sir John Evans published his standard work on the coinage of the ancient Britons no silver currency was known of the Brigantes, but a few years ago five specimens were discovered at Honley, near Ilkley, which had been buried in an ox-bone. The eighteen examples described in detail by Mr. Roth therefore formed a new chapter in our knowledge of the currency north of the Trent in the first century. In illustration of the subject a series of the coinage of the Brigantes was exhibited from the collections of Sir John Evans, Mr. Carlyon-Britton, Mr. T. Sheppard, and the author. Amongst other exhibitions were the Peninsular medal with seven bars, the gold Order as Knight of Hanover, and armorial seal of Sir John P. Hopkins, by Major Freer; a series of coins of Charles I. bearing the initial "R.," for Rawlins, the engraver, by Miss H. Farquhar; an original of the Upcott token with a restrike of it, recently described as "a trial piece," by Mr. S. H. Hamer; and a countermarked Spanish dollar, issued by John Morris of Paisley, by Mr. A. H. Baldwin.

The seventeenth CONGRESS OF ARCHÆOLOGICAL SOCIETIES was held at Burlington House on July 4, Lord Avebury presiding. A resolution was passed calling for the appointment of an independent Inspector of Ancient Monuments, an office which has been vacant since the death of General Pitt-Rivers. A report was read from the committee appointed to promote the study and safe custody of Court Rolls. This stated that in their opinion the desired object could best be obtained by the formation of a society for that especial object. It was agreed to assist in promoting the formation of such a society. The report of the Earthworks Committee is referred to in "Notes of the Month." Mr. Ralph Nevill read some proposals drawn up by him for the Surrey Archæological Society for a scheme for uniform transcription of church, and especially churchyard, inscriptions. He proposed that these should be referred to a small committee; and after discussion such a committee was appointed, with power to add to its numbers, to draw up a paper of instructions.

The annual meeting of the SOCIETY FOR THE PROMOTION OF HELLENIC STUDIES, held on June 26, was one of unusual interest. The hon. secretary, Mr. George Macmillan, was able to report that the financial condition of the society was very satisfactory, there being a surplus of income over expenditure, and the endowment fund having reached a little over £500. The society is extending some of its privileges to a new class of members, to be called student associates, who are to be admitted without payment of the entrance fee. It is hoped that this will be a boon to a large class of younger students who have hitherto

been debarred from membership in the society by the expense. The regular members now number 931. The remarks of the new president, Professor Percy Gardner, about the Acropolis at Athens were of especial interest. A *modus vivendi* has been found in regard to the vexed question of the restoration of ancient buildings in the establishment of two rules: First, that parts of the building found *in situ*, the position of which is absolutely certain, shall be replaced; second, that new work necessary to support the old or preserve it from destruction shall be used. These two principles have been applied in the case of the Erechtheum. Here a discovery of first-class importance has been made by a young American student, Mr. Stevens, which has made clear the form of the east end of the temple, an incident turned to account by Professor Gardner, who pointed out the extreme educational value of this work of restoration to those engaged in it. It is matter for regret to learn that the Parthenon sculptures, still in their original position, are found to be so much endangered by exposure to the air that their removal to the Athens Museum is only a question of time.

On June 23 the NEWCASTLE SOCIETY OF ANTIQUARIES, in association with the CUMBERLAND AND WESTMORLAND ARCHÆOLOGICAL SOCIETY, began a seven days' pilgrimage of the Roman wall. About fifty members travelled from Newcastle to Wallsend, where fragments of the wall were seen. The route of the wall was traced into Newcastle by the course of the ditch, which still remains in the shape of ponds, and in the city the Museum of Antiquities in Markgate was visited, Mr. R. O. Heslop acting as cicerone. In the evening the party dined at the castle, and were entertained with folk-music and selections on the Northumberland small pipes. On June 25, Monday, the pilgrims visited Benwell (Condercum), and thence proceeded to Denton, Heddon-on-the-Wall, Rudchester (Vindobla), Harlow Hill, Halton Chesters (Hunnum), Hill Head, Chollerford, and Hexham. At Harlow Hill, where a halt was made for lunch, the lines of the vallum or earthworks were seen very clearly on the left, with the fosse, which was on the north front of the wall, on the right. Both were on a much lower level than the wall. A little further on, at Down Hill, the wall leaves the vallum to take a stronger natural position. At Chollerford the abutment of the old Roman bridge was examined. The abutment is supposed to have formed the resting-place for a wooden drawbridge, and one of the "finds" was the counterpoise used to assist in drawing it up. The next day, Tuesday, June 26, the party drove to the Chesters (Cilurnum), and thence ascended Limestone Brae and the hill to Sewingshields, and walked along the line of the wall to Housesteads (Borcovius); thence they reached the station of Chesterholm (Vindolana), and later took the train from Bardou Mill to Gilsland. The weather was unfortunately not favourable. On Wednesday, June 27, the pilgrims took the train to Haltwhistle, and visited Great Chesters (Aesica), Caerboran (Magna), Thirlwall Castle, Poltross, Over Denton Church, and the other interesting scenes in which the district abounds. On Thursday they started early for the fine station at Birdoswald

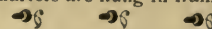
(Amboglanna), and visited Lanercost and Naworth, leaving at night for Carlisle. On Friday, June 29, the party returned to Brampton, and drove to the wall near Garthside, and thence to Castlesteads Camp, where there are inscribed stones, gems, altars, etc. The party divided at Irthington, one section following the wall to Old Wall, and others, after exploring the neighbourhood, meeting them at Old Wall. Arriving in due time at Carlisle, they stayed there for the night. Saturday, June 30, was the concluding day of the pilgrimage. On that day the excursionists covered the district between Carlisle and Bowness, where is the western termination of the wall.



The fifty-eighth annual meetings of the SOMERSET ARCHÆOLOGICAL SOCIETY were held at Minehead on June 26, 27, 28, under the presidency of Mr. G. Fownes Luttrell. It is impossible in the space at our command to describe the meetings and excursions, all of which were very enjoyable, in detail; but we notice with regret that, according to the report, the financial position of the society is hardly as good as it should be. In various ways the society has done, and is doing, excellent work. It now reckons eight branch societies; its rich collection at Taunton Castle is being constantly added to, and its membership is increasing.

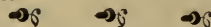


On June 30 the members of the ESSEX ARCHÆOLOGICAL SOCIETY made an excursion to Maldon. The churches visited were those of St. Giles, at Langford, which possesses the unusual feature of a western apse; St. Andrew's, Heybrige, which is supposed to occupy part of the site of the Battle of Maldon, fought between Saxons and Danes in the tenth century; and All Saints', Maldon. After lunch the company assembled on a part of the Saxon ramparts, which are still to be noticed off the London Road on the pathway to Beeleigh. Mr. Gould explained that the earthworks are supposed to have been temporarily erected for Edward the Elder, while permanent defences were in course of construction at Witham. By the courtesy of Mr. J. D. Field, Beeleigh Abbey, a quaint but picturesque old building, was the next rendezvous. In the original religious house, of which the present residence is but a relic, Canons of the Premonstratensian Order dwelt, and indications of those early days are still visible. The canopy of a tomb, believed to be that of Henry Bourchier and his lady, Isabel Neville, attracted much attention, as did also the excellently preserved chapter-house, and the large bare-looking apartment which is supposed to have been the Canons' dormitory. Later visits were paid to Spital Farm and the Moot Hall, the town's ancient municipal building, which is supposed to have been erected by Sir Robert D'Arcy in the fifteenth century. The portraits of Elizabeth, Anne, Dr. Plume (a notable local benefactor), and others, were seen in the Council Chamber, where also the old borough charters are hung in frames.

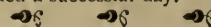


On July 18 the EAST HERTS ARCHÆOLOGICAL SOCIETY visited the Throcking-Cottered district. Starting from Buntingford Station, the party drove to

Corney Bury, where the manor-house was inspected, and on to Throcking Church, which contains monuments by Nollekens and Rysbraack. Thence the site of Throcking Hall was reached. Here was a moated mansion, built by Robert Elwes at a cost of £13,000, and depicted in Chauncy's History. It was destroyed as the result of a quarrel among Elwes' sons. Fragments of foundations and grass-covered mounds and hollows indicate the site. Mr. W. Frampton Andrews described the old house and gave an account of the owners. The next stopping-place was Brixbury (or The Lordship) Cottered, an extensive moated site, with slight traces of rubble foundations. The house on the estate known as The Lordship is a small farmhouse partly surrounded by a moat, and contains panelling, together with some blocked doorways and windows of the Tudor period. Mr. G. Aylott described the site and its purpose. After lunch Cottered Church was visited. It is a "baptistry" church, has lofty windows, external rood-stairs turret, a mural painting of St. Christopher, and some remains of early glass. Mr. H. T. Pollard described the fabric. Passing the picturesque eighteenth-century almshouses known as "The Town House," and the old Friends' burial-ground, the party reached Broadfield Hall, begun about 1642, finished about 1695, then, falling to ruin, taken down and rebuilt in 1882. Sections of extensive moats, now forming ornamental waters, are to be seen, and a reputed petrifying spring is to be found a mile to the west. Mr. W. B. Gerish and Mr. E. E. Squires gave some account of the parish and its possessors.



On July 7 the members of the HALIFAX ANTIQUARIAN SOCIETY had an excursion to Sowerby, Mr. H. P. Kendall, Sowerby Bridge, very ably acting as guide. The Old Timber Houses in Syke Lane were first visited, portions of the timber-work here probably belonging to the middle of the fifteenth century. White Windows was the next halting-place, Mrs. Nugent very kindly showing the visitors over the house, the present structure being built in 1768; and Mr. Kendall read a paper dealing with the past history of the place, its owners and occupiers. Before leaving a number of old deeds were seen, and a vote of thanks passed to Mr. and Mrs. Nugent for the privilege accorded. Bentley Royd, once the old workhouse of the Sowerby district, was afterwards visited, Mr. Kendall giving the history of the place. An inspection of the plaster-work in the upper room followed. Over the original entrance is the date of erection, 1636, and the initials of the builder, I. D. Wood Lane Hall, now the residence of Mrs. Wainhouse and her son-in-law, Mr. Siddall, was next halted at, where Mr. Kendall gave a lengthy and interesting account of the place and its owners. Mr. Siddall kindly showed the visitors the points of interest inside and outside the house. A visit to the church concluded a successful day.



Among other meetings and excursions which we have not space to record in detail, have been the excursion of the DURHAM AND NORTHUMBERLAND ARCHÆOLOGICAL SOCIETY in Cleveland on June 22; the visit of the BERKS ARCHÆOLOGICAL SOCIETY to Devizes and Potterne on June 25; the excursion of the

LEICESTERSHIRE ARCHÆOLOGICAL SOCIETY to Belvoir Castle and Bottesford on June 25; the visits of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY to Roosdyche and Torkington Moat on June 16, and to Gawsorth on June 30.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE OLD STONE CROSSES OF DORSET. By Alfred Pope. Many illustrations and a key-map. London: *The Chiswick Press*; Dorchester: *Henry King*, 1906. 4to., pp. xiv, 145. Price 15s. net.

This is a book which it is a pleasure to see and handle. It is beautifully printed on excellent paper and charmingly produced, while the photogravure plates, thirty-four in number, are very good indeed. Mr. Pope has been able to discover the remains of sixty-one crosses, mostly of fourteenth and fifteenth century date—in many cases the merest fragments only remain—which is considerably less than the number still to be traced further west, in Devon and Cornwall, while even in Somerset Mr. Pooley has found over 200. Besides those figured in this volume, Mr. Pope chronicles a number of other crosses of which the memory is preserved, although no remains exist. Few of those which are here so finely illustrated have more than the steps and socket and a fragment of the shaft remaining. In one or two cases a modern cross has been affixed to the ancient shaft, a proceeding we cannot admire; while at Shillingstone, where only the base, consisting of two steps and socket, remained, a new shaft, with pinnacles and a carved cup, has been fixed in the old socket as a family memorial. At Puncknowle is a fine example of a churchyard cross, which retains unbroken its original shaft, 8½ feet high, with a wrought iron spike at the top, which no doubt once carried a canopied head. Perhaps the most perfect of the old Dorset crosses is that which stands in the High Street of the old town of Stalbridge. "It is practically," says Mr. Pope, "in its original state, its tabernacled head, with its crocketed spire, which was formerly surmounted with a cross, only having undergone restoration." But the great majority, as we have said, are mere fragments. Mr. Pope briefly describes each relic, noting what is known, by record and tradition, of its history; and although one or two remarks seem to suggest a lack of archaeological equipment, he is to be thanked for a very useful piece of work. The photogravure plates are excellent, and the large folding key-map on which the site of each cross is marked is a helpful feature of the volume. This beautiful book is indeed a very desirable possession.

GREECE. Painted by John Fulleylove, R.I., and described by the Rev. J. A. McClymont, M.A., D.D. London: *A. and C. Black*, 1906. Crown 8vo., pp. xii, 235. Price 20s. net.

"With the exception of Palestine, there is probably no country that can compare with Greece for the influence it has exerted on the life and thought of the world, in proportion to its size and population. In area it was never so large as Scotland, and its population, which is now under two millions and a half, was probably never much greater." In the fascinating volume which includes this estimate of the famous country it describes, the author and the artist have produced a work which brings no disappointment to those who have keenly expected it. They must both, and especially the former, have felt embarrassed by the riches of their subject. In his well-sustained chapters, culminating, as the interest in Greece will for ever culminate, in Attica and Athens, Dr. McClymont presents the lay reader with a full and clear narrative of "the glory that is Greece"; and the classical scholar, quick to detect errors of detail and jealous of the theme, must grant that the broadly treated sketch of Greek history and the minutiae of particular scenes are alike deftly and justly done. The true Greek world lay so much all round the Archipelago that one could have wished for larger reference to the islands like Crete and Delos and the littoral of Asia. There is no mention of the striking Byzantine mosaics in the Church of Daphni, described on p. 176; and at p. 42 there is surely a slip in giving the vaulted entrance to the Stadium at Olympia a height of 100 feet. But the volume renews a perpetual pleasure to anyone who, like the present writer, has spent happy weeks in the scenes described, and by a careful perusal of these 250 pages can escape for a while from London life into ancient Hellas.

The account of Athens is a full one, and of itself should recommend the book to governors and masters of schools as a delightful prize volume for boys and girls inheriting the Hellenic culture. The chapter on "Athens and its Goddess" is particularly good and instructive. The descriptions of outlying districts may be even more acceptable to those who cannot travel to Greece, such as the drive to Delphi from Itea, the story of Sparta and Laconia (now at last to be explored, thanks to the enterprise of the British Hellenic Society), and the excursion to Epidaurus, that wonderful spot which, besides its temple, "contained almost everything that could be desired in a health resort, such as a music-hall, a theatre (which is still in a wonderful state of preservation, and is the finest in Greece), a hospital and baths, a gymnasium, and a racecourse." Every lover of antiquity will feel the thrill of the past bravery of mind and body which Greece displayed at the opening of European civilization, upon the beautiful natural theatre of the hills and valleys and seacoast of this exquisite country. The last few pages of Dr. McClymont's book are devoted to that curious reaction against the alleged "Atticizing pedantry" of the modern Athenian who is too proud of his country's past to be careful of its future, a reaction which came to a head in the religious riots of 1901.

This series of "colour-books" issued by Messrs.

Black is, of course, popular for its illustrations. Mr. Fulleylove brings to his present task of portraying some seventy-five scenes in Greece the delicate art of a true water-colourist, informed with architectural knowledge and the precision of a true antiquary. The result is delightful, and makes the volume a notable addition to the series. If it were not that books like Professor Ernest Gardner's *Handbook to Greek Sculpture* give easy access to photographs of the Greek marbles and remains, one could have wished for the inclusion in this volume of more pencil drawings like the beautiful head opposite p. 52. But the colour-plates, successfully printed, are a new artistic tribute to Greece, for with the exception of certain plates drawn by Turner, Clarkson Stanfield, and others from the sketches of travellers, Greece lay beyond the area of artists in the productive first half of the nineteenth century. The colour adds a charm denied to photography. From internal evidence it appears that Mr. Fulleylove was in Greece in June, a season later than that used by most visitors to Greece. The result is that some of his views show an arid and burnt-up country. But most of the sketches are as happy as they are distinguished, notably the "Argos" (p. 96), "Karytæna in Arcadia" (p. 70), the recently uncovered "Portico at Delphi" (p. 28), the pathetic "Temple at Corinth" (p. 114), and the entirely worthy series illustrating the Acropolis at Athens.—W. H. D.

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DERBY: ITS RISE AND PROGRESS. By A. W. Davison. Plates and maps. London: *Bemrose and Sons, Ltd.*, 1906. 8vo., pp. x, 342. Price 5s.

Mr. Davison passes briefly over the period of Derby's history which preceded that of town records that is, up to the end of the fifteenth century. There are few traces of prehistoric times or of the Roman occupation, though Burton Road is supposed to represent the line of an ancient British trackway, and coins, an altar, a figured vase of Samian ware, and a few other remains, are witnesses to the presence of the Romans. The mediæval history of the town presents the usual conflict between the rapacity of the Sovereign and the cunning and self-interest of the burghers. From 1500 onwards Mr. Davison is able to write the history of the borough with considerable fulness from the Corporation records. In the earlier years, however, these are curiously neglectful of the larger interests of the town. They contain no references to the doings in connection with the spoliation of the religious houses, although while these were proceeding a struggle between two local gentlemen at St. Peter's Church was carefully recorded. It is interesting to learn that the story of the martyrdom by fire of the blind girl Joan Waste in 1556, under Queen Mary of unhappy memory, is one of the few local traditions still surviving among the common people. The later history of Derby presents many points of interest. It figured in the Civil War; George Fox, of Quaker celebrity, was imprisoned at Derby in 1610; Dr. Sacheverell preached at All Saints in August, 1709; and so down the years the history of the borough touches that of the country at very many points. The eighteenth century Mr. Davison treats in considerable detail, and from the local newspapers and other sources is able to draw graphic pictures of the town's doings in those days,

and especially of the events connected with the arrival of the Scots in the "Forty-five." But we cannot follow Mr. Davison in further detail. He has chapters on local worthies, on the history of the town's trade, the town annals, modern improvements, and, indeed, on every aspect of the history of the borough. He is a careful chronicler and a sound historian, and his book certainly does credit both to himself and to the town. There are two maps and a number of views of some of the older parts of the town, and a good index.

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NEOLITHIC MAN IN NORTH-EAST SURREY. By Walter Johnson and William Wright. Many illustrations and maps. London: *Elliot Stock*, 1906. Demy 8vo., pp. viii, 200. Price 3s. 6d. net.

This is a cheaper re-issue in vellum wrapper of a book which received a warm welcome from archaeologists a year or two ago. The authors know their chosen field well; they have explored it thoroughly, and from this corner of Surrey are able to illustrate and describe the homes and lives and ways and methods of the inhabitants of Neolithic England. The barrows, the camps, prehistoric trackways, and other relics, are described and discussed, and many of the stone implements which have been found are carefully figured. The chapter on "The Pleasures of 'Flinting'" is written with true archaeological enthusiasm. There are two maps—one to illustrate the prehistoric remains at Worms Heath, in the parish of Chelsham; the other of North-East Surrey, to illustrate the prehistoric period. A bibliographical list of authorities, a suggestive chapter on "The Constitution and Alterations of Flint, with Reference to the Subject of Flint Implements," by Mr. B. C. Polkinghorne, and a good index, complete a book which should be on the shelves of every working archaeologist.

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NIDDERDALE, FROM NUN MONKTON TO WHERN-SIDE. By Harry Speight. Map and many illustrations. London: *Elliot Stock*, 1906. 8vo., pp. lxvii, 571. Price 8s. 6d. net.

Some twelve years ago Mr. Speight published a large volume on Nidderdale, which was well received and has for some years been out of print. Now he issues a book which was originally intended to be a revised and condensed re-issue of the original work, but having been so fortunate as to collect a great mass of fresh and additional information, he has re-written the whole, and the volume before us is practically a new work. It is assured of a warm welcome. Mr. Speight knows his chosen ground most thoroughly. He casts his net widely, and having collected vast stores of material, is able to present it in orderly and readable form. This work is indeed as full of information as an egg is full of meat. It is a matterful book. The sub-title describes it as a record of the history, antiquities, scenery, old houses, families, etc., of the beautiful valley of the Nidd; and what a host of associations and memories cluster round every part of that charming region! To name Harrogate, Knaresborough, Ripley, Pateley Bridge, and Beverley, is to name but a few of the better known towns. Mr. Speight has much to say of them, and he has also much to say of historic villages—of Scriven and the Slingsbys; Scotton and Guy Fawkes; Cattal, men-

tioned in a thirteenth-century charter; Ribston and its owners from 1086 to the Goodrickes, who reigned from 1542 to 1839; Clint, associated with a number of old yeoman families; Brimham, with its famous rocks and moors, and once the site of an important grange and appurtenances established by the Abbot of Fountains; Braisty Woods and the Skaifes; and a score of other villages and hamlets. All have stories to be told, and Mr. Speight tells them well and fully.

the revisers of the Bible, replied recommending the prayer "For Those at Sea." An appendix also includes two notable contributions to family history in the shape of an exhaustive account of the family of Inman of Nidderdale by Mr. A. H. Inman, and a large folding pedigree showing the royal descents of Le Page, Bayles, and Inman, prepared by Dr. John F. Le Page.

There are many descriptions, many pleasant anecdotes, and bits of historical and topographical *ana* we



GALLON STEPS, KNARESBOROUGH.

A special feature of the book is the attention paid to genealogy and family history. Besides a number of other pedigrees, all new and here first printed, Mr. Speight is able to give that of the late Archbishop Benson, who was of Nidderdale stock, prepared by his family, and that of Stubbs of Nidderdale, which is the work of the late Bishop Stubbs of Oxford, the historian, who was born at Knaresborough. It was Stubbs who, when a clergyman wrote to ask him what collect should be used for

should like to quote, but lack of space forbids. The illustrations are numerous and good, and include views of many houses and other scenes now vanished. We are kindly allowed to reproduce one on this page which shows the picturesque Gallon Steps at Knaresborough. There is an index of surnames, filling nine triple-columned pages, and a good general index. We hear that the present issue of this book is already exhausted, and that a new and smaller edition is in preparation.

CHERTSEY ABBEY: AN EXISTENCE OF THE PAST.

By Lucy Wheeler. With preface by Sir Swinfen Eady. Illustrations. London: *Wells Gardner, Darton and Co., Ltd.*, 1905. Square 8vo., pp. xvi, 232. Price 5s. net.

Miss Wheeler has, by the publication of this interesting volume, done a real service to the cause of historical and antiquarian research. The task was not at all an easy one, for of that noble and once splendid pile which took up four acres of ground and looked like a little town, only a few stones remain to accentuate its desolation. To-day it is forgotten and unknown, save for its pleasant rural surroundings and boating and fishing facilities. Few of the present generation call to mind, even if they know it, the important part it played for hundreds of years in the commercial history of the country. Like many another of our old English towns, Chertsey's existence began and ended with the monks. A small settlement of monks in such wild desolations as Peterborough, Croyland, Gloucester, Westminster, etc., gradually drew people to them. First in houses for the accommodation of their own labourers who assisted them in reclaiming the soil, and then of others for many and various reasons: thus the nucleus of a town was created, which rose in size, dignity, and strength sufficient to compete with the other towns of the realm. In her two hundred and a half pages the diligent authoress has clearly and, what is not always the case, correctly related the story of this "Existence of the Past" which has "outlived its antiquity." Anything further need not be said, for the story of Chertsey Abbey is the story of every destroyed religious house in the country. Nevertheless, the connection of St. Ekenwald, Abbot of Chertsey and afterwards Bishop of London, and that of the unfortunate Henry VI. render it of particular value. It is carefully written and beautifully printed. Ample chronologies, notes, glossaries, a list of abbots, charters with the text, and a very good index, demand the thanks of both readers and students. The illustrations, though generally good, have the appearance at times of being second-hand. In such an excellently got-up book this should have been avoided.

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Mr. R. C. Clephan, F.S.A., has issued in pamphlet form *An Outline of the History and Development of Hand Firearms, from the Earliest Period to about the End of the Fifteenth Century* (London and Felling-on-Tyne: *The Walter Scott Publishing Co., Ltd.*). This is a subject which Mr. Clephan has made his own, and the present publication is to some extent a continuation of the treatise on "Early Ordnance in Europe," which he contributed to a recent issue of *Archæologia Eliana*. The booklet is well illustrated and may be regarded as authoritative.

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Among the other pamphlets and booklets on our table are *Mate's Illustrated Guide to Devices* (price 6d. net), a very pleasant and well-illustrated companion for any visitor to the picturesque old Wiltshire town, with a useful bibliographical appendix; a reprint of a paper on "The True Site of Markshall Church and a Supposed Roman Landing Place," contributed to the *Norfolk Antiquarian Miscellany*, 1906, by the Rev. Dr. H. J. D. Astley; and a catalogue from Mr.

James Tregaskis, of High Holborn, of curious books from the Begley and W. W. Robinson collections.

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The *Scottish Historical Review*, July, is a capital number. Sir Herbert Maxwell supplies a translation of the *Scalacronica* (1356) of Sir Thomas Gray; Mr. Andrew Lang, in "The Cardinal and the King's Will," gives a vivid account of James V.'s last moments and death and of Cardinal Beaton's trick on the dying King, as usually related, and then proceeds to discuss and dissect the story and all that hangs upon it; Mr. A. W. Moore has a good article on "The Connection between Scotland and Man"; while not a few readers will turn first (and they will be rewarded) to Mr. James Colville's paper on "The Diary of Sir Thomas Hope." Among the other contents is an account, by Mr. James Curle, of the excavations at Newstead Fort, with notes on some recent finds, illustrated by a fine plate of a Roman helmet of brass, which was found at Newstead last April.

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The *Reliquary*, July, offers a varied bill of fare. Mr. J. C. Wall, under the title of "Pure Norman," gives an account of the beautiful Norman crypt beneath Lavingham church, Yorkshire, and in a second paper describes some "Lavingham Relics." Both articles are well illustrated. Other articles, all illustrated, are "Christian Carthage," by Miss S. Beale; "Light of Other Days"—dealing with candlesticks and lanterns—by Mr. F. R. Coles; and "On Sprott's Illustrated Chronicle," by Mr. W. H. Legge, illustrated by reproductions of some of the quaint cuts. The *Architectural Review*, July, overflows with excellent illustrations, largely of the new Royal Victorian Infirmary, Newcastle-on-Tyne. The buildings of the Milan Exhibition and a proposed plan for the rebuilding of San Francisco are also well illustrated. In the *Essex Review*, July, the Rev. W. Dawson gives a delightfully racy sketch of "An East Anglian Village Seventy Years Ago." Among the other contents of a good number are "A Note on Manningtree in 1611," by Miss C. Fell Smith; "Maldon Grammar School," by Dr. A. Clark; and "Some Essex Manors and Farms," illustrating the gradual growth of an estate during Tudor times, by Mr. T. Barrett-Lennard.

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Among various good articles in *Northern Notes and Queries*, July, we note especially a reprint of "Observations in a Northern Journey taken Hillary Vaccacion, 1666, by John Stainsby, of Clement's Inn, Gent.," and an account of "Count Steele," the master of George Romney. We have also received the *Rivista d'Italia*, June; *Fenland Notes and Queries*, July, with contents varied and interesting as usual; *Auction Sale Prices*, June 30, the second number of the new quarterly issue—a useful periodical for collectors and dealers alike; *Records of the Past*, June (Washington, D.C.), with a well-illustrated article on "Roman Terra-cotta Lamps"; *Scottish Notes and Queries*, July; and the *East Anglian*, April.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.



The Antiquary.



SEPTEMBER, 1906.

Notes of the Month.

THE English Drama Society have approached the Chester Archæological Society, through the Archdeacon of Chester, suggesting that they should reproduce the Chester Mystery Plays in their birthplace. The Council of the Archæological Society have passed the following resolution: "That this Council is of opinion that a revival of the Chester Mystery Plays would be exceedingly valuable from a historical, antiquarian, and educational point of view, and desires to co-operate with the English Drama Society in the production of the plays."

In a letter to the *Chester Courant* the Archdeacon says: "Before I received this letter I had said to Dr. Bridge (whose research into and knowledge of the plays is well known) that in these days of pageants we must have a revival of the Chester plays under his auspices, and now we have good reason for hoping that this will be the case. We are in a better position in this respect than those towns which have been reviving the memories of their past history by the production of pageants, for we have not to decide what scenes shall be represented, nor to supply words for the actors. We have the old plays themselves, which, with the needful revision, will furnish all the material that is necessary. The secretary of the English Drama Society promises that in treatment of costume and detail the mediæval character of the plays will be preserved with the greatest care."

VOI.. II.

We are informed, says the *Times* of August 2, that through the generosity of Mr. Charles, art dealer, 27, Brook Street, the British Museum has been enriched by an exceptionally fine piece of stone carving, which is equally important from an archæological and from an artistic point of view. It is a Roman urn, or ash-chest, of beautiful proportions, and ornamented with relief carving of festoons of fruit, rams' heads, and rosettes, dating, as indicated by the inscription, from about the end of the first century of the Christian era. The inscription, translated, reads: "To the sacred Manes, Flavia Tyche, aged 20 years. Alexander dedicates to a most fruitful and well-beloved wife." The inscription of this urn is recorded in the *Corpus Inscriptionum Latinorum*, but the miniature sarcophagus itself, which was once in the Villa Negroni in Rome, had long been lost sight of till it was "rediscovered" in 1903 in the Capel Cure Collection at Badger Hall, near Wolverhampton, by an English archæologist who makes a special study of private collections.

Mr. William Crossing is contributing to the *Western Morning News* a series of papers on "Early Historic and Mediæval Remains on Dartmoor." The second, entitled "Graven on Granite," appeared on July 18; the third, "The Symbol of the Christian Faith," on July 25; the fourth, "Bond-Marks," on August 1; the fifth, "Memorials of the Drifts," on August 8; and the sixth, "The Pinfolds," on August 15.

Mr. I. Chalkley Gould, F.S.A., writing from the Royal Societies Club, St. James's Street, sends us a copy of a circular letter which he signs as chairman of a committee formed for the systematic study of "the patches of burnt earth, scattered along the margin of many creeks and salt marshes, especially in Essex, and generally known as 'Red Hills.' Their origin, date, and purpose have formed the basis of many a debate, and brief accounts of some of them have from time to time been published, but no satisfactory solution has yet been found of the varied problems they present to a wide range of students." Mr. Gould's committee propose to study these relics of antiquity, with a view to "the

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settlement, if possible, of the many questions relating to them. As a first step a complete list of Essex examples will be prepared, and their positions marked on a map which will be published if funds permit. As the questions to be investigated are not purely archaeological, but touch the wide fields of geological conditions and physical changes, it seems desirable to make the proposed exploration generally known. It is hoped that the Society of Antiquaries of London will make a grant in aid, but further assistance will be very welcome, as the committee's operations will necessarily be limited by the amount of funds available."

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So far Mr. Gould. The *Standard* of July 31 printed an amusing counterblast in the shape of a letter from Mr. E. A. Downman, of Laidon, Essex. Mr. Downman writes: "The 'red hills' mentioned therein I know as 'burnt eyots,' and their object is manifest. They are artificial mounds thrown up upon land liable to occasional floods to act as island refuges for cattle or sheep in the event of such floods.

"To form them clay was burnt, either roughly or in rough moulds, and brought from the higher land to make a good foundation, and in the course of time became overgrown with grass. They are to be met with in other parts of England. They may be of considerable age, and would be of some interest if wretched antiquaries would leave them alone, and not maul them to bits as they have done in the past. Not only are so-called 'antiquaries' destroying these burnt eyots, but also many other ancient mounds. It was only on June 18 last that one newspaper was rejoicing over the destruction by 'waggon-loads' of ancient graves, beacons, or castle-mounds (probably all) by a 'well known local clergyman in the neighbourhood of Ilfracombe.'

"Our valuable remains are fast being destroyed, and I ask your permission, not to appeal for funds for 'exploration' (which generally means destruction), but to appeal to landowners to forbid any further mauling about of our ancient monuments. I am convinced that the true history of all ancient earthworks is to be obtained by the comparison of one plan with another, and so

I am gradually touring England and Wales and drawing plans of all the earthworks that are left by vandal excavators; and by arrangement with the British Museum, Corporation of London, Bodleian, Oxford, etc., am depositing manuscript plans, with notes, in their libraries, so that if antiquaries will at least kindly wait a few years before they continue their 'exploration' I shall be greatly obliged, and the nation greatly benefited."

There is something quite exhilarating in this attempt to turn the tables on the destructive propensities of "wretched antiquaries." Mr. Gould no doubt read this letter with a chastened joy, but he need not be much perturbed by Mr. Downman's attack.

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On July 17 the tomb of Charlemagne in the cathedral at Aix-la-Chapelle was opened, and two pieces of drapery of extreme historical value and interest were removed to enable them to be photographed. It is known now that the tomb was opened by the express desire of the German Emperor at the instigation of Professor Lessing, who has written a book on the textile industries of olden times. Professor Lessing wished to photograph the precious cloth woven in the East, and dating from the tenth and twelfth centuries, which was used to contain the relics of the great Emperor Charlemagne.

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Mr. H. Lowerison, of the Ruskin School, Heacham, Norfolk, writes: "In view of the recent articles on Robin Hood, I send you herewith two post-card views, one of 'Robin Hood's grave,'* the other of 'The Room in which Robin Hood died.' The 'Room' was on the 9th of this month [June, 1906] hung with sides of bacon, and is known as the bacon-room to the people of Kirklees Priory Farm. It is an upper room of a finely-timbered lodge, of the early sixteenth century perhaps, and is approached by an outer stone stair. On an exterior beam in the gable, not the bargeboard, is a carving of a hunting subject. The farm buildings are quite evidently the remains of the Priory, and just

* This we have not thought it worth while to reproduce. It shows simply a strongly-railed square enclosure, the railings mounted on a dwarf brick wall.—EDITOR.

outside the gate are a series of fish-ponds. From the farmyard another gate leads to the graves—enclosed like Robin Hood's by a tall iron rail—of a former prioress and a little child. From the window in the picture the arrow marking the position of the grave is said to have been shot, and the lassie who conducted me gravely pointed out the broken pane. Robin Hood's grave stands in a thicket, perhaps five hundred yards from this lodge. The inscription, given correctly in

by the wayside, there is an obelisk on the road near the Three Nuns Inn, which some point to as the site of the grave. Any further particulars regarding the Priory and the prioress and (her?) child will be gratefully welcomed by me."



The annual summer meeting of the Norfolk Archæological Society, held on July 31, took the form of an excursion to a number of the churches and old houses in the Watton dis-



Early Ballads, Bell's English Poets, runs thus :

Hear undernead dis laitl stean
Lais Robert, Earl of Huntingtun;
Near arciv der as hie sa geud,
An pepl kauld im Robin Heud.
Sick utlaws as hi an is men
Vil England nivr si agen.

Obiit 24 Kal Dekembris, 1247.

"Kirklees Hall, which is some three miles from Huddersfield, looks comparatively modern, but I had no time to make a detailed examination. Bearing on the variant tradition that the false prioress buried Robin

trict. Among the churches visited were those at Holme Hall, Great Cressingham, Saham Toney, Griston—where the font bears the singular inscription: "An: Do: 1568 was thys steple topl new set up to the greate coste of landed men"—Caston, Breckles, and Thompson. The last named contains an old rood-screen and some fine old stalls, which were built for the use of a college or chantry founded in the time of Edward III. by Sir Thomas de Shardelow and his brother John, in order that six chaplains might pray for the souls of their ancestors. The college was granted to Sir Edmund Knyvett at the

Dissolution. The register dates from 1558. But this church of Thompson has been evilly entreated. The handsome seventeenth-century benches, the ancient screen, the Jacobean pulpit, have all been painted a sickly yellow, and the walls are whitewashed like a kitchen. It is a curious fact that the roofing is in three different styles. The chancel roof is of tile, that of the nave is of thatch, and that of the porch is leaden.

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It is reported that the heavy financial loss which Lord Amherst of Hackney has sustained will lead to the dispersal of the famous collections at Didlington Hall. The most important of these consists of the antiquities obtained from the excavations which Professor Petrie and Mr. Howard Carter carried out for Lord Amherst at Tel-el-Amarna in 1892. The work upon the site of the remarkable city, built by the heretic Pharaoh Amenophis IV. in 1450 B.C., resulted in the recovery of some beautiful specimens of the unique art of the period, which totally differs from that of the Theban school. Among the finest specimens are small composite statues in alabaster and flesh-coloured jasper of the King and his young and beautiful Queen Nefereti. This city, with its beautiful temple and palace, was a species of Egyptian Versailles. One painting in the museum represents the Queen with her children on her knee, and is a perfect gem of realistic art.

There is a fine collection of painted wine-vases, many of which are dated as to the time the wine was received. Of great importance is the pottery of foreign origin, which is now known to be of Mycenaean origin from Crete, and resembling that found by Dr. Evans at Knossos, which is clear proof of a close commercial intercourse between the Aegean and the Nile Valley. The papyri, which have been published by Mr. Percy Newberry, are of great importance, beside several portions of the *Book of the Dead*. There are also some of the fine Greek papyri discovered by Drs. Hunt and Grenfell, and among them is a portion of the Septuagint version of Genesis, which is certainly the oldest manuscript of the Bible known. There are several very early fragments of Gospels and St. Paul's Epistles,

and a curious Apocalyptic work entitled the *Apocalypse of Isaiah*. There are many Coptic manuscripts, some of them of great value for the study of Church history.

It is the wish of all lovers of archaeology that this collection will not have to be dispersed, for Lord Amherst, who is a keen archaeologist, has always placed his treasures open to all Orientalists, both English and foreign. Lady Amherst has written a most useful history of Egypt, and her daughter, Lady William Cecil, has conducted some good excavations in the tombs at Assuan, and published excellent descriptions of their contents.

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The *Builder* of August 11 contained some charming drawings by Mr. Sidney Heath of carved oak bench ends at East Budleigh Church, Devon. The church possesses some sixty or seventy highly ornate, boldly-carved examples.

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On July 17, in splendid weather, the members of the Rutland Archaeological Society made an excursion to Preston and Wing. Mr. H. F. Traylen acted as guide. Preston Church, as Mr. Traylen pointed out, provides an exceptionally good series of illustrations of the gradual development of architectural style, particularly in the north nave arcade, where the westernmost pier and capital is of Early Norman date, with squat column, square abacus, and fluted cushion cap, while each succeeding pier towards the east shows a slight advance in style over its predecessor till the chancel arch is reached. This is supported on clustered columns, and though the square abacus is retained, there is an attempt at a foliage pattern on the cap. The side aisles are carried on eastward beyond the line of the chancel arch, and communicate with the chancel by a round-headed arch on either side, the caps being decorated with nail-head ornament. In the chancel proper we are presented with many purely Decorated features, the sedile with its ogee-headed canopy and the elegant foliage decoration being particularly graceful. The ball-flower ornament is also a conspicuous feature, and there are many minor details in the fabric of the chancel which would well repay minute examination. Externally the build-

ing is a beautiful one, and the fourteenth-century tower and spire, a familiar landmark in the district, together with the warm yellow colour of the stone of which the whole building is composed, combine to make Preston Church a most pleasing example of a village church.

The village of Wing has, in addition to its beautiful church, an interesting relic of the past in the shape of an ancient turf maze, and it also gained some notoriety at the beginning of the last century as the abode of a celebrity known as "The Wise Woman of Wing." All three subjects were dealt with by Mr. Traylen. The "Wise Woman" was what would now be called a "quack doctor," but her fame was so widespread that her patients flocked to her from all parts. At times some even had to sleep the night at Wing while waiting their turn for treatment. She seems to have begun as a herbalist, but, owing to stress of business, degenerated into a popular healer of the "bread-pill" type. She died, while comparatively young, about 1865. Her name was Amelia Woodcock. The maze is the only remaining example in this county, though another formerly existed at or near Lyddington. It is situated by the side of the lane in the village, being protected by a rail, and is periodically renewed when the turf in which it is cut begins to obliterate the lines of the maze. The late Bishop Trollope published an interesting account of this and as many other mazes as he could hear of in the *Archæological Journal* of 1858. The author ascribes most of the turf mazes to the mediæval period, their use having apparently been for penance and for enabling persons to appease their conscience by a sort of mock pilgrimage to some shrine, which, for the pilgrim's immediate purposes, was considered as standing in the centre of the maze.

Whilst digging flints in Groveley Wood on Lord Pembroke's estate near Salisbury, a workman has discovered two ancient earthenware crocks, which on examination were found to contain a quantity of coins belonging to the Roman period. One of the vessels was the receptacle of 299 silver coins, all of which are in an excellent state of preserva-

tion, and the other contained bronze coins of the same period.

In Professor Henslow's note last month (*ante*, p. 283), in the phrase "cores of deer's horns," deer was a slip of the pen for oxen. Stag-horns have no "cores."

A discovery of some interest has been made in the ancient lead mines of the Mendip village of Priddy. Beneath the deepest portion of the water-borne silt, which has been accumulating since a period preceding that of the Romans, and at a depth of between 16 and 17 feet of the excessively fine mud, a skeleton, almost perfect, of a young woman has been unearthed, together with five large and peculiar beads. One remarkable feature of the find is that the hair has been perfectly preserved, and remained in its original plait; and, though the lead in the soil may have darkened it to a considerable extent, it would appear to have been originally jet black. The glass beads may supply an index to the antiquity of the find. They are crude in form, three of them being $\frac{3}{4}$ inch in diameter, and from $\frac{1}{4}$ to $\frac{1}{2}$ inch in thickness. One is variegated, the principal colour being a rich blue. The others comprise various shades of green.

The forty-fifth annual meeting of the Devonshire Association was held at Lynton on July 17-20, when many useful papers were read and interesting excursions made. Arranged in the meeting room by Mr. T. Charbonnier, of Lynton, for the inspection of the members, was a fine and valuable loan collection of antiquities, contributed to by local members. Mr. Charbonnier contributed specimens of local pottery from Barnstaple, Bideford (East-the-Water), and Fremington, in all of which places the making of ware is still carried on successfully. There were included two "harvest pitchers," made at Bideford in 1869, bearing the names of their owners, and remarkable for the beautiful glaze, which is still a feature of the modern examples. Four mediæval jars formed a part of the collection. Three of these were found in North Devon, the other at Spithead. One, conical in shape, was discovered a short time ago at Instow,

and was lent by Mr. J. B. Connebear. Very similar jars have been found in the course of subway excavations in London, and date probably 600 years back.



Sir E. Maunde Thompson, Director of the British Museum, in his report just issued, says, referring to the antiquarian work of the past year:

"The excavations which have been in progress since 1903 on the site of ancient Nineveh were brought to a close in February, 1905. The mound of Kouyunjik has now been fully explored, testing trenches having been cut in all directions, in order to be sure that no remains have been overlooked. The principal recent discovery is the site of the Temple of Nabu, the war-god. The ruins were cleared, but the building had been so utterly destroyed and burned, presumably by the Elamites at the capture of the city, that it was not possible even to make a complete plan of it. The library of tablets, which it probably contained, must have been entirely destroyed. So thorough, indeed, was, the destruction of the city by the conquerors, to judge from the condition of the remains, that the preservation of the collection of tablets now in the museum, and forming only a part of the great library of Sennacherib and Ashur-bani-pal, must be attributed to some accidental falling in of débris, which thus covered them and saved them from the enemy.

"The excavations on the site of the Temple of Artemis at Ephesus were brought to a close on June 17. The result of the two seasons' excavations is as follows: The remains of four temples superimposed one on another have been examined. Taking these temples in order, from the latest to the earliest, they are: (1) The temple of the middle of the fourth century B.C., which was the main object of Mr. J. T. Wood's exploration. Mr. Wood removed almost every relic of it, and his work proves to have been very thorough. The remains which he discovered are those now in the British Museum. (2) The temple built in the middle of the sixth century B.C., usually associated with the name of Croesus, was the original object of the recent exploration. This temple was only touched by Wood. The whole area of the surviving platform has now been cleared,

and, from the numerous fragments recovered, an architectural restoration of all except the architraves will be possible. (3) The third temple, the existence of which has been hitherto unsuspected, was very little below the level of the one above, and was of smaller area. Only small traces of it remain, and its period of existence was probably short. (4) Of the lowest and earliest temple, the structure of what may have been the naos or statue-base alone remains. The lowest blocks of this structure are laid on the virgin sand. It was here that numerous objects of gold, ivory, etc., were found. From the style of these objects it is inferred that the period of this earliest temple was probably not earlier than the seventh century B.C. The work was much impeded by abnormally heavy rains."



During excavations at West Thurrock Parish Church, Essex, early in August, several vaults, in which were enclosed thirteen leaden coffins, were unearthed. The leaden coffins resembled mummy-cases more than coffins, being shaped to fit the human body closely. One—that of an infant—has the brief inscription, "Margaret Holford, 1607." The foundations of a circular Saxon tower under the present tower were also unearthed.



At the meeting of the Anthropological Section of the British Association on August 2, Major P. Molesworth Sykes exhibited some very curious bronze weapons and implements found by him in Persia, and stated the results of the Rev. Canon Greenwell's examination of them. "The objects," he observed, as reported in the *Times* of August 6, "were discovered near Khinaman, in South-East Persia, and were interesting from the light they threw upon the early metallic stage of culture in that country. The find consisted of five bowls, two pins, two javelin-heads, two armlets of ordinary penannular form, two rods with curved ends (possibly symbols of authority), two knives (one with a tang, the other very thin and oval in shape), and two axe-heads. All these objects were of bronze. Besides these, two clay vases of globular form were found, and some very large pottery vessels, too big to bring home. The axe-heads were the most interesting part of the find. They were not

weapons, as the manner of fastening the handles precluded such a possibility; but they were either representative weapons made for burying with the dead, or were for ceremonial use. They were double-ended. But the second had, in addition to the ornament, two animal figures, one standing over the top of the socket, and the other, a lion, standing in the curve of the sharp end. Canon Greenwell could not give a definite or even an approximate date to these implements.

"Sir John Evans said he considered that the axes were ceremonial, and that the pottery was not of extreme antiquity; but beyond that he agreed with Canon Greenwell's conclusion, and could make no attempt at dating the objects. Professor Ridgeway thought the objects were of late date, probably after the time of Alexander the Great. They resembled objects found in late graves in the Caucasus. He considered that everything pointed to a date after Christ, possibly the first or second century of that era, or even a little later. Professor Flinders Petrie thought that the axes were undoubtedly ceremonial. He considered the oval knife was a slaying knife, as similar objects had been found in Egypt. He suggested that the curved rods were either models of polo sticks or the actual clubs used, there being evidence of that game, as well as of golf, having been played during the period of the Byzantine Empire. The date of the implements found was, he thought, in the Parthian period."



The Keepership of the Department of Coins and Medals in the British Museum, from which Mr. Barclay V. Head recently retired after forty two years' service, has been filled by the appointment of Mr. H. A. Grueber; and to the Assistant-Keepership thus rendered vacant the Trustees have promoted Mr. Warwick Wroth. In connection with Mr. Head's retirement, says the *Athenæum* of August 11, it is intended to publish by subscription, in his honour, a volume of essays by various well-known numismatists, on subjects akin to those to which Mr. Head's own researches have been chiefly devoted. The book, which will be liberally illustrated, is to be published early in the autumn by Mr. Henry Frowde for the Committee of the

Head Testimonial Fund, the President of which is Sir John Evans. From the Hon. Secretary, Mr. G. F. Hill, of 10, Kensington Mansions, S.W., intending subscribers who have not already been communicated with may obtain information.



An interesting discovery has been made in the Castle Park, Colchester, by the Curator of the Corporation Museum. Owing to the extreme dryness of the season a number of broad lines have gradually appeared in the sloping turf overlooking the river, a short distance within the Roman wall. After careful and continuous observation, these were recognised as marking the foundations of a Roman villa. The ground is now being surveyed by direction of Dr. Henry Laver, F.S.A., President of the Essex Archæological Society, and a plan made. It is expected that excavations will be made by the Corporation in the course of the autumn.



The Norman Drigin of Frish Mottes.

BY MRS. E. ARMITAGE.

(Concluded from p. 297.)



R. WESTROPP concludes his paper with a table, in which he gives a list of fifty-seven castles built by the Normans before the end of John's reign, leading up to the conclusion that only sixteen of these castles have mottes. It is difficult to understand on what principles this table has been compiled. At least nineteen castles of that period, some of which are mentioned by Giraldus, are omitted. Esclouen and Rathcuanartaig are not identified, yet they are counted among the castles which have no mottes. But still more remarkable is the omission to mention the mottes which exist at many of the places marked as without them. I can only explain this by supposing that Mr. Westropp has worked from the 1-inch Ordnance Map, a guide which is almost useless in the investigation of earthworks, as it is a mere chance

whether it puts them in or not. Even the 6-inch map is not much better. Mr. Westropp's table is therefore of no value as evidence.

I have consequently been obliged to construct a new table. I have made a list of all the castles mentioned by Giraldus and by the *Song of Dermot* (our only contemporary authorities for the Norman Conquest of Ireland), as well as those which occur in Sweetman's *Calendar*, up to the end of King John's reign. But from the complete list I am obliged to omit the Collacht of Giraldus, and the Aquí, Escluen, or Askelon, Favorie, Killamlun,* Rokerel, Incheleder, Karakitel,† and Typermesan of the *Calendar*, which I cannot identify. As Mr. Sweetman makes no attempt to identify them, I need not apologize for my ignorance. I also omit Rath', as it is uncertain whether Rathfarnham or Rathmines is meant, and both castles are entirely modern. This reduces my list to sixty-one. The great majority of these castles have been most kindly visited for me by my nephew, Mr. Basil Stallybrass, who has a large acquaintance with English earth-works, as well as a competent knowledge of the history of architecture. The rest I have visited myself, except in a few cases where the information given in Lewis' *Topographical Dictionary* or other sources was sufficient. The castles are these:

ANTRIM (Cal., i. 88).—Castle modern; close to it is a large motte, marked in 25-inch Ordnance Map.

ARDFINNAN, Tipperary (Gir., v. 386).—No motte; castle is late Edwardian, and partly converted into a modern house; one round tower has ogee windows. Visited.

ARDMAYLE, Tipperary (Cal., i. 81).—A motte with half-moon bailey, and earthen wing-banks running up the motte, exactly as stone walls do in later Norman castles. Ruins of a Perpendicular mansion close to it, and also a square tower with ogee windows. Visited.

ARDNURCHER or HORSELEAP, King's Co. (*Song of Dermot* and Cal., i. 145).—An oblong motte with one certain bailey, and perhaps a second. No masonry, but the remains of a wall across the fosse. Visited.

* Perhaps a blunder for Kilmallock.

† Sweetman says Carrigkettle, Limerick, but I cannot find any such place in Limerick.

ARDREE, Kildare (Gir., v. 356, and *Song*).—A motte; no bailey; a piece of Norman pottery found in the counterscarp of the ditch. No stone castle; a modern mansion on the opposite side of the R. Barrow. Ardree was the castle of Thomas le Fleming. Visited.

ASKEATON, Limerick (Cal., i. 29).—An excellent instance of a motte-and-bailey castle, where the motte is of natural rock. The splendid keep and hall are of the fifteenth century, but there are two older towers, which are probably of the thirteenth century. Mr. Westropp identifies the motte with the fort of Gephthine, mentioned in the *Book of Rights*. But the *Book of Rights* does not mention the fort of Gephthine, only the place, in a list which is clearly one of *lands*, not of forts, as it contains Ossory and the three isles of Arran. (Askeaton = eas Gephthine; Iniskefti in Cal.) Visited.

ATHLONE, Roscommon (Cal., i. 80).—The keep is placed on a lofty motte, which has been partially revetted with masonry (see Lewis). Turlogh O'Connor built a *cashel* at Athlone in 1129 (*Annals of Ulster*), but it was not even on the site of the Norman castle, for which John obtained land from the Church (Cal., i. 80). Visited.

BAGINBUN, Wexford.—No motte. This is supposed to be the place where Raymond le Gros landed and entrenched himself for four months. Orpen maintains that it is the same place as the Dundonnulf of Giraldus (*Journal*, R.S.A.I., 1904, 354). It is a headland castle, and headland castles seldom have mottes, as they were not needed on a promontory washed on three sides by the sea. The small inner area at Baginbun, ditched off with a double ditch, and the large area, also ditched, roughly correspond to the motte-and-bailey plan. But it should be noticed that Giraldus speaks of it as "a poor sort of castle of stakes and sods." Visited.

BALIMORE EUSTACE, Kildare (Cal., i. 28).—Castle of the Archbishop of Dublin, and once on the main road to Dublin. A motte, called Close Hill, with no bailey now. No stone castle. Visited.

CAHERCONLISH, Limerick (Kakaulis, Cal., i. 81).—There is nothing left above ground of this castle but a chimney of late date. A few yards from it is a hillock, which has very

much the appearance of a mutilated motte. Visited.

CARBERRY, Kildare.—The *Song* says Meiler Fitz Henry first got Carbery, and Giraldus says he exchanged it for Leis with Robert de Birmingham. The castle was afterwards well known as the castle of the Birminghams. The motte remains, with the ruins of a fifteenth-century castle built against it. Visited.

CARLINGFORD, Louth. Cal., i. 95).—This castle stands on a rock, which might well have been a former motte. There certainly has been a former castle, for the present ruin is Edwardian in plan and in every detail, and has no keep. Visited.

CARRICK, Wexford (Gir., v. 245).—A headland castle on river; no motte. Only one area of 45 yards by 25, ditched off; but the castle was "pulled down, defaced, and razed" long ago (Orpen's *Song*, note, p. 274).

CARRICKFERGUS, Antrim (Cal., i. 107).—A headland castle; no motte. The date given for this castle is 1175, and, barring the later gatehouse and mural towers, it answers well to this time, and is an excellent instance of a castle on the keep-and-bailey plan, built by the Normans in stone from the beginning. Visited.

CASTLEDERMOT, Kildare (Gir., v. 355).—No motte was found here, but the weather prevented a satisfactory visit to this place. The 6-inch map marks a "rath" west of the church.

CASTLETOWN DELVIN, Meath (castle of Gilbert de Nungent, Gir., v. 356).—A motte, with garden at base, which *may* have been the bailey; near it the stone castle, a keep with round towers at the angles, probably not as early as John's reign. Visited.

CLONARD, Meath (Gir., v. 356).—Motte and bailey; no stone castle. Visited.

CLONMACNOISE, King's Co. (Gal., i. 94).—Motte and bailey, wing banks of bailey running up the motte. A later stone castle on motte. Visited.

CROOM, Limerick (Crometh, Cal., i. 91).—There is nothing left of Croom Castle but a mural tower and a portion of the curtain. But as we read that the castle was formerly a quadrangle with round towers at the corners, it is clear that it was one which had undergone the Edwardian transformation. Visited.

DOWNPATRICK, Down (Gir., v. 345).—A very fine motte and bailey, Norman in every feature; lately baptized as Rathceltchair, and supposed to have been the work of a mythical hero of the first century, A.D.; probably reared by John de Courcy, who first put up an "exile municipium" within the town, but afterwards built a castle (*Annals of Ulster*, 1177). See *English Historical Review*, xx., 717. There was a Keltic rath of some kind at Downpatrick before the Conquest, as it is mentioned in the *Annals of Loch Cè* in 1111, when it was burnt. It may have been only a palisade. Visited.

DROGHEDA, Meath (Cal., i. 93).—A motte with round bailey inside the town wall; called the Mill Mount in the time of Cromwell, who occupied it; and he mentions that it had a good ditch, strongly palisadoed. No stone castle, though most of the bailey wall remains; a late martello tower on top of motte. Visited.

DUBLIN.—It may seem very bold to claim the mount now generally spoken of as Thingmotha as a motte, but the facts are these: (1) There used to be a tumulus 40 feet high due north of St. Andrew's Church; it is now destroyed, but is spoken of in 1647 as "the fortified hill near the college," and an old map of 1682 gives a drawing of it with an enclosure round it, which *may* represent the bailey. (2) The name Thingmotha is not used in the map in question, and is first used in a deed of 1241, when it is applied to a district. There seems to be a probability that the Thing or Council of Dublin Danes was held in this neighbourhood, but Haliday admits that the mound cannot be identified by records with the Thingmotha (see his *Scandinavian Dublin*, pp. 162-166). (3) Henry II. had a "palace" of stakes (*virgis*) built for him outside the city "near St. Andrew's Church" (*Benedict of Peterborough*, i. 28). This would probably mean a wooden hall, and would certainly be placed in the bailey of a castle, protected by a motte. There appears to have been no castle at Dublin before the visit of Henry II., as Giraldus only speaks of "an ill-fortified *municipium* of stakes and turf in the midst of the enemy" (p. 266). But there was one afterwards, as Henry left "the castle and donjon" in charge of Hugh de Lacy (*Song*

of *Dermot*, 129). (4) The castle afterwards built by John was on a new site (Close Rolls, i. 66), for which compensation was paid to a number of persons (Cal., 120, 126, 204, 267). The reader must judge whether this evidence justifies the claim that the "fortified mount" was reared by Henry II.

DULEEK, Meath (the castrum Duvelcense of Giraldus, v. 313).—The motte is destroyed, but an old weaver living now in the village says that it existed in the time of his father, who used to roll stones down it in his youth. It was in the angle between the two streams, and there is still a slight trace of it. No stone castle. Visited.

DUNAMASE, Queen's Co. (Dumath, Cal., i. 100).—The plan of this castle is the motte-and-bailey plan, but what corresponds to the motte is a natural rock ditched off. There are three baileys descending the hill. The keep on the summit is later in character than the curtain—fifteenth or sixteenth century. Visited.

DUNGARVAN, Waterford (Cal., i. 91).—To the west of the town is a motte called Gallowshill; it has no bailey, but some trace of a circumvallation. The castle east of the river is not earlier than the fourteenth or fifteenth century. Visited.

DURROW, King's Co. (Gir., v. 387).—See *Journal*, R.S.A.I., xxix., 227, where a plan is given showing the motte, which has still some remains in masonry on the top; but the writer mistakes for the "termon" of the church what is clearly the bailey of the motte, and also mistakes for separate mounds some broken portions of the vallum. It was for enclosing St. Columba's Church in this bailey that Hugh de Lacy was murdered in 1186. It is possible that the bailey followed the line of the ancient *rath* of the church.

FERNS, Wexford (Gir., v. 326).—King Dermot had a *dun* here, but there is no motte. The stone castle has a keep, which is certainly not earlier than the time of Henry III., probably much later. Visited.

FETHARD, Wexford (Gir., v. 355).—Mr. Westropp says Fethard is the castle of Raymond le Gros, called Fotheret Onolan by Giraldus. There is a small motte behind the mansion, about 8 feet high; it has perhaps been lowered to fill up the ditches; also remains of a bank, which may have been

that of the bailey. Portions of a fourteenth-century castle are incorporated in the house. Visited.

GALTRIM, Meath.—Identified by Orpen as the castle of Hugh de Hosc (*Song of Dermot*). An oval motte; only a trace of a bailey; no stone castle. Visited.

GEASHILL, King's Co. (Cal., i. 30).—This castle consists of the remains of a fourteenth-century keep (which has had stepped battlements to the gable, and a machicolation over the door in basement), standing on the remains of a motte; but the whole site has been so pulled about in making a modern house, drive, and gardens, that nothing more can be made of the plan. The motte, however, is clear, though mutilated. Visited.

GRANARD, Longford (Gir., v. 356, and Cal., i. 95).—A fine motte, with traces of a "shell keep" on top, as well as a small round tower; a bailey of irregular form. No other castle. Visited.

KILLARE, Westmeath (Gir., v. 356).—A good motte, the ditch and banks round it in very good preservation. No bailey; no stone castle. Visited.

KILBIXIE, Westmeath.—Identified by Orpen with Kelberi; given to Geoffrey de Constantine; the castle mentioned in a charter of Walter de Lacy, as well as in the *Annals of Loch Cè*. A motte, with remains of a wall and a small square tower on top. No bailey. Visited.

KILFEAKLE, Tipperary (Cal., i. 29).—Motte in Mr. Westropp's list; mentioned also by Lewis.

KILMALLOCK, Limerick (Cal., i. 44).—No motte; a keep and bailey of late character, probably much restored, in the town. Visited.

KILMORE, Meath (Cal., i. 95).—A long, shapeless mound, perhaps part of a bailey. No motte or stone castle. Visited. (I do not feel quite certain that this is the Kilmore of the Calendar.)

KILSANTAN, Londonderry (Cal., i. 70), now called Kilsandal or Mount Sandal, a large motte not far from Coleraine (see *Annals of Loch Cè*, 1196 and note). The castle of Coleraine, inside the town, was built in 1214, apparently of stone (*Annals of Ulster*), and probably superseded the castle of Kilsandal.

KILTINAN, Tipperary (Cal., i. 94).—No motte; a headland castle overhanging a river

valley. The castle has not only undergone the late Edwardian transformation, but has been cut up to make a modern mansion and farm buildings. No fosses or earthworks remain. Visited.

KNOCK OR CASTLEKNOCK, Dublin (Cal., i. 81). An oval motte, walled round the top, carrying a smaller motte (once ditched), on which stand the ruins of an octagonal keep. No other bailey; ditch and bank double for half the circumference. Visited.

KNOCKGRAFFAN, Tipperary (Cal., i. 27).—This fine motte is supposed by Mr. Westropp to be prehistoric, just because the *Book of Rights* mentions *Grafann* in the list of territories before alluded to. We might ask why the word "cnoc" (a hill) was prefixed later. Was it when the Normans built the motte in 1192? There are remains of a stone castle in the bailey of the motte.

LEA, Queen's Co. (Cal., i. 30).—The late thirteenth century keep of this castle stands on a motte. There are two baileys. Visited.

LEIGHLIN, Carlow.—Giraldus says Hugh de Lacy built a castle not far from (*non procul e*) Leighlin on the Barrow (v. 356). The fine motte of Ballyknocken corresponds to this description. It has no present sign of a bailey. The stone castle called Black Castle at Leighlin Bridge, was not built till John's reign (see the Inquisition of Elizabeth, quoted by Orpen, *Song of Dermot*). It has no keep, but has evidently undergone a transformation at a later period. Those who believe that we have authentic history of Ireland in the third century B.C., will be able to believe with Dr. Joyce that the description of the annalists identifies this motte with the site of the ancient palace of Dinn Righ, burnt by the chieftain Maen at that date. Visited.

LISMORE, Waterford (Gir., i. 386).—About quarter of a mile from Lismore, on the river, is an excellent motte and bailey, of the purest Norman type, called the Round Hill. The ancient name of Dunnsginne is now applied to it, but apparently it is only a guess. The *Song* says that Henry II. intended to build a castle at Lismore, and that it knows not why he put it off. Possibly he may have placed these earthworks here, and never added the wooden castle, or else this is the site of the castle which Giraldus says was built by John in 1185. The castle

inside the town is certainly much later than the time of John, as, although much modernized, it is clearly Edwardian in plan. One round tower which remains has plainly belonged to an Edwardian gateway, as there was formerly another very near it. The Norman fragments incorporated in the walls probably belonged to the Abbey of St. Carthagh, on the site of which the castle is said to have been built. The so-called King John's tower is only a mural tower, not a keep. Visited.

LOUTH (Cal., i. 30).—A motte, called Castle Ring, near the town; mentioned in Mr. Westropp's list; seems to have a shell keep on top (Lewis). Apparently there is no stone castle.

LOUGH SHINNY, Dublin (Loxhindy, Cal., i. 95).—A headland castle; no motte; no masonry but a modern martello tower. Visited.

LUSK, Dublin (Cal., i. 81).—There are no remains here of either motte or castle. Visited.

NAAS, Kildare (Gir., v. 100).—A good motte, with a terrace round its flank, which is possibly no older than the modern buildings on top; trace of a small bailey. No stone castle. The *dun* of Naas is mentioned in the *Book of Rights*, p. 251, and in the *Tripartite Life* of St. Patrick. By the *Dindsenchas* it is attributed to the legendary princess Tuilinn in 277 A.D. On this "evidence" the motte is classed by Mr. Westropp as prehistoric. Naas was part of the share which fell to the famous Anglo-Norman leader Maurice Fitzgerald. Visited.

NAVAN, Meath.—The castle is not expressly mentioned, but the *Song* says Navan was given to Jocelin de Nangle, and it is known that the castle of the Nangles was at Navan. There is an oval motte, with a very small half-moon bailey, and a second circumvallation. No stone castle. Visited.

NOBBE, Meath (Cal., i. 104).—The very name of this is Norinan, as it comes from *Cœuvre*, the work, and used to be called "the Obber." The N prefixed is the Irish article an (Joyce, *Irish Place Names*, i. 24). There is a motte, and a portion of bailey, with wing-banks going up the motte. No stone castle. Visited.

RATHWIRE, Meath—Rathwire was the portion of Robert de Lacy (*Song*), and a

castle was built here by Hugh de Lacy (Piers, *Collect. de Rebus Hib.*, cited by Orpen). There is a motte and bailey, with considerable remains of foundations in the bailey, and one wing wall going up the motte. Visited.

RATOATH, Meath, often called Ratour (Cal., i. 110). There is a conspicuous mount near the church, about which there is a legend that Malachy, first King of all Ireland, held a convention of states (Lewis).

ROSCREA, Tipperary (Cal., i. 81).—A motte and bretasche (wooden tower) were built here in King John's reign, as is recorded in an Inquisition of 29 Henry III. (Cal., i. 412). There is no motte now at Roscrea, but an Edwardian castle with mural towers and no keep; a fourteenth century gatehouse tower. Here we have a proved instance of a motte completely swept away by an Edwardian transformation. Visited.

SKREEN, Meath.—Giraldus mentions the castle of Adam de Futepoi, or Feipo, and, as Skreen was his barony, his castle must have been at Skreen. The motte is in the grounds of the modern house, which is now called Skreen Castle; there are very slight traces of a bailey. Visited.

SLANE, Meath.—The *Song* relates the erection of a motte by Richard the Fleming, and its destruction by the Irish, but does not give its name. The *Annals of Ulster* say it was Slane. Probably Richard le Fleming restored his motte after its destruction, for there is still a motte on the hill of Slane, with a large annular bailey, ditched and banked, quite large enough for "the 100 foreigners, besides women and children and horses," who were in it when it was taken. The motte has still a slight breastwork round the top. The modern castle of the Marquis of Coningham, below, incorporates half a round tower of thirteenth century work, belonging, no doubt, to the stone castle which succeeded the motte. Mr. Westropp says that "the great earthworks and fosses" on the hill of Slane are mentioned in the *Life of St. Patrick*. What the *Life* really says is: "They came to Ferta Fer Fiecc," which is translated "the graves of Fiacc's men," and the notes of Muirchu Maccu-Machtheni add, "which, as fables say, were dug by the slaves of Feccol Ferchertni, one of the nine Wizards"

(p. 278). It does not mention any fort, or even a hill, and though Ferta Fer Fiecc is identified with Slane, there is nothing to show what part of Slane it was. Visited.

THURLES, Tipperary (Dorles, Cal., i. 81).—Thurles Castle is late, a keep with trefoil windows and bailey. It was built by Butler, Earl of Ormond, in 1328 (Grose). From information on the spot it appears that there used to be a motte in the gardens behind the castle; mentioned also by Lewis. Visited.

TIBRAGHNY or TIPPERAGHNY, Kilkenny (Gir. i. 386; Cal. i. 19).—A motte, with fosse, and small pointed bailey; possibly another bailey on the other side. About 200 yards away is the stone castle, a late keep with ogee windows. Visited.

TIMAHOE, Queen's Co. (Gir., i. 356).—Built by Hugh de Lacy for Meiler Fitzhenry. A motte, called the Rath of Ballynacloch, half a mile west of the village. The bailey is circular, and its banks are carried up the motte like wing-walls. There are ruins of a castle built in Elizabeth's reign (Grose). Visited.

TRIM, Meath.—The *Song of Dermot* tells of the erection of this castle by Hugh de Lacy, and how in his absence the *meysun* (the keep) was burnt by the Irish, and the *mot* levelled with the ground. The castle was restored by Raymond le Gros, but so quickly that the present keep can hardly have been built at that date. There is no motte now at Trim. Visited.

WATERFORD (Cal., i. 89). The castle of Waterford is entirely swept away, and the ground occupied by a gaol. Visited.

WEXFORD (Gir., i.).—This castle also is swept away.—Visited.

WICKLOW (Gir., i. 298).—The Black Castle at Wicklow is a headland castle; it preserves the motte-and-bailey plan, though there is no motte, as there is an inner ward, which is both smaller and higher than the outer one. Visited.

Thus, out of a list of sixty-one castles, mottes exist, or have existed, in forty-four cases, either in connection with the present remains of castles, or at some little distance. Of those which have not got mottes, six are headland castles, where we should not expect to find mottes; four have undergone an Edwardian or a modern transformation; at

four places there are no remains at all; and Caherconlish I class as doubtful. It follows, therefore, that in the cases where we should expect mottes, we find them in every case but two—Castledermot and Ferns. I might easily have enlarged this list by adding numbers of other castles, known to have been built by the Normans, where there are mottes, but I preferred to keep within certain fixed limits in order to get a perfectly fair average.

Observe that the argument for the Norman origin of mottes presented by this table does not rest on the fact that an earthwork is found at the place where the castle is said to have been built, but on the fact that an earthwork of *Norman type* is found there.

One can easily sympathize with the feelings of those who, having always looked upon these mottes as monuments of ancient Ireland, are loath to part with them to the Norman pirate. Many of us have had similar feelings about the mottes of England, some of which we had been taught to regard as the work of that heroic pair, Edward the Elder and Ethelfleda. But these feelings evaporated when we came to realize that it would have been highly unpatriotic in these founders of the British Empire to have built little castles for their own personal safety, instead of building cities which were "to shelter all the folk," in the words of Ethelfleda's charter to Worcester. In like manner, wretched as were the intertribal wars of Ireland, it would have been a disgrace to the Irish chieftains if they had consulted solely their own defence by building these little nests of oppression.

In conclusion, I am grateful to Mr. Westropp for his criticism, as I think it has enabled me to place the Norman origin of Irish mottes on a firmer basis than before.

P.S.—Since this paper went to press, I have read Mr. Orpen's valuable article on "Mote and Bretesche Building in Ireland," in the *English Historical Review* for July, 1906. I observe that Mr. Orpen identifies the castle of Raymond le Gros at Fotheret Onolan with Castlemore in the barony of Forth, Carlow. If this is right, as it probably is, it will not alter the figures given by my table, as there is a motte at Castlemore (p. 440).

An Anglo-Saxon Grave in East Yorkshire, and its Contents.

By T. SHEPPARD, F.G.S.



ONE of the most interesting additions recently made to the collections at the Municipal Museum at Hull consists of a number of objects found in an Anglo-Saxon grave on the wolds of East Yorkshire. This district seems to



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be particularly prolific in relics of bygone times, and has yielded many interesting

relics of the Briton, Roman, and Saxon—objects which have been figured and described in numerous papers and monographs, the originals being in the British Museum or the museums at York, Driffield, Hull, or other places. The systematic excavations made by Canon Greenwell, Mr. J. R. Mortimer, and others, during which practically all the grave mounds of any note were opened and the contents carefully examined, have resulted in important finds

the Germanic *sachs*, meaning knife, appearing to be at the root of the word Saxon. The specimens recently obtained consist of three large bronze square-headed fibulæ or brooches, some ring brooches, clasps, beads, etc., and were all found together with the skeleton of a female, in a grave cut into the solid rock at a depth of 2 feet 6 inches from the surface. The body had apparently been buried chest downward, the head being turned to the right and the

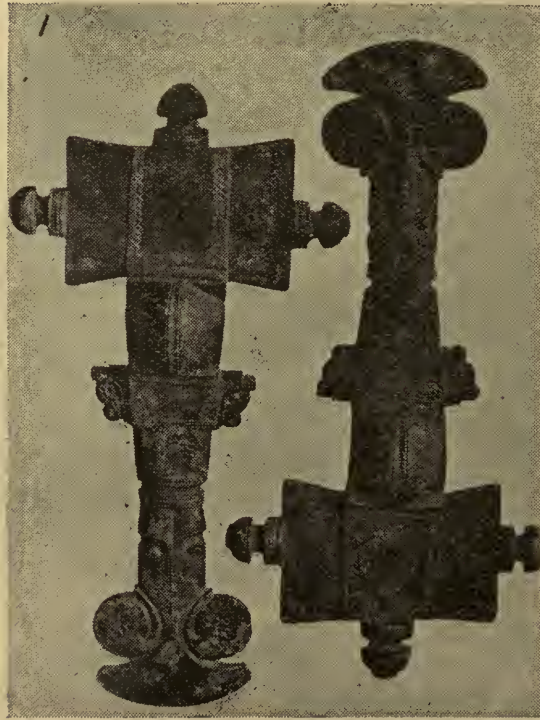


FIG 1.

nowadays being of rare occurrence. The objects about to be described, therefore, are of exceptional interest, especially as they represent fine examples of the art of the Anglo-Saxons.

The Saxons, "a nation of warriors who cared nothing for death," succeeded after two attempts in establishing themselves in Great Britain in the year A.D. 477. They appear to have derived their name from the short knife or dirk of iron which they carried;

hands being crossed underneath, the bones of the fingers being almost hidden by the hip-bones. The knees were partially drawn up, but not quite so much as in the case of British burials. With the exception of the four iron pieces (see Fig. 3) to be presently described, which were found with another skeleton, and one or two small bronze objects, all of the specimens here figured occurred with this skeleton. The positions of the various relics are shown

on the accompanying sketch. Round the neck were twenty-eight beads varying in size from $\frac{7}{8}$ inch to $\frac{1}{8}$ inch. They are made of amber, various-coloured glass,

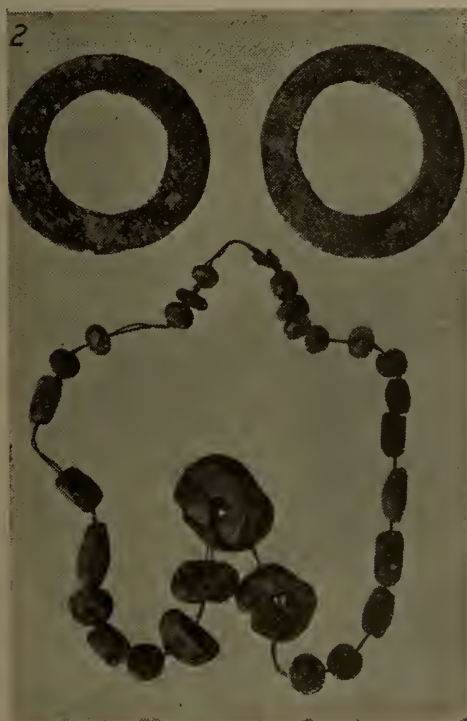


FIG. 2.

and paste. All the larger beads are of amber. Some of the smaller ones are ornamented by bands of lighter material running through them. The glass beads are in clear and opaque green, white, blue, and brown. One is ornamented with a thin streak of red. The beads are shown in Fig. 2. Also at the neck occurred two bronze rings $\frac{3}{4}$ inch in diameter, the width of the rims being $\frac{3}{8}$ inch. These are slightly ornamented on the upper convex surfaces, and have evidently had an iron pin or other object attached (Fig. 2).

On the upper part of the chest was a very fine bronze brooch, illustrated in Fig. 6. The pin was of iron, but, with the exception of the hinge, and the point which is still preserved in the catch, this has disappeared.

The fibula is a little over $4\frac{1}{2}$ inches in length, the greatest width being $2\frac{1}{2}$ inches. It is of the cruciform type, and, as will be seen from the illustration, the lower part is ornamented with a conventional horse's (?) head. This fibula had evidently fastened the dress across the breast. Underneath the skeleton at the waist were two massive bronze brooches, remarkable alike for their size, ornamentation, and excellent state of preservation. These are of the square-headed type, and had evidently been used for fastening the dress, being probably connected by an iron chain, which, with the iron pin of the brooches, has disappeared. From an examination of these two large fibulae, which are almost absolutely identical, it is obvious that they were new when buried,



FIG. 3.

and had not been long worn. They are shown in Fig. 1, and the following description applies to either: The length is $5\frac{1}{2}$ inches, greatest width $3\frac{3}{4}$ inches. The

conventional ornament at the bottom is noticeable. The bridge is ornamented by small crosses, which in some parts are put close together, forming a trellis pattern. The clasp underneath is ornamented by cross-hatching.

In Fig. 6 is represented a piece of bronze $3\frac{1}{2}$ inches long and $1\frac{1}{4}$ inches wide, which may have been used in connection with a strap. It is ornamented by concentric rings, etc., and is pierced by three small circular holes and two slits, the three former being

of a very primitive description. Apparently the cloth or other material would be pulled through the hole in the centre of the ring, and would be held in position by the iron pin being thrust through. In this type of brooch there is possibly the beginning of the annular fibula which has the pin attached, and which is so well developed in some of the more modern Scotch brooches. This example, which is slightly stained green from its proximity to bronze, was found at the waist.



FIG. 4.

at the narrow end and one of the latter at each end.

In Fig. 5 we have one of the most interesting specimens in the series. It consists of the corona or ring of bone from the base of the antler of a red-deer. This has been cut away from the antler and hollowed out to form a ring, which measures 3 inches in outside diameter by $1\frac{1}{4}$ inside. Across it was found a spike of iron, from which it would seem that the object had been used as an annular brooch

Close by were two pairs of clasps obviously belonging to a belt, shown in Fig. 4. These are $1\frac{3}{4}$ inches long, and each clasp has two holes for fastening to the belt. Both pairs are almost identical, differing very slightly in the ornamentation. As was the case with the large fibulae, these do not appear to have been worn at all, but are quite sharp and fresh.

Also hanging from the waist was a pair of bronze objects connected by a bronze loop, to which the name of "chatelain" or

"girdle-hanger" has been given. From the *Industrial Arts of the Anglo-Saxons*, by the Baron J. de Baye, we learn that the "Anglo-Saxen ladies wore a very complicated dress, richly and elegantly ornamented. These

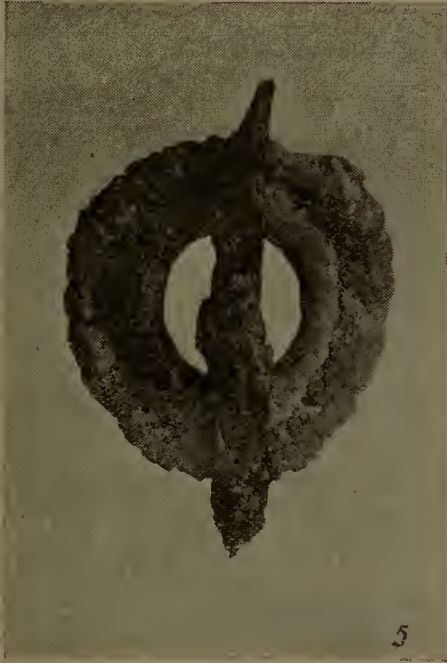


FIG. 5.

bronze objects, called by English archaeologists girdle-hangers, have attracted considerable attention. Nothing resembling them has been found in the cemeteries excavated on the Continent, nor has Kent furnished a single specimen. They belong, in fact, exclusively to the districts occupied by the Angles." It was at one time suggested that these objects might be keys, but they are hardly strong enough for that purpose, and it is now generally admitted that they served the purpose of the modern chatelain. Those shown in Fig. 4 are each similar in size and outline, but differ very slightly in ornament. Each piece is a little over 5 inches in length, and about 1½ inches in width in the widest part. Similar examples have been found on the wolds, and are preserved in the British Museum. There

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are a few other objects in this collection, including several pieces of bronze, variously ornamented, etc.

In an adjoining grave, which contained the remains of a male skeleton, the objects shown in Fig. 3 were found. There is a short iron one-edged weapon, to which the name "sax" or "scramasaxe" has been given. "These war knives or seax are often referred to in the poem of Beowulf. Thus the mother of the demon Grendel, in her struggle with Geowulf, is represented as drawing her seax, and Beowulf himself, when his sword was broken, turned to the seax which was attached to his coat of mail." According to Nenius, it was with the scramasaxe that the Saxons were armed when, at the famous feast of reconciliation, the signal



FIG. 6.

was given by Hengist for the massacre of the Britons: "Nimed eure Saxas."

She beset them the hal-guest,
And drew her seax
Broad, brown-edged.

Beowulf, line 3,089.

2 U

Drew his deadly seax
 Bitter and battle-sharp,
 That he on his byrnie bore.
Ibid., line 5,400.

The specimen shown in Fig. 3 measures a little over 6 inches, but the point is broken away, so that originally it would be $7\frac{1}{2}$ inches or 8 inches in length.

A similar knife with one cutting-edge is also shown, and is 4 inches in length. A "tang" for fitting into the handle occurs in each case.

An iron-socketed spear-head, measuring 4 inches, and a small iron ring with the remains of a pin, is also shown.

Altogether the objects above described represent one of the most interesting discoveries that have been made in this district in recent times, and it is a matter of satisfaction to know that they have found a permanent home in our local collection.

We are indebted to the proprietors of the *Daily Graphic* for the use of the blocks.



Venetian Bridges and Street Names.

By E. C. VANSITTART.

NOW few of the visitors who flock year by year to Venice, assiduously visiting churches and galleries, as prescribed by the guide-books, ever dream of the wealth of old-world lore and legend connected with well-nigh every bridge, palace, and street-corner in that wondrous city! Some traveller, more observant than his fellows, as his gondola turns narrow corners, may have noticed quaint names, and idly wondered whence they were derived; or, catching a glimpse of a grotesque head, a strange design carved over a house-front or window, may have speculated as to who or what it was intended to represent, but there it ends. Fewer still are they, who, threading their way on foot through the maze of narrow *calle*, where the intimate life of Venice has its being, can become acquainted with trifles unseen or unnoticed by

the mere tourist who lounges in his gondola along the frequented canals; unexpected treasures, poetic, picturesque, and pathetic, reward such a wayfarer, and he might light upon such an inscription as the following, which was chalked upon the dirty wall of a dark and narrow footway: "Cadeva del cielo la neve, Con tutta la sua quieta" (From heaven fell the snow in all its calm), calling up a vision of spotless white flakes, falling like a protecting mantle, hiding its grime and squalor, yet in utter contrast to the vivid sunshine and deep blue sky overhead, which make the shade of the evil-smelling thoroughfare seem at the moment almost welcome.

Standing in the desolate island graveyard of San Michele (than which there is none sadder), surrounded by the solitude and silence of the wide lagoon, the beautiful Venetian belief "that the angels come down into the Campo Santo at night, with their golden censers, and burn incense at the graves of those saints whom nobody knows," transfigures the gloomy spot with light from another world. Thus to the twentieth-century wanderer does each romance of the past raise the lifeless bones to energy and vitality, so that we may truly say the stones do speak!

Venetians have always been a deeply religious people, though superstitious, and many of these legends connected with buildings, antiquities, etc., have a touch of the supernatural. Patient collectors of bygone traditions, such as Doctor G. Tassini in his *Curiosità Veneziane*, furnish an abundance of information on these subjects, and the following, out of hundreds of such examples taken from various sources, may interest those who have been to Venice.

The so-called *capitelli*, small white marble altars, resembling milestones, stand in every piazza, and almost at every street-corner; for their origin, we must go far back to days of lawlessness, when, in order to render the unlighted streets safer against the assassinations which were then so frequent, torches called *cesendoli* (because the feeble light they gave resembled that of fireflies—*cicindela*) were stuck against the walls, and pious hands put up images of the saints beneath these beacons, in the hope that the sight might stay the murderer's arm.

In 1361 Lorenzo Celsi was elected Doge,

and under him Candia was reconquered by the Venetians. His father, Marco Celsi, was a proud old man, with strict ideas as to filial submission, so no sooner had his son become Doge than Marco went about the city bareheaded, saying it was against nature for a father to make obeisance by taking off his cap to his own offspring, should they chance to meet. Hereupon Lorenzo caused a cross to be affixed to his ducal cap; then Marco, meeting him, bowed indeed, but with the words: "I salute the cross, not my son, who should be subject to me!" Such is the tradition linked to the Via dei Celsi.

To that *Del Scaletter* there is a more tangible origin, for in it still exists the self-same biscuit-maker's shop, which provided bygone citizens with a special kind of biscuit much in vogue at wedding-feasts, and bearing the name of *scalete*, because stamped upon each cake were bars which recalled the steps of a ladder (*scala*).

Between *calle* and *rio* there is but slight difference; both are indifferently applied to foot-ways and water-ways which seem to vary little in width and sometimes squalor; but the term *campo* is well defined, and applies only to a square, or *piazza*. Such is the Campo San Basegio, where stands the chapel, etc., of the water-sellers, built in 1386, when the boatmen, who brought pure fresh water from the mainland to supply the cisterns of the city, were erected into a guild. Their boats used to have their station in the neighbouring Rio dell' Aqua Dolce, or "sweet water," a trade of vital importance, since, with water everywhere, there was scarce a drop to drink in all that regal city.

In the Campo Santa Lucia, a pharmacy bearing the sign of La Vecchia has existed for centuries; close by in the Corte del Teatro, let into a wall, is the small marble head of an old woman, and the connection of the two is thus accounted for by an old Venetian chronicle: In the parish of San Paterniano lived an old woman of miserly character; all that she earned by her work, or was able to lay by, she hid in the lining of a ragged old cloak among other rubbish in a garret, thus keeping her spendthrift, but generously-disposed, son in ignorance of the wealth she was accumulating. One bitter winter's day, he, moved with pity for a poor, ill-clad

beggar he met in the street, half paralyzed by the cold, gave him the ragged cloak, thinking it unnecessary to ask his mother's leave before disposing of such a useless garment. The following week, she, having a further sum to lay by, not being able to find the cloak, questioned her son, and on his telling her he had given it to the beggar, in despair confessed how much gold it contained securely sewed into the tattered lining. The young man, overcome by the revelation of his future heritage, set to work to trace the beggar, but in vain. He then hit upon the expedient of dressing himself up to personate a poor idiot, and took up his position unmolested on the steps of the Rialto bridge, across which crowds are always moving. Kneeling on the ground, he slowly turned an empty spool in his fingers, accompanying the movement with a plaintive song intended to rouse pity for his unhappy condition in the souls of the passers-by. Nor did he desist, till one day his eye fell upon the beggar he was seeking. Calling him to his side, he expressed his compassion at seeing him so thinly clad in such bitter weather, and said: "Brother, I feel so sorry for you that I want you to exchange cloaks with me, all the more that yours which is so ragged will be a help to me in my profession." It was not difficult to persuade the shivering beggar to accept the exchange, and the youth, having called down a thousand blessings on his head, dropped his spool, hastened home to his mother, and with mixed feelings returned to her the ragged cloak, whose precious contents were found intact. By its means, a flourishing pharmacy was started, with an ensign carved above the door, representing an old woman holding a distaff, with a boy at her feet turning an empty spool. The youth's name was Vincenzo Quadrio, and he himself was the first chemist of the shop at the sign of La Vecchia. So far the legend, but in the city archives in old deeds of Antonio Vicenti, notary in the parish of Santa Lucia, there is mention made of one "Vincenzo Quadrio, spicier all' insegna della Vecchia," as living in Venice in the sixteenth century.

On the front of an old house is a small fresco representing the Virgin and Child, with beneath a marble altar bearing sculp-

tured in low relief an angel, with outstretched wings, in the act of blessing a globe surmounted by a cross, which he holds in his left hand. Close by stands the bridge of Sant' Angelo, and the two are thus connected by the legend recorded by Padre Boverio in the annals of the Capuchin Order, where, in the quaint phraseology of his times, he narrates how, in the year 1552, there lived in this house a lawyer of the Curia Ducale, who, though devoted to the Blessed Virgin, had increased his income by dishonest means. One day he invited Padre Matteo da Brescia, head of the Capuchins, a most holy man, to dine with him. Before they sat down to table, he told his guest that he owned a monkey which was so clever and intelligent that it performed all the domestic service of his house. The padre, by Divine grace, at once understood that it was the devil himself under this semblance, and having called out the monkey, which was hiding under the bed, he said: "I command thee, by the power of God, to explain who thou art, and for what reason thou abidest in this house?" "I am the Evil One," was the reply; "nor am I here for other end than to carry off the soul of this lawyer, which is due to me for many causes." "And why, since thou art so desirous of possessing his soul, hast thou not killed him ere this, and carried him off to hell with thee?" "Only because, before going to bed, he has always commended himself to God and the Virgin; had he only once omitted his usual prayers I should without delay have borne him off to eternal torments."

Padre Matteo, on hearing this, hastened to command the enemy of God to leave the house at once, and on the Evil One objecting, and affirming that he had obtained permission from the Almighty not to go thence without doing some ill, replied: "Well, some ill thou shalt do, but only that which I permit and no more. In leaving thou shalt pierce this wall, and the hole shall remain as a proof of what has occurred." The devil obeyed, and the padre, having sat down at the table with the lawyer, reproved him for his past life, and at the end of his exhortation, taking in his hand a corner of the tablecloth, he squeezed it, and blood in profusion miraculously oozed out, which

he told him was the blood of the poor sucked out by his many unjust extortions. The lawyer, struck to the heart, wept over his shortcomings, vowed amendment, and warmly thanked the Capuchin for the grace he had vouchsafed him, but expressed his fear of the hole left in the wall, saying he felt unsafe so long as the passage remained free to so powerful an adversary. Padre Matteo, however, reassured him, and enjoined him to have the image of an angel placed in the hole, because fallen angels would fly at the sight of holy angels. "So well known was this incident," concludes Boverio, "that a bridge near the house against which the angel is placed is to this day called the Ponte dell' Angelo."

Turning from monkish records to the registers of criminals executed in Venice, now preserved in the library of St. Mark, we are furnished with a strange story which lends interest to the otherwise unnoteworthy church of San Basso. In the seventeenth century a certain Don Francesco, who seems to have been one of the parish priests, gathered from the words of a penitent that he had been guilty of the murder of a noble, for the discovery of which crime a handsome reward had been offered. The priest cunningly delayed receiving the full confession till the following day, when he hid his own nephew in a cupboard in the sacristy, in order that by hearing the confession of the crime the nephew might be free to denounce the murderer to justice, and earn the reward of 4,000 ducats offered for information. This was done, uncle and nephew dividing the spoil; but when the criminal was about to be led to the scaffold, he turned to the crucifix hanging on the wall, and in the silence of the prison exclaimed: "It is true that I am guilty, but how could my crime have been discovered when it was only known to you, who are my *Gesù Christo*, to me the sinner, and to the priest of San Basso to whom I made my confession?" These words, reported to the Tribunal, caused the priest to be imprisoned. Examined by torture he confessed his guilt, and was beheaded on August 22, 1639, a Thursday, as the register notes; but the murderer's life was spared, owing to his appeal to the crucifix; moreover, he was given 2,000 ducats

out of the ransom, with the injunction to leave Venetian territory within three days.

From the records of a Christian church to a Pagan poet is a far cry, but in Italy such ceases to surprise, and Ovid, in his *Fasta*, Lib. v., supplies the origin of the special sweets, known throughout the peninsula as *fave* (beans), specially indulged in on the festival of All Souls held on November 2, for he there relates how the Romans, having imagined that on the petal of the bean-flower they could trace a resemblance to funeral letters, deduced the idea that the souls of the departed migrated to beans; they therefore ate beans at their funeral banquets, and offered them to the *manes* of the departed on the feast of *Lemuria* by throwing beans over their shoulders. Following its frequent habit, the Church of Rome assimilated existing customs, and it became general for conventual bodies to dispense large quantities of boiled beans to the poor at their gates in memory of the departed on the feast of All Souls. Soon the plain beans ceased to please the rich, who also ate them on the feast day, and they were replaced by sweets composed of sugar, honey, and flour, called *fave*, which are now universally indulged in on All Souls' day. In Venice the convent dole was extended to the various gondoliers and ferrymen who were wont throughout the year to ferry the members of religious orders from shore to shore without payment. As this too, in time, degenerated into a gift of sweetmeats, the trade was taken up by the laity, and close to one of the numerous bridges there was a confectioner's shop specially renowned for these *fave*, and in time the bridge was named Ponte della Fava.

It must strike those unacquainted with Venetian phraseology that the word *scuole* (schools) occurs often in reference to buildings, etc., which certainly never were schools in our modern sense of the word, but were rather clubs, guilds, or confraternities, for they partook of the nature of all three, and derived the title *scuola* from a Greek word denoting the union of persons having interests in common. St. Boniface is credited with their introduction into Italy in the seventh century, and they seem to have taken special root in Venice, where they abounded. Most

possessed property with an assembly hall, chapel, and premises for the various office-bearers—the vicar, *scrivano* (secretary), librarian, etc.—and were regulated by special statutes. Amongst their public acts were numbered: visiting the sick, attending funerals, dispensing money and clothing to the destitute, and providing dowries for portionless girls. The Scuola dei Zotti (corruption of *Zoppi*—lame) was a very prominent association, and consisted entirely of lame men. It was founded as late as 1392, and its clubhouse still stands in the Calle dei Zotti, which takes its name therefrom, and bears over the door a sculpture of the Angel of the Annunciation appearing to the Virgin, and beneath the inscription: "Casa della Scuola de la Smar An.^{ta} de povere Zotti a S. Angelo, restaur^{ta} L'Ano 1533 dei beni di Scuola." This *scuola* provided portions for the dowerless daughters of its members, at the rate of 10 ducats had the parent been member at the girl's birth, and of only 5 had he joined after that event, and seems to have stood particularly high in popular esteem, for annually in the month of April the Zotti were feasted at the palace of the Contarini, the nobles of Venice acting as servers at the banquet.

Another *scuola*, that of San Giovanni Evangelista, is recalled by a painting in the Reale Accademia of Venice, which represents an incident in the history of its members thus related by an old chronicler: A man of corrupt life and notoriously evil reputation, being a brother, was urged by another member, a pious friend seeking his salvation, to accompany the cross, which, according to the custom of those times, was carried at the funeral of the members of the Confraternity, with the reminder that one day it would honour his own obsequies, and he impiously replied: "I will not accompany it, nor do I wish that it should accompany me!" Some time after this wicked man died, and the brethren proceeded in procession to his funeral, but when they reached the Ponte di Lio (vulgar for *Leone*), leading to the parish church, the cross borne in front became so heavy that all human efforts failed to carry it further. While all were astonished and confused at such an occurrence, the dead man's pious friend, who was among those

present, remembered the impious words spoken by the deceased, and adduced them as the true reason of the miracle. It was hurriedly decided to carry back the cross to the chapel of the Scuola, and in consequence of this accident it was decreed that henceforth, save on the more solemn festivals, this cross should not again be borne in public processions.

A prettier legend accounts for the name of the Ponte delle Meraviglie (*Meraviglia*, marvel). Close to the bridge there once lived seven sisters, of whom six were beautiful and one ugly. A young gondolier had begun to frequent their house, but from that moment he, who had previously been strong and healthy, suddenly became sickly, and so weak that he had not sufficient strength to dream of competing in the approaching boat-races as he had intended. He thereupon came to the conclusion that he must have had the spell of the evil eye cast upon him, and his suspicions fell upon Marina, the ugly one and the youngest of the sisters, who whenever she met him tried to avoid him.

Wishing to avenge himself, he chose one evening (a Good Friday), when he knew the father and six other sisters had gone to visit the Sepolcri. He approached the house, but halted a few minutes on the bridge, when, lo! through the window he beheld the supposed witch kneeling before a crucifix. Raising his eyes to the sky at the same moment he noted six flaming stars, placed in the shape of a waggon, with its wheel and pole preceded by a seventh, which was small and dim. Little by little, however, the six resplendent stars lost their brilliance, while the seventh grew more and more beautiful till the others vanished, and it alone remained shining in the sky. The sight of the maiden who was praying on her knees, added to the mysterious vision in the heavens apparently connected with her, so altered the young man's feelings that he hastened into the house, and asked Marina whether she had indeed cast a spell upon him to compass his death. She, weeping, confessed her hidden love, and told how at that moment she had been praying God to let her die in his stead. The young man was deeply touched, and since the change from pity to love is brief, soon began to

reciprocate the maiden's love, and, putting aside all thought of death, he competed for and won the race, and ended by marrying Marina. Since then the bridge from which he beheld the seven stars was fitly named the Ponte delle Meraviglie.

But musty chronicles, tottering houses, and decaying frescoes are not needed to record what the populace still repeat, on the authority of eye-witnesses, as to the mysterious light which distracted all Venice by appearing from nine to twelve o'clock night after night in the year of grace 1844. Crowds were nightly assembled on the Ponte della Latte, watching the pale, trembling gleam which hovered above a window in the empty and deserted Scuola di San Giovanni Evangelista. As they stood there, pushing and trembling, the citizens whispered of witches, devils, departed spirits, and what not, but specially of a murder committed shortly before in the neighbouring street of San Zuane (commonly termed "Del Bo'") by a seller of nails dubbed "Brochetta," whose victim—a nameless woman—was, by confusioning elision, referred to as "the ghost of the Brochetta." Some highly-strung individuals went so far as to assert they heard her moan and sigh. Meanwhile the ferment reached such a pitch that the police took the matter in hand, and one night, having cleared the bridge, set themselves to watch and find out whether someone were not playing a bad joke, but in vain. At last they bethought them of calling a boat and going round the canal, when they discovered a house inhabited by poor people, where a lowly family were hard at work with a feeble light burning in their window. This light, reflected in an opposite window of the Scuola di San Giovanni, was the cause of all the excitement and superstitious terror Venice had laboured under, and which in earlier days might have led to serious results, and afforded subject-matter for pages of crabbed writing, or perchance of some glorious art-treasure from the pencil of a Massaccio.



A Pilgrimage to St. David's Cathedral.

BY ALFRED C. FRYER, PH.D., F.S.A.

ILLUSTRATED BY PERCY HUME.

(Continued from p. 225.)

IV.

THE CATHEDRAL: NAVE.



N entering the cathedral it will at once strike the visitor that the building is far more ornamental within than without. "Possibly, the circumstances which conduced to the lack of external ornament may have led its

St. David's Cathedral, or the "House of David," as the Welsh still love to call it, has a distinctive character of its own. The greater portion of the work is Transitional—that is to say, just the point when Norman was becoming early English. It is the work of Bishop Peter de Leia (1176-1198). Here we see the pointed arch is not yet adopted, and the round arch is still in use. Freedom is a characteristic of the architecture, and this particular period of Transitional work is perhaps better studied at St. David's than anywhere else in the kingdom. The piers of the nave arcade are alternately circular and octagonal, having attached shafts facing the points of the compass, with clustered



ST. DAVID'S CATHEDRAL: THE NAVE.

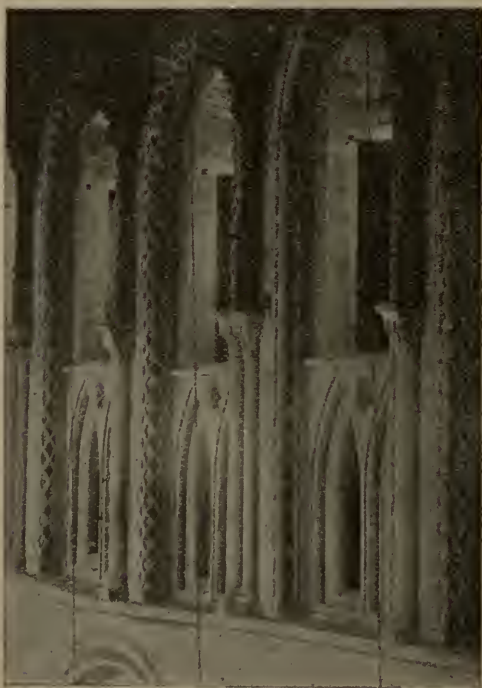
designers to counterbalance this deficiency by a superabundance of internal decoration. Certain it is that very few structures of the same size equal this cathedral in richness and elaborateness of execution lavished upon this portion of the interior. In fact, much of the solemnity of a Romanesque nave is lost, an effect which is certainly far better produced by more massive proportions and a greater extent of unadorned surface."*

* See the *History and Antiquities of St. David's*, by Jones and Freeman, p. 56.

shafts in the aisles intended to carry the vaulting. The bases are of an Early English type. The capitals are an interesting study. "The most common type of these is the rather common 'cushion,' which the Transitional carvers have vivified in the most exquisite way by apparently experimenting with several forms of stiff-leaved foliage, some of which approach more nearly to the classic type than is usual in this country, and least of all was it to be expected at the land's end of Wales. On the south side towards the east

is one of special beauty, where one sees how the carver has treated the Norman cushion cap as a boss on which to let his fancy play."* The arches are elaborately carved on the sides facing the nave, and as the most westerly bays are narrower, the architect has skilfully kept them the same height by making them pointed.

In some churches we find that the triforium absorbs the clerestory, but at St. David's it is a screen to a passage over the



ST. DAVID'S CATHEDRAL: CLERESTORY AND TRIFORIUM.

arcade. De Leia has made two arches of his clerestory correspond with one arch of the nave, and two of the triforium to one of the clerestory. These latter are interesting couplets of pointed arches, and the spandrels are adorned with circles decorated with a kind of dog-tooth ornament and an interlacing horse-shoe pattern. The ornamentation of the round arches enclosing the

* See Bell's "Cathedral Series," *St. David's*, p. 26.

clerestory and triforium is carved down the whole length without shafts or cappings.

The fine oak roof is attributed to the zeal of Treasurer Owen Pole (1500). It is flat, and rests simply on the walls. The impression of flatness has, however, been removed by the clever and ingenious method of dividing up the ceiling into arches springing from heavy pendant capitals. "Of course, these arches in reality support nothing, but are, in fact, borne up by what appears to rest on them. Notwithstanding this unreality and the marked inconsistency of the roof with the architecture below, notwithstanding that its general character would have been much more adapted to some magnificent State apartment in a royal palace, still the richness and singularity of such an interminable series of fretted lines renders this on the whole one of the most attractive features of the cathedral. Both the arches themselves and the straight lines which divide the principal panels drip with minute foliations like lace-work in a style of almost Arabian gorgeousness."* It may be that this splendid roof is structurally incorrect—what Pugin would have called "constructed decoration and not decorated construction." Still, it is remarkable and unique, and the effect produced is wonderful in the extreme.

The sight of Bishop Gower's softly-tinted and elaborately decorated rood screen separating the nave and choir is alone worth a long and toilsome pilgrimage. The stone screen rests upon a raised platform or dais. The entrance to the choir is in the centre through a deep archway, with some flying groin-ribs, which are architecturally interesting. Tombs with effigies of unknown ecclesiastics are within this archway with the remains of frescoes above them. On the south side of this elaborate screen is the tomb of the founder, Bishop Henry Gower, who died in 1347. He is represented as vested eucharistically with a mitre and pastoral staff veiled in his left hand, while his right hand is broken, and was originally in the act of benediction. On the south side of Gower's altar-tomb are eight figures of the Apostles in relief. On the north side of the rood-screen facing the nave was the altar of

* See the *History and Antiquities of St. David's*, by Jones and Freeman, p. 59.

the Holy Cross. The flat shallow arcade of three bays formed the reredos, and the piscina was on the north. This is one of the few nave altars still in use in our cathedrals, and is used for the celebration of the Holy Eucharist in Welsh every Sunday morning.

Along the length of the rood-screen is an oak cove cornice, copied from a piece of the original, and the roof, which is now the organ-loft, is approached by a staircase through a doorway having a semi-octagonal arch. The organ, built in 1581, stood on this screen, and is said to have been ruined

the choir, which, falling on the head of one of Cromwell's aides-de-camp, killed him. Dreading the consequence of his being discovered and taken by the rebels, he fled; they perceived and pursued him, when he had the presence of mind to get into one of the bells, which hung low, and there supported himself by the clapper until they gave up the search." The rebels eventually stole the bell, but their vessel was wrecked in passing through Ramsay Sound, and it is still said that the tolling of this bell presages a violent storm. "We regret," says a modern writer, "we cannot find any record of the



ST. DAVID'S CATHEDRAL: CLERESTORY AND NAVE ROOF.

in the great rebellion. Manby,* however, gives us a different story, which we cannot resist the temptation of quoting: "The rebels," he tells us, "were consulting in the choir about what other sacrilegious mischief they should perform; it was at length agreed to destroy the organ. The organist, who had secreted himself within the organ-loft, heard the same; knowing that, if they perpetrated their intended mischief, he should lose his bread, he threw a large stone into

dimensions of the bell or of the organist, which would certainly have been interesting."*

The altar-tomb in the second bay from the east on the south side of the nave is to Bishop John Morgan (1496-1564), and Professor Freeman has severely criticised the ornamentation. This may not be of the highest order, but even Freeman admits that the sculpture on this tomb is extremely spirited and graceful. The panel representing the Resurrection of our Saviour is executed in alto-relievo with remarkable

* See Manby's *History and Antiquities of the Parish of St. David's*, 1801, pp. 20, 30; *Mens. Sac.*, vol. i., p. 23.

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* See *A Guide to St. David's Cathedral*, by Travers J. Briant, p. 51.

grace and freedom; but, alas! it is sadly mutilated.

The most casual visitor to St. David's Cathedral will notice that the pillars of the nave are by no means perpendicular, and the arcades slope outwards from the base of the piers to the top of the clerestory, which supports the glorious roof. This spread is attributed to an earthquake in 1248, but "certainly," says a recent writer, "the earthquake did its work in a most symmetrical manner."* Another feature which at once strikes the attention is the ascent from the west end to the choir, and on this account the piers have been lengthened as they approach the west. This slope was, doubtless, found convenient for drainage in flood time.

The font stands on three octagonal steps at the west end of the south aisle. The bowl is original, and the eight sides have each two pointed arches carved on them. The pedestal is modern, as the original is missing.

The nave arcades with their glorious ornamentation, the round arches of the clerestory, the couplets of pointed arches of the triforium, the magnificent Irish oak roof, the richly-designed stone screen of a soft grey tint, the warm-coloured stone of the tower wall above, and the bright scarlet and blue roof of the presbytery beyond, combine to produce a most remarkable and striking effect which the pilgrim to St. David's will never forget.

(To be continued.)



The London Signs and their Associations.

By J. HOLDEN MACMICHAEL.

(Continued from p. 188.)



THE *Bible*, over against the Hospital-Gate, Newgate Street, Mrs. Marshall, bookseller and stationer, sold "Oleum Arthriticum: or, The Specific Oil for the Gout, invented by Dr. Rogers, of Stanford—successfully used

* See "A Dead City," by James Baker, in the *English Illustrated Magazine*, No. 61, p. 36.

for fifteen Years last past in curing the Fits of the Gout, by taking off the Pain, and shortening the Fit, without the least Danger of repelling, or other bad Consequences. . . . Letters testifying, etc., may be seen at Dr. Stukeley's. Price 7s. 6d. a Bottle. . . . Dr. Stukeley's *Treatise on the Gout, and of the Necessity of an external Application for cure thereof; with a Method of Regimen for Podagries*. Price 6d.*

Mrs. Marshall was apparently a widow, for as early as 1720 the *Bible* sign in Newgate Street was hung out by William and Joseph Marshall.† In the *Daily Advertiser* of July 6, 1742, Mrs. Marshall advertises "Smith's Ague Tincture: or A Most excellent Tincture for curing all sorts of Agues and Intermitting Fevers, invented and prepared by Mr. Henry Smith, Apothecary, in Oundle, Northamptonshire" (cf. *The Shaking Man*).

There was a *Bible* near Hicks's Hall, in St. John's Street, Clerkenwell, and another in Fetter Lane.‡ The sign also occurs in the Luttrell Collection.

The *Bible* and *Anchor* under the Royal Exchange in Cornhill, was the sign of Alexander Cruden, the laborious compiler of the *Concordance of the Old and New Testament*, and here, in 1736, he advertised himself as the only vendor in London of Dr. Roger's "*Oleum Arthriticum*, or Specifick Oils for the Gout, a medicine 'made known to the World through Dr. Stukeley's Letter, which he read at the Royal Society in February, 1732-33'"§ (cf. *The Two Lions and Wheatsheaf*). Cruden, after being employed in Aberdeen and the Isle of Man, in giving private instruction in classical literature, came to London in 1732 and opened his shop with the sign of the *Bible* and *Anchor* under the Royal Exchange, devoting his leisure time to the compilation of his *Concordance*, which was published in 1737, in one volume, quarto.¶ Cruden's piety no doubt suggested to him in the intervals of his mental derangement the

* *London Evening Post*, July 22, 1742.

† See the *Weekly Journal*, May 21 and July 16, 1720; and September 1, 1722.

‡ *Bagford Bills*, Harleian MSS. 5931, folio 80, No. 228.

§ *St. James's Evening Post*, October 21, 1736, and *London Evening Post*, December 6, 1733.

¶ *St. James's Evening Post*, October 21, 1736.

symbolism of his sign, wherein he was reminded of:

Soft smiling Hope, thou anchor of the mind,
And only comforter the wretched find,
All fly to thee, when troubles wring the heart,
To soothe by future prospects present smart.

The *Bible and Anchor* was also the sign of S. Harding on the Pavement in St. Martin's Lane, where advertisements were taken in for the *Daily Advertiser* (May 1, 1742). There is also a token extant of Richard James, in Nightingale Lane, East Smithfield, in the "field" of which Hope is represented leaning upon an anchor.

The Bible and Ball.—There were two distinct booksellers close together who hung out this sign. James Holland printed and sold at the *Bible and Ball* at the West End of St. Paul's, *A Supplement to the New Version of Psalms*, by Dr. Brady and Mr. Tate,* and *The Female Physician, containing all the Diseases incident to that Sex, in Virgins, Wives, and Widows*, by John Maubray, M.D.† John Maubray advertises "to be opened on Wednesday the 7th of February, at his house in New Bond Street, A Complete Course of Midwifery."‡

At the *Bible and Ball*, in Ave-Mary Lane, R. Whitledge sold *The Statutes at Large*, in three volumes; Wingate and Washington's *Abridgments*, with a Supplement; Clutterbuck's *Plain and Rational Vindication of the Liturgy*; Dr. Gibson on the *Sacrament*, at £1 5s. per hundred; *Winchester Manual*; Tate and Brady's *Psalms*; Bishop Beveridge's *Catechism*; and Dr. Williams's *Catechism*.§ In the *London Evening Post* of December 19 to 22, 1733, Sam. Birt is the name at this sign, still advertising religious books chiefly, but later|| he announces *The Procession and Ceremonies of the Knights of the Bath on June 7th, 1722*, illustrated with twenty-one large copperplates. See also *History of Signboards*.

The Bible and Crown.—"James Rivington, from St. Paul's Churchyard, and James Fletcher, jun., from Oxford, Booksellers, beg Leave to acquaint their Friends, that they have entered into Partnership, and opened a

Shop in Pater-noster-Row," etc.* If this announcement is correct, then Mr. Septimus Rivington appears to be in error when, in his *Publishing House of Rivington*, 1894, he repeats a statement in Curwen's *History of Booksellers*, that in 1711, on the death of Richard Chiswell, styled by Dunton "the Metropolitan of Booksellers," his premises and his trade passed into the hands of Charles Rivington, and the sign of the *Bible and Crown* was then—i.e., 1711—first erected over the doorway of the house in Paternoster Row." About a fortnight before the insertion of the announcement as to the partnership of James Rivington and James Fletcher, it was given out in the same journal that "the Partnership between John and James Rivington being this day Dissolved by mutual Consent: All Persons who are indebted to the said Partnership are desired to pay their respective Debts to John Rivington in St. Paul's Church-Yard. . . . The Trade continues to be carried on by John Rivington in St. Paul's Church-Yard, and by James Rivington, in Pater-noster Row," etc.† Among the books published by Charles Rivington were *The Life of Her Late Majesty Queen Anne*; Tertullian's *Prescription against Hereticks*; the *Apologeticks of St. Theophilus, Bishop of Antioch, to Autolycus*, translated by Joseph Batty, M.A., Fellow of Exeter College, Oxon.; *The Right Use of Lent: Or, a Help to the Penitents*, by a Gentleman; *The Art of being Easy at all Times and in all Places*, translated by Mr. Edward Combe, of Merton College, Oxford, from the French of M. Des Landes; *The Compleat English Tradesman*; *The True Church of England Man's Companion in the Closet*; Bishop Parker's *History of his own Time*, translated by T. Newlin, A.M., Vicar of Beeding in Sussex, and late Fellow of Magdalen College, Oxford; *A Critical Essay concerning Marriage*, by Mr. Salmon; *The Gardener's Dictionary*, by Philip Miller, etc.

George Keith was a bookseller at the *Bible and Crown* in Gracechurch Street.‡

At the *Bible and Crown* in the Poultry was published *God's Terrible Voice in the City*, by Thomas Vincent, 1722. Sparrow's *Rationale of the Book of Common Prayer*,

* *Tatler*, December 20, 22, and 30, 1709.

† *Evening Post*, February 15, 1724.

‡ *Craftsman*, February 2, 1728.

§ *Tatler*, December 30 (or 31).

Daily Advertiser, February 9, 1742.

* *Whitehall Evening Post*, March 30, 1756.

† *Ibid.*, March 13, 1756.

‡ *Ibid.*, January 13, March 16 and 18, 1756.

second edition, has the same sign and date. In 1741 Richard Hett was the name of the bookseller at this sign.*

Edmund Parker published at another *Bible and Crown* over against the New Church in Lombard Street.† There were other booksellers who hung out this popular sign in Fleet Lane:‡ in Stationers' Court, the name being P. Stevens;§ and near Northumberland House, the name being Pratt, in the Strand.||

The *Bible and Dial*, sometime the *Dial and Bible*.—In 1709 Edmund Curll, the notorious bookseller, came to the *Bible and Dial* in Fleet Street from the *Peacock* without Temple Bar (*q.v.*). Curll was fined by the King's Bench for selling obscene books, whipped, and tossed in a blanket or rug by the Westminster scholars, and put in the pillory at Charing Cross.¶

The *Bible and Dove*, the latter part of the sign sometimes occurring as the "Holy Ghost," as in the arms of the Stationers' Company, was hung out by J. Fuller in Ave Mary Lane, where he sold *England's Duty*, by a celebrated Nonconformist divine of the time, the Rev. John Flavel.** This was also, I think, the sign of a bookseller in Westminster Hall, but I have mislaid the reference.

The *Bible and Harp*, in Smithfield, at the Hospital Gate, 1635-78-85-95, is one of the booksellers' signs given by Mr. Ashbee in his list in the *Bibliographer*. See also the *History of Signboards* and *Bagford Collection*, vol. iii.

The *Bible and Heart* was the sign of Samuel Walsals, bookseller in 1686.††

The *Bible and Key* is one of those signs of which it is difficult to say whether it represents a combination of two ordinary

signs or is derived from some custom, in this case that of divination, as by "sieve and shears," or by means of a key placed, with the handle exposed, between the leaves of a Bible. It was the sign of Benjamin Dod in Ave Mary Lane, from 1741 to 1761. In 1742 subscriptions were taken in for "the Remainder of the impression of the late valuable and much improved edition of Robert Stephens's 'Latin Dictionary,' in 4 vols., fol.)* Here also were published a "Supplement to the First and Second volumes of John Leland's *View of the Deistical Writers*," with an index, and Harding's Lists of the Counties, Cities, and Boroughs, and their representatives in 1741."†

The *Golden Key and Bible* was the sign of L. Stoke, a bookseller at Charing Cross, 1711.‡

The *Bible and Lamb*, without Temple Bar, "on the Strand side," was the sign of a furrier named M. Tuzz. Possibly the latter half of his sign bore reference to the budge fur or dressed lamb's wool which was formerly used to face the gowns of the liverymen of the Skinners' Company, Budge Row, in the City, thus deriving its name. At Tuzz's muff and tippet shop might be seen "a most beautiful Sortiment of Globe Muffs, and Tippets, a rich Sortiment of eight Sable Tippets and Muffs, from £1 5s. to £16; fine Siberia Ermine and Squirrel and Swan Muffs and Tippets, Fur Linings for any Garment, with all Sorts of plain and spotted Trimmings, Velvet or Sattin-Muffs, trimm'd with Mock Ermine or Mock Sable at 4s. 6d. Children's 3s. Gentlemen's Mock Sable Muffs, 10s. 6d. Gloves lined with Fur 3s. Ladies' . . . Fur Caps 6d. (figures here are indistinct) makes all Sorts of Gowns and Facings for Mayor, Aldermen, Sheriffs, Coronation, Parliament, Judges, Bishops Robes, Proctors Hoods, etc. To be had the excellent Skins that ease all Sorts of Pains in the Head or Limbs, 2s. All Sorts of Furs are cleaned and repaired. Hare-Skins," etc.§

* *Daily Advertiser*, November 7 and December 18, 1741; the *Daily Gazetteer*, March 17 and 18, 1738; and the *London Evening Post*, February 22, 1732.

† *London Evening Post*, 1738, No. 1702; *London Journal*, July 29, 1721; and the *Evening Post*, February 15, 1724.

‡ *Whitehall Evening Post*, July 13, 1756.

§ *Ibid.*, November 27.

|| *Daily Advertiser*, June 24, 1742.

¶ *The Signs of Old Fleet Street*, by F. G. Hilton Price, Dir. S.A. *Archæological Journal*, December, 1895.

** *Whitehall Evening Post*, March 18, 1756,

†† F. G. Hilton Price's *Signs of Fleet Street*.

* *Daily Advertiser*, February 4, 1742.

† *Whitehall Evening Post*, March 18, 1756; and the *Daily Advertiser*, December 18, 1741 (?).

‡ *History of Signboards*.

§ *Whitehall Evening Post*, November 23, 1756.

The *Bible and Lamb* was the sign also of a Bible-seller in Rider's Court, near Leicester Fields.* Rider's Court was in Little Newport Street, "by Newport Market." It was so named after the ground landlord.†

At the *Bible and Peacock*, or, as it is called in the instance alluded to, the *Peacock and Bible* lived Benjamin Crayle, at the west end of St. Paul's, where he printed *Poetical Recreations*, 1688.

There was a *Bible and Spur* in Giltspur Street, without Newgate, from 1640 to 1663.‡ The latter half of the sign had some reference, no doubt, to the custom from which the street derived its name, "of the knights and others riding that way into Smithfield."§ Cf. Spur Alley, Strand; the Spur Inn, Southwark; Knight-riding Street, and Cockspur Street.

At the *Bible and Star* without Temple Bar dwelt F. Clay, publisher, whose sign at a later period was the *Bible only* (q.v.); while at the former sign he advertised Blount's *Law Dictionary*; "The Reports and Entries of Sir Edward Lutwiche in English, by William Nelson, of the Middle Temple, Esq., Fol."; "The Scriveners Guide: Being choice and approv'd Forms of Precedents of all Sorts of Business now in Use and Practise," etc.; "Law French Dictionary, to which is added the Law Latin Dictionary, by which Entering-Clerks and others may be furnish'd with fit and proper Words, in a common Law Sense, for drawing Declarations, or any Parts of Pleading"; "the new *Natura Brevium* of the most Reverend Judge Mr. Anthony Fitzherbert," etc.|| An elegantly ornamental copper-plate shop-bill, 5 $\frac{5}{8}$ inches by 4 $\frac{1}{4}$ inches, with an allegorical design of two figures representing Genius and Prudence, with books and articles of stationery below, and between them a circle, with the words "John Benskin, Stationer, at ye *Bible and Star* on ye Bridge, London," is mentioned by the author of the *Chronicles of London Bridge*, 1839, p. 278.

Aptly as the sign of the *Bible and Sun* represents symbolically the "Light of Truth"

—and no doubt this was the ulterior signification which suggested their arms to the Company of Stationers—yet when it and kindred signs occur among the old London booksellers, they no doubt derived them directly from the armorial ensigns of their own stationers' fraternity, incorporated in 1556. The most famous of the booksellers who displayed this sign was John Newbery, whose advertisements abound in the news-sheets of his time, relating as they do, not only to books, but to famous patent medicines, like Dr. James's Powder for Fevers, and Greenhough's Tinctures for "scurvy in the gums . . . too well known to the Nobility and Gentry to need mention here," etc. His house was at the corner of St. Paul's Churchyard, on the north side of what was then known as Ludgate Street. Here he published the *Vicar of Wakefield*, and it was no doubt at Newbery's that the author obtained the James's Powders, an overdose of which is said to have hastened the poet's end. Goldsmith is also believed to have written for Newbery *Goody Two Shoes*; a pamphlet on the "Cock Lane Ghost"; his *History of England*, besides editing the *Public Ledger* newspaper. To Newbery succeeded John Harris, and next Grant and Griffith, whence Griffith and Farren, and Griffith, Farren, Okeden and Welsh. The portrait of Harris was lately sold at Christie's for 28s. It is the present Francis Newbery and Sons, of Charterhouse Square, however, who are the lineal descendants of John Newbery, and they are alone in the trade with regard to the continuity of the actual name for four successive generations, with no prospect at present of becoming extinct as a family. Mr. Newbery possesses a fine copy of James's *Medicinal Dictionary*, 1743, wherein he will point out the agonies his great-grandfather must have suffered in twice undergoing, while serving with the British forces at Buenos Ayres, the amputation of his leg, illustrations of the operation being given in that work.* Sir John Hill's *British Herbal* was published at the *Bible and Sun*. Sir John, who owed his knighthood to the King of Sweden, also wrote a few farces, and was a vendor of "quack" medicines. One of the former being rejected

* Bagford, Harleian Collection, 5996, No. 45.

† *London and its Environs*, 1761.

‡ *Bibliographer*, part 10.

§ Stow, p. 139.

|| *The Weekly Packet*, August 16, 1718.

* Vol. i., Table 34.

by Garrick, they quarrelled, and Garrick characterized Hill in the caustic epigram :

For physic and farces, his rival there scarce is :
His farces are physic, his physic a farce is.

At the *Bible and Sun* in Warwick Lane, at Amen Corner, Richard Ware published the third edition of *A Treatise of Architecture*, with remarks, etc., by Sebastian le Clerc ; in two volumes ; with 200 copper-plates, engraved by the late Mr. John Sturt ; translated by Mr. Chambers ; price 10s. 6d. : Dyche's *Guide to the English Tongue*, 42nd edition : the *Whole Book of Psalms*, Collected into *English Metre* by Thomas Sternhold, John Hopkins, etc., by John Playford, 19th edition.*

There was a *Bible and Sun* at Pie Corner, Smithfield, in 1690 ; † in the Poultry in 1674 ; ‡ and the sign occurs on the title-page of books published by John Bill in 1616.§ Lastly, it was the sign also of James Hutton, next the Rose Tavern, without Temple Bar. Hutton advertises Whitfield's sermons and a mezzotint of the preacher, "by Mr. Faber, from a picture of Mr. Beard's, to whom he sat for it, and to no other person whatever."

There was a *Bible and Three Crowns* at the lower end of Cheapside, near Mercer's Chapel, 1686-1699. || Parkhurst, Richard Baxter's publisher, was here in 1691. The sign is also mentioned in the *Postboy* of September 27, 1711. In the Archer Collection of Signs, etc., in the Print Department of the British Museum, is an illustration of the sign of the *Bible and Three Crowns*, which constitute, I believe, the arms of Oxford, formerly in Little Distaff Lane, at the corner of St. Paul's Churchyard.

The *Bible and Unicorn* was the sign of William Soane, goldsmith, in Cheapside, opposite Wood Street, who offers five guineas reward for the recovery of "a three ston'd

Brilliant Diamond Ring, split-shank, the middle stone weighing between four and five Grains, and of a good Water."*

(To be continued.)



At the Sign of the Owl.



IN the preface to his new translation of *Propertius*, issued by the Clarendon Press in the "Oxford Library of Translations," Mr. J. S. Phillimore makes a vigorous contribution to the discussion of the ethics of translation. "A faithful translator," he writes, "is in duty bound to be faithful in absurdity where, to the best of his appreciation, the Latin is absurd ; he must not scruple at confusion of metaphor or at outrageous hyperbole. . . . He ought to be moved by no such criticism as 'This is impossible in English,' unless his critic can prove that there was no extravagance in the original, or at least that the extravagance has been forced in the rendering. Obeying the same rule, he will reckon it a dishonesty to palliate verbal brutalities, or to usurp the commentator's office by unpicking the obscure accumulations of mythological allusion in which Propertius deals, or tacitly to amend his defective economy of transitions. Once play false to this doctrine, and shirk the task of following out with the humblest patience every nook and corner of the phrase, and we stand in danger of lapsing into such unworkmanlike flaccidity that Ovid in English will be undistinguishable from Propertius, Homer appear faked into the semblance of Apollonius Rhodius, and Plato and Thucydides read like one and the same style. What kind of craftsman would he be whose engraving should leave it doubtful whether he had copied from Raffaele or Michelangelo ? Smoothness of finish is good, but there is a false smoothness which is procured by mutilation, a translation which

* See the *Craftsman*, December 6, 1729, and October 24, 1730 ; *Grub Street Journal*, November 28, 1734 ; *London Daily Advertiser*, July 24, 1751 ; *Whitehall Evening Post*, May 8, 1756, etc.

† Bibliographer.

‡ Luttrell Collection.

§ Bagford Title-pages.

|| Bibliographer, and Bagford—Harleian Collection, 5996, No. 174.

* *Daily Advertiser*, February 26, 1742.

suggests that the original had no more feature than a melting snow-man." It strikes me that there is a good deal of debatable matter here in small compass. But without being tempted to enter on a discussion which might carry one far, I would merely like to enter a humble protest against the use of such a word as "faked" as if it were a recognised part of the King's English. If we must have slang, let it be recognised as such.



A writer in the *Morning Post* of July 30, reviewing the past book-sale season, remarked that Shakespeariana formed the chief feature of last season at Sotheby's, and editions of the great poet's works supply the chief figures in the season just ended. Last December a copy of the first quarto edition of *Much Ado About Nothing* made £1,570, but in July a damaged fourth quarto of *Richard III.* brought £1,750, which was £30 more than the highest sum received for a First Folio of Shakespeare's plays. These figures were exceeded by the £2,000 paid privately for the *Titus Andronicus* found in Sweden, and now the property of an American collector. In December, also, *A Midsomer Night's Dreame* fetched £480, two fourth folios £119 and £150 respectively. In the Irving sale a fourth quarto *Othello* realized £200; in March an imperfect *Titus Andronicus* £106; and in May no fewer than nine quartos were sold for a total of £2,085, the *Merchant of Venice* bringing £460 and *King Lear* £395.



On the anniversary of the birthday of William Wilberforce, the Earl of Liverpool, as President of the East Riding Antiquarian Society, opened to the public of Hull the fine old Elizabethan mansion in which the statesman was born on August 24, 1759. The property, which stands in the High Street, has been rescued by the Corporation from dilapidation and neglect, and has been carefully cleansed and restored—in a strictly conservative sense. At the back of the house are the Georgian additions, which are not so interesting as the older building, and it is these apartments that are to be used as libraries and museums. Mr. Sheppard, the Curator of the Municipal Museum, who has supervised the work, has been fortunate in securing 300 volumes that

were originally in Wilberforce's library, each volume containing his book-plate and signature, and many of them having copious notes in his own handwriting. They were scattered about the country some years ago, and have been brought together again by diligent collectors. The literature of the anti-slave trade agitation is simply perfect. Then there is the valuable collection of books relating to the district presented by the late Dr. Kessen. Here, in the library, will stand the study chair of William Wilberforce, a rare bit of Chippendale furniture, which used to be in the old Unitarian chapel, and which the members of that body have generously given to the Corporation. It figures in many well-known engravings.

The larger room will be filled with relics of Hull, including a most interesting collection of whaling gear and models presented by Lord Nunburnholme, and oak and iron chests of the sixteenth and seventeenth centuries. Among the prints and handbills that are placed upon the walls is a circular of the "Hull Whalebone Manufactory." In those days whalebone, the market price of which to-day is probably £2,000 per ton, was used for making riddles, nets for folding sheep, and ornamental blinds, and as stuffing for chairs was recommended as "preferable to curled hair." But of all the curios, the most gruesome are the leather slave-whips of South America, and especially the supple sword-shaped "piece of skin of woman-fish, used as an incentive to labour on the West Coast of Africa."



On July 14 Mr. H. B. Wheatley, the President of the Samuel Pepys Club, conducted a party of the Club and some visitors to Huntingdon, which formed a starting-point for visits to Brampton, Pepys's house, and to Hinchbrook, so frequently mentioned in Pepys's *Diary*, where the party were entertained by the Earl of Sandwich, and the fine pictures were much admired. An interesting feature of the occasion, says the *Athenæum*, was the singing on the spot of a "Dialogue between Apollo and Neptune," bewailing the death of the first Earl of Sandwich. This, as the neat collection of Pepysiana in the Club's programme explained, was found among the MS. music

in the Pepysian Library at Cambridge two years ago, and there is no record of its author or composer, or even of its performance. Huntingdon Grammar School, containing some fine Norman work, was also visited, and the whole outing was a great success.

I am glad to hear that the Duke of Bedford, taking into consideration the historic value of the registers and records at St. Giles-in-the-Fields, has presented to the rector and churchwardens a large modern safe capable of containing all the MS. volumes in their charge.

At the last sale of the season held at Sotheby's towards the end of July, a bundle of seventeenth-century tracts was put up, which included one by R. Haines, written in 1681, and entitled *England's Weal and Prosperity proposed; or, Reasons for Erecting Public Workhouses in every County*. As if by way of comment on this came the title of the next tract, *Lord have Mercie upon Us!* The bundle realized £9.

Mr. Charles Pannell, of East Street, Haslemere, Surrey, writes to say that he is collecting information about the ancient baronial family of Paynell (Paganell, Painell, Pannell), and will be glad of the loan of any pedigrees or papers relating to the names. Abstracts from registers, wills, etc., will be most acceptable, and correspondence will be welcomed.

The *Rivista d'Italia* for July contains two items of antiquarian interest. One is a long article on "Anthropogeny and Language" ("L'Antropogenesi ed il linguaggio articolato"), by G. de Stefano, which discusses the theory of human origins set forth in a recently published book by Professor Trombetti of Bologna, *L'Unità d'origine de Linguaggio* (Bologna, 1905). The other is a paragraph in the *Ressegna Biologica* upon the heart of Rameses II., stating that at Paris Professor Lorlet has examined the contents of four huge sarcophagi, bearing the signatures of that monarch, for the Director of the Louvre. Three of these contained the remains of the stomach, intestines, and liver; the fourth enclosed an oval

plaque 8 by 4 centimetres, so hard that it was with difficulty a fragment was obtained for microscopic examination. This revealed muscular fibres such as are found only in the heart and tongue, and since the mummy of Rameses at Cairo shows the tongue, there is no doubt that this object is the heart of the great king preserved through the ages.

In her *Primitive Athens*, lately published by the Cambridge University Press, Miss Harrison remarks that "In Hades, for eternal remembrance, not, as men later thought, of his sin, but of his craft as master-builder, Sisyphus still rolls a huge stone up the slope." This, to me, gives a novel turn to the familiar legend; and before accepting such a rationalistic interpretation, one would like to know how, on similar principles, Miss Harrison, whose work as an archæologist is held in general respect, would account for the other sights which Ulysses witnessed in Hades.

The new volume of *Book Prices Current*—the twentieth of the series—will be published by Mr. Elliot Stock immediately. The general and subject indexes have again been combined under one alphabet, and cover considerably more entries than usual, the scope of the work having been enlarged without adding materially to its bulk. Some fifty important sales have occurred through the year, and are very fully reported. An increased number of editorial notes occur in the forthcoming volume, which will, it is believed, add to its usefulness.

I take the following paragraph from the last issue of the *Periodical*:

"In the Rev. Professor Skeat's contribution to the Proceedings of the British Academy (published by Mr. Frowde) we have an attempt to solve the problem of spelling reform. How far the people will approve it remains to be seen. Sum, we believe, will not care a little but for this product of skilled labor; they will regard the Professor's attack as odd, being themselves moved more by habit than head. Others will take courage and comfort in what has been written with so sure a touch, and will conceive themselves as long as they live the author's debtors. The paper is as full of promises—as an egg of meet—of the

good time cuming which will flourish when the chances of none are jeopardized by his spelling. Professor Skeat has a definit end to achiev; we hope he will not looz a lim on the batl-feeld. We may add that the 'improvements' attempted in this paragraph have the imprimatur of the pamphlet."

Personally, I do not care "a litl butn for this product" of misdirected labour, and sincerely hope that the "good time cuming" when such monstrosities will be accepted is still in the far-distant future.

BIBLIOTHECARY.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

SALE.

MESSRS. SOTHEBY, WILKINSON, AND HODGE included in their last sale of the season, on the 23rd and 24th inst., the following books and MSS.: Bacon's Translation of Certain Psalmes, original edition, unbound, 1625, £71. Coverdale's Bible, 1550, fine copy, £59. Churchyard's Worthines of Wales, first edition, 1587, £22 10s. Greene's Groatsworth of Wit, 1617, £23. Norris and Drake's Expedition to Portugal (Latin), 1589, Ben Jonson's copy, £39. Selden's Jani Anglorum Facies Altera, 1610, presentation copy to Ben Jonson, £61. Jonsonus Virbius, uncut, 1638, £34 10s. Milton's Areopagitica, first edition, 1664, £31. Morton's New English Canaan, 1637, £46. Tracts on Trade (24), seventeenth century, £53. Horæ B.V.M., illuminated manuscript on vellum, fifteenth century, £695. Keats's Endymion, 1818, boards, uncut, £50; Lamia, etc., 1820, uncut, £35; Poems, Kelmscott Press, on vellum, 1894, £49. Lamb's Elia, first series, first issue, 1823, £25; Rosamund Gray, first edition, uncut, 1798, £122. Shelley's Alastor, first edition, 1816, £49. Proposals for putting Reform to the Vote, 1817, £132. Richardson's Pamela, Clarissa Harlowe, and Sir Charles Grandison, first editions, 18 vols., 1741-54, £57. Byron's Hours of Idleness, large paper, uncut, 1807, £30. Burton's Arabian Nights, 16 vols., 1885-86, £25. Eyton's Shropshire, 12 vols., 1854-60, £21. Pyne's Royal Residences, 1819, £20 10s. Alken's National Sports, 1823, £36. Lovelace's Lucasta, 1649, presentation copy to Charles Cotton, £70. Original MS. Journal of George Whitefield in America, 1739, £125. Ordinarius, MS. on vellum, Sæc. XIV., miniatures, £38. Horæ B.V.M., printed upon vellum, Verard, 1500, £23 10s.; Horæ, on vellum, 14 miniatures, Sæc. XV., £68. Heideloff's Gallery of Fashion, 1794-1802, £76. Heywood's Apology for Actors, 1612, £50. Consolato del Mar, Barcelona, 1494, £21. Ordinary of Arms, temp. James I., £31 10s. Original Rental

VOL. II.

Book of Croyland Abbey, 1272, etc., £29. Nash, Have with you to Saffron Walden, 1596, £99; Ienten Stuff, 1599, £111; Summer's Last Will, 1600, £141. Turner's Liber Studiorum, 71 plates, £52. Ridinger's Engravings of Animals, 1,017 plates, £95. Carmelite Missal, Sæc. XIV., £50. York Ritual, Sæc. XIV., £300. Life of St. Cuthbert, MS. by a Dunham monk, 45 miniatures, Sæc. XII., £1,500.—*Athenæum*, July 28.

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

The London Topographical Society has issued Vol. III. of the *London Topographical Record*, which includes its fifth and sixth annual reports. The volume is well printed at the Chiswick Press, and produced in comely guise. It contains, besides addresses by Mr. G. L. Gomme, F.S.A., and Mr. F. G. Hilton Price, Dir.S.A., three papers of importance. These are: "Notes on Salway's Plan of the Road from Hyde Park Corner to Counter's Bridge," by Colonel Prideaux; "Changing London: Notes on Alterations in North St. Marylebone," by Mr. J. G. Head; and "Signs of Old London," by Mr. F. G. Hilton Price. The last two papers are freely illustrated. The Society is doing good work, especially in its aim of issuing in facsimile a complete set of London maps, views, and plans which will show the changes that have taken place since the time of Queen Elizabeth.

No. 3 of vol. iii. of the *Journal of the Friends' Historical Society* contains the usual variety of matter illustrating the earlier history of the Quakers. It also includes the conclusion of the story of David Lloyd; an article on Earlham College Library at Richmond, Indiana; and bibliographical notes on "Friends in Current Literature."

The contents of the *Journal of the Royal Society of Antiquaries of Ireland*, vol. xxxvi., part 2, include "A Metal Casting from Co. Leitrim Seventeenth-Century Foundries," illustrated, by the Rev. J. Meehan; "Some Co. Cork Ogham Stones in English Museums," by Mr. R. A. S. Macalister; "Notes on Jerpoint Abbey, Co. Kilkenny," by Mr. R. Langrishe; and a paper on "Fethard, Co. Tipperary," by Mr. T. Laffan.

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

The sixty-fourth annual meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE opened at Worcester on Tuesday, July 24, when the Mayor held a reception at the Guildhall. In the afternoon Westwood House, near Droitwich, was visited. The original house was probably built by Sir John Packington "the lusty," a courtier of Queen Elizabeth, as a banqueting-house, his own family seat being at Hampton Lovet, a few miles away. During the Civil War this old house was destroyed, and the Packington of the time, instead of rebuilding it, enlarged his secondary residence at Westwood by the

addition of the four wings, and so converted it into one of the most striking mansions of the county. In the evening a conversazione was given by the Mayor at the Guildhall, where the city charters, plate, civic insignia, and water-colour drawings of old Worcester were displayed. Mr. Hope gave a brief description. Wednesday, July 25, was occupied by an excursion to Dudley and Halesowen. At Dudley Castle Mr. Hope described the remains, and at Halesowen guided the party over the remains of the Premonstratensian Abbey. A visit was also paid to the village church. At the evening meeting Canon Porter read a paper on "The Mediæval Tiles of Worcestershire," in the course of which he said that the majority of the fifteenth and sixteenth century tiles in the county came from Droitwich and Malvern; but, as in the case of the tiles at Hailes Abbey, there must have been a good number of smaller factories.

On Thursday, July 26, the members journeyed to Broadway by rail-motor, and thence drove to Buckland, where the church and old rectory-house—the latter a singularly perfect example of a small fifteenth-century house—were inspected. Broadway old church was next visited, and was described by Mr. C. R. Peers. After luncheon the villages of Willersey and Weston-sub-Edge and the ancient town of Chipping Campden were visited. In the evening Mr. St. John Hope, with the aid of large coloured ground-plans and a number of excellent lantern-slides, traced the architectural history of the cathedral church of Worcester. This was an excellent preparation for the visit which was paid the next day, July 27, to the cathedral, preceded by a visit to the Commandery, the timber-built fifteenth-century hospital of St. Wulstan. At the cathedral and at the remains of the priory Mr. Hope acted as guide. Afterwards the old Bishop's Palace, now the Deanery, was visited. At the evening meeting Mr. Willis Bund read a paper on "The Evolution of Worcester." The programme for Saturday, July 28, included visits to Ledbury parish church and the Hospital of St. Katherine, Little Malvern Priory and monastic remains, and Great Malvern Priory. On Monday, July 30, Evesham and Pershore abbeys and churches were inspected, and in the evening Mr. Willis Bund gave a conversazione at the Shirehall, when a paper was read on "The Holy Blood of Hayles" by Mr. St. John Hope. Tuesday, July 31, the last day, was occupied by a visit to Sudeley Castle, to the Cistercian abbey of Hales (described by Mr. Brakspear, the general secretary), and to Stanway Manor-House and church. The members of the INSTITUTE may be congratulated on a very successful gathering.

The monthly meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES was held on July 25, Mr. F. W. Dendy presiding.—Mr. H. H. E. Craster read a paper on "A Visitation of the Diocese of Durham in 1559." He also submitted a list of names of the Justices of the Peace for Northumberland in 1554 from the Hopkinson MS. collection in the library of Miss Currer.—Notes on a sixteenth-century book of North Country arms belonging to Mr. F. W. Dendy were read by Mr. C. H. Blair.—Mr. Robert Blair read a letter from the Rev. O. Rhodes, Vicar of Woodhorn, stating that on the 4th inst. 101 coins

were unearthed in Woodhorn Churchyard during the digging of a grave. The coins were 4 feet below the surface. Four were of the reign of Elizabeth, two of James I., and six of Charles I. Most of the coins were much worn. On behalf of Mr. Edward Wooler, Mr. Blair showed a small mediæval octagonal brooch of silver, and a heart-shaped pendant bearing three boars' heads, found at Haughton-le-Side, near Darlington. Mr. Blair further stated that he had received from Mr. Gibson, the Society's custodian, an extinguisher, evidently Roman, found in the Side. The members of this Society made a driving excursion on July 28 to several interesting places round Newcastle, including Salter's Bridge and Seaton Delaval.

The first meeting of the Sixty-Third Congress of the BRITISH ARCHÆOLOGICAL ASSOCIATION was held at Nottingham on Wednesday, July 25. The President, Mr. C. E. Keyser, F.S.A., briefly indicated the objects and places to be viewed during the Congress, and visits were then paid to the churches of St. Mary and St. Peter, to Brewhouse Yard, and other places of interest in Nottingham. In the evening Mr. Keyser gave a finely illustrated lantern lecture on "Norman Architecture in the County."

Thursday, July 26, was spent in exploring, in splendid weather, the beauties of Sherwood Forest, including a short visit to the ruins of King John's Palace at Chipstone, where Mr. C. J. Williams gave a brief historical discourse. In the evening Mr. I. C. Gould, F.S.A., read an excellent paper on "Some Nottinghamshire Strongholds." Mr. Gould said Nottingham was not rich in examples of ancient strongholds, none of the grand early types being found. It offered few of those bold heights on which Celtic man loved to construct camps of refuge. Of promontory forts Nottingham Castle was the chief representative, Castle Hill, Worksop, and Comb's Farm Camp, Farnsfield, being of much the same type. There were a few earthworks, and Foxwood Camp was an interesting stronghold. Hodox Camp and the Roman fortress Margidunum which guarded the Fosse way were also important strongholds. There were in the county numerous remains of boundary and defensive dykes. The earthworks on the south of Newark were specially noteworthy, for it was rare to find a perfect example of a fort of the terrible days when Royalist and Parliamentary fought for supremacy. No other fragment would compare with the Queen's scone raised by the Royalist army to defend the southern approach to Newark.

On Friday, July 27, the members of the Congress passed a very enjoyable day in Newark and district. Mr. C. Brown and Mr. I. C. Gould acted as guides. In Newark itself the chief attraction was the church of St. Mary Magdalen. Later the party visited Tuxford and Egmont Church, which contains an incised alabaster slab near the altar to Nicholas Powtrel, with his two wives, dated in the twenty-first year of Elizabeth. Adjoining the church is a very perfect Norman stronghold of the mount and court type, which Mr. Gould described. In the evening papers were read on "Margidunum," by Mr. R. H. Forster, and on "Earthworks of the Moated Type," by Dr. T. D. Pryce.

The excursion on Saturday, July 28, was to Newark Castle, Hawton Church, and Southwell Cathedral. At the castle Mr. C. Brown dealt with its history, while Mr. J. M. Blagg described its architectural features. It was held for King Charles during the Civil Wars until he surrendered to the Scotch troops near by. Some of the old diamond-shaped siege pieces were shown by Mr. R. Topham, who explained their history. The Norman entrance gateway is very fine, and the stair in the turret situated to the east of the gateway, being built as a continuous spiral vault, as usual in Norman times, is interesting, as is also the small chamber or cell for the use of the warder guarding the postern. At Hawton Church the great attraction was the very fine Easter sepulchre. It is divided into a triple-arched opening by richly-moulded buttresses, with beautifully carved crocketed finials; the canopies are also richly crocketed. The base is divided into four panels, in which are represented the sentinels asleep before the tomb. In the arched recess above is a carved figure of our Lord, with the Magdalen at His feet; while above the canopy of this part is a representation of the Ascension. The sculpture of the whole sepulchre is so beautiful and delicate in every part that it would well repay detailed study. At Southwell the party was shown over the cathedral by the Rev. Arthur Sutton.

The programme for Monday, July 30, included visits to Ault Hucknell Church, where the Norman tympanum over the west doorway evoked considerable discussion, the consensus of opinion finally deciding it to be a representation of the legend of St. Margaret; to Hardwick House; Bolsover Castle, the remains of which appear to be an Elizabethan restoration of the original Norman structure; Bolsover Church; and to the church of St. Peter and St. Paul, Mansfield. At the evening meeting the maces of the city and the Sheriffs' collar were exhibited and their history described.

The last day, Tuesday, July 31, was spent in visiting Bottesford Church, with its magnificent Decorated crocketed spire and most remarkable series of mediæval tombs; the neighbouring Norman earthworks; and the churches at Staunton and Lenton. The Congress was favoured with beautiful weather, and was a great success.

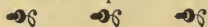
The annual three days' meeting of the WILTSHIRE ARCHEOLOGICAL SOCIETY took place at Wilton on July 17, 18, and 19, the Earl of Pembroke presiding. The business meeting was held on the first day at Wilton House, when a satisfactory report was presented, though more help is needed for the printing of the Tropenell Cartulary, and Lord Pembroke gave an address. A conversazione was held in the evening at the Town Hall, when several papers were read. On the second day, July 18, excursions were made to places of interest in the Nadder Valley. Compton House, the seat of Mr. C. Penruddocke, a former president of the society, Ansty Church, Old Wardour, and Wardour Castle, Hatch House, Fonthill House, Tisbury Church, and Place House were visited, a halt being made for tea at Bulbridge House, where the fine collection of Wiltshire birds was inspected. In the evening there were papers by Mr. E. O. P. Bouverie and Mr. A. R. Malden, and Mr. Dubourg

gave a "Chat on China." On July 19 the programme arranged included visits to Wishford Church, Little Langford Church, Stockton House, Stockton Church, Boyton Manor and Church, Wylve Church, Steeple Langford Church, and the church and earthworks at Stapleford.

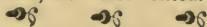
BRITISH NUMISMATIC SOCIETY.—July 27.—Mr. P. Carlyon-Britton, President, in the chair. The President announced that His Majesty the King of Norway and Her Majesty the Queen of Denmark had honoured the society by becoming royal members. The Right Hon. Sir Robert Finlay, and Messrs. R. Huth and A. M. Lawrence were elected members. Mr. Nathan Heywood contributed a monograph on the "Kingdom and Coins of Burgred, King of Mercia 852-874." In this, after contrasting the very meagre records of Mercian history of that involved period with the plentiful series of coins which had been preserved to us, he described the latter in detail. Burgred's money disclosed the names of sixty or seventy moneyers, and was of remarkably uniform design and weight, though usually of debased silver. The principal finds of these coins had been in Cornwall in 1744, at Gravesend in 1838, near Croydon in 1862, and during the repairs to Waterloo Bridge in 1882. The last find was especially interesting, as several hundred coins were discovered in the bed of the Thames, close to the foundations of the second pier on the Surrey side. Amongst these were a few pennies of Æthelred and Alfred, which were similar in type to those of Burgred, and probably also intended for currency in Mercia. In illustration of the paper the President exhibited nearly a hundred of the coins described, including ten specimens of Æthelred and Alfred. To facilitate a recently-debated question the President submitted for examination enlarged photographs of three pennies of Henry I. of the London Mint, Hawkins type 262, bearing on the reverse the alleged countermark of an escallop, and all from the same die. A discussion followed, in which, although opposite views were held, the opinion prevailed that the resemblance to an escallop was merely the accident of a die-flaw.

The annual summer meeting of the BRISTOL AND GLOUCESTERSHIRE ARCHEOLOGICAL SOCIETY was held at Bristol on July 17, 18, and 19. On the 17th the Lord Mayor welcomed the visitors, the report was read, the usual business transacted, and the presidential address delivered by the Rev. C. S. Taylor, F.S.A. After lunch a perambulation of the city was made, the places of interest visited including the old Assembly Rooms, the crypt of St. Nicholas, St. Peter's Hospital (an old timbered house, mostly seventeenth century), and All Saints' Church. In the evening, at a conversazione held at the Royal Hotel, there was a most interesting exhibition of old Bristol plans, coins, maps, antiquities, local portraits, bank-notes, MSS., Civil War tracts, etc. The catalogue, compiled by that indefatigable antiquary Mr. J. E. Pritchard, shows that a really remarkable collection was got together. On the second day, July 18, an excursion was made to Clapton-in-Gordano, Weston-in-Gordano, Clevedon Court, Chelvey and Ashton Court. At Clapton Mr. C. F. W.

Dening described the church, a little thirteenth-century building, which among other interesting features contains a manorial chapel, some candlesticks (probably pre-Reformation) of latten, and a double-arched doorway separating the nave from the tower, which is described as "probably the most remarkable piece of early wooden domestic screen-work in existence." At Weston Mr. Dening was again guide to the church, which has a choir-gallery over the doorway in the south porch, believed to be the only one in England *in situ*. The interior contains many very interesting features, including choir-stalls with misereres, Norman font, thirteenth-century archway with stone pulpit, and a screen chiefly of fifteenth-century work. Clevedon Court was inspected by permission of Sir E. H. Elton, Bart., and was described by Mr. Oatley. At Chelvey Colonel Bramble described the church, which contains a fine court pew of enriched panelling, and ten old rough benches of the thirteenth or early fourteenth century. In the evening the annual dinner was held. The third day's excursion was to Pucklechurch, Dyrham Camp, Cold Ashton, Marshfield Church, Hamswell House, and Wick Court. At Dyrham the Bishop of Bristol spoke on the Battle of Deorham, fought in 577. The other places visited presented many features of interest, but we have not space for detailed notice.



The annual excursion of the SURREY ARCHÆOLOGICAL SOCIETY was held on July 18 in the south-eastern portion of the county. From Godstone Station the party proceeded to Lagham Park, where Mr. H. E. Malden briefly described the earthworks and ditches, which, though possibly prehistoric fortifications, are in extremely good preservation owing to their having been strengthened and improved in the thirteenth century. The residence, which is of the seventeenth century date, was then visited, the chief features noted being its fine mantelpieces and carving. Thence the members drove to Crowhurst Church, which was described by Mr. P. M. Johnston. The church is dedicated to St. George, and it is remarkable that the church at Crowhurst in Sussex is also dedicated to St. George; and that in both churchyards there are ancient yew-trees. Before leaving this district a visit was paid to Crowhurst Place, a timber house which dates from the fifteenth century, and is surrounded by a moat which comes quite up to the kitchens. Mr. Ralph Nevill, who described the house, said he considered this was the best specimen of domestic architecture in Surrey. Lingfield Church and Guest Hall, and the moated fifteenth-century house at Blockfield, were also visited.



The annual gatherings of the KENT ARCHÆOLOGICAL SOCIETY were held at Canterbury on July 17, 18, and 19. On the first day the business meeting was held in the morning, Lord Northbourne presiding, while in the afternoon Mr. Hope guided the members over the cathedral. A conversation and reception were given by the Mayor in the evening. On July 18 one party drove to Westgate Tower, the Church of Holy Cross, St. Nicholas Hospital, Harbledown, the Black Prince's Well, and St. Dunstan's Church; while the other went afoot to the Royal Museum, Eastbridge Hospital, the Grey Friars, St. Mildred's

Church, and the Poor Priests' Hospital. The first party had for their guide at Westgate Tower Mr. Philip Sidney, at Holy Cross the Rev. T. G. Hill, at St. Nicholas Mr. St. John Hope, and at St. Dunstan's the Rev. E. W. Evill. The second party was under the general guidance of the Rev. C. E. Woodruff. St. Dunstan's Church possesses a very beautiful arcade of the Perpendicular period, and a fact of interest in connection with the church is that the head of Sir Thomas More is buried in the Roper vault. The relic was brought to Canterbury by Margaret Roper, a daughter of Sir Thomas, whose idea in securing it was that it should be buried with her on her death. Margaret Roper was buried at Chelsea, but the head, contrary to her instructions, was left at Canterbury, and remains there to this day. Eastbridge Hospital was founded in 1180 for the benefit of poor pilgrims visiting the shrine of St. Thomas, a feature of interest being the crypt. After lunch the two parties united to visit St. Augustine's College, where Mr. Boggis told the history of the monastery, and the ruins of the Chapel of St. Pancras and other buildings, of which remains have been uncovered in the Abbey Field. The remains were described by Mr. St. John Hope. The programme for July 19, the last day, included drives to Ickham, Wingham, Barfreston, and Patricbourne.

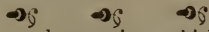


Members and friends of the SUFFOLK INSTITUTE OF ARCHÆOLOGY made an excursion on August 1 from Bury St. Edmunds as starting-point to Gedding Church and Hall, the latter a fourteenth-century mansion which has lately been restored. At the church the rector, Rev. J. Hind, briefly described the fabric. After lunch the party journeyed to Cockfield Church, described by the rector, Rev. E. Hill. Some peculiar features are that two buttresses of the tower stand within the interior; that the lower part of the pulpit belongs probably to the Perpendicular period, while the upper portion is Jacobean, and that close by it there is an Early English credence-table, this being identified by the visitors. The next stopping-place was Thorne Court, Shimpling, where the party were hospitably entertained by Mr. and Mrs. Methold. The last place visited was Coldham Hall, a fine old house with many features of interest.



About thirty-two members of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY had an excursion to Kippax and Aberford on July 28. Proceeding to Leeds by train, they drove via Killingbeck, Whitkirk, and West Garforth to Kippax, where the ancient Norman church and adjacent earthworks were visited, the Rev. E. B. Smith explaining the interesting features. The drive was continued through the parks surrounding Kippax Hall and Ledstone Hall, two very fine specimens of the Elizabethan style of architecture. Kippax Hall is remarkable for the extreme length of its façade, which, including the offices connected with the house, extends to 200 yards. The party then drove from Kippax Hall to Aberford, about six miles, along a highway built over the old Roman road known as "Roman Ridge." At Hook Moor the party were able to inspect a portion of the "Roman Ridge" in its original state, unlevelled and undisturbed. On the return drive the party pro-

ceeded in a northerly direction to Nut Hill, where a halt was made to enable them to view another remarkable length of disused Roman road. Tea was partaken of at the Swan Hotel, Aberford, the party driving back to Leeds via Seacroft. The excursion was a most successful one.



Other meetings and excursions which we have not space to chronicle in detail have been the visit of the DORSET FIELD CLUB to Wimborne Minster, Badbury Rings, and Kingston Lacy on July 17; the excursion of the BATHIAN AND DISTRICT ANTIQUARIAN SOCIETY to Walton, Surrey, on July 21; the LONDON AND MIDDLESEX ARCHÆOLOGICAL SOCIETY's visit to St. James's Palace on July 14, and excursion on July 28 to Edgware and Stanmore; the excursion of the EAST RIDING ANTIQUARIAN SOCIETY to the Street villages north of Malton on July 18; the annual excursion of the BUCKS ARCHÆOLOGICAL SOCIETY to Slough and Eton on July 18; the visit of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY to Lancaster and Heysham on July 14; the annual excursion of the SHROPSHIRE ARCHÆOLOGICAL SOCIETY on July 17 to Alberbury and other Salopian villages; the quarterly excursion of the ESSEX ARCHÆOLOGICAL SOCIETY on August 2 to the Chelmsford district; the visit of the HAMPSHIRE ARCHÆOLOGICAL SOCIETY to the remains of the Roman villa at West Meon on July 25; the excursion of the BERKS ARCHÆOLOGICAL SOCIETY to the district between Slough and Maidenhead on July 23; and the excursion of the GALWAY ARCHÆOLOGICAL SOCIETY to the ancient castle of the O'Flaherties at Aughnagure, near Oughterard, on July 25.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

HIGHWAYS AND BYWAYS IN DORSET. By Sir Frederick Treves, Bart., G.C.V.O. With illustrations by Joseph Pennell. London: Macmillan and Co., Ltd., 1906. 8vo., pp. xviii, 376. Price 6s.

The reading of this book can have but one result upon the reader. As he closes the volume his desire and intention will be to pack his bag at the earliest possible opportunity, and to follow in Sir Frederick Treves's footsteps. Several causes co-operate to make this member of the "Highways and Byways Series" a book of exceptional attraction. Few counties can vie with Dorset in variety of charm. The visitor may explore a splendid coast, which, as Mr. Harper has shown in one of his pleasant travel books, can keep a pedestrian busy for no small period; or he may enjoy the wind-swept chalk downs which cross the county—and the charms of downland, whether in Sussex or Dorset, are inexhaustible; or to the north in the Vale

of Blackmore and among the woods of Cranborne Chase he may find himself in the heart of a peaceful region, largely pastoral, which is touched to but a very small extent by modern developments. And apart from the varied physical attractions of the county, Dorset offers a wealth of inducements to the thoughtful visitor in its ancient towns and old-world villages, its quaint old manor houses, its ruined castles, and ancient earthworks. A county which contains the wonderful earthworks known as Maiden Castle; the scene of General Pitt-Rivers's excavations in Cranborne Chase; the ruined castle at Corfe; the splendid churches of Sherborne and Milton Abbey (with the quaintly antique model village of Milton Abbas close by) and Wimborne; the many old manor houses, of which one of the most delightful—Bingham's Melcombe—has been made so pleasantly known to many readers in Mr. Bosworth Smith's delightful *Bird Life and Bird Lore*; and a hundred other relics of bygone days, is one which has peculiar charms for the archaeologist and antiquary. So much for Sir Frederick Treves's subject. Another cause of the book's special attractiveness is the manner in which it is written. Sir Frederick knows his native county well, and he has a charming way of commending its attractions to others. We had marked several passages for quotation, but it is hardly necessary to quote them. Without indulging in the vice of "fine writing," Sir Frederick wields a most effectively descriptive pen. The beauties of this beautiful county lose nothing at his hands. And he has the saving grace of humour, moreover. Reader, buy this book, go to Dorset with a sufficiency of leisure—it is no county to "do" in the American way—and with a love for all things old and beautiful and an eye for a countryside peculiarly and thoroughly English, and you will be amply rewarded.

There are a few odd little mistakes. For instance, there is one of arithmetic on p. 51, one of grammar on p. 79, and one of spelling on p. 100.

Mr. Pennell's drawings are delightful. With but few exceptions they are in his best manner—graphic, picturesque, and charmingly suggestive. The book is provided with a folding map and an index which might have been more detailed.

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HISTORY OF WARWICK SCHOOL. By A. F. Leach, M.A. Many illustrations. London: A. Constable and Co., Ltd., 1906. Demy 8vo., pp. xvi, 262. Price 10s. net.

The subtitle of this handsome volume intimates that it contains "Notices of the Collegiate Church, Gilds, and Borough of Warwick," which is a very modest way of stating the necessarily wide scope of the book. Warwick Grammar School is a very ancient foundation. From 1545 to 1875 its legal title was "the King's Newe Schole of Warwyke," and as the "New" School implied an older predecessor, research soon showed that not only was that older school maintained by the ancient collegiate church of Warwick, but that it had been in existence from at least the time of Edward the Confessor. Few schools can boast of a practically unbroken life of a thousand years.

"As the history of the school is inextricably mingled," says Mr. Leach, "with the history of the

borough in which it stands, and the church which maintained it for, say, the first 530 or 485 years of its existence, no apology is offered for including a full discussion of the origin of Warwick, the castle, the borough, and the earldom, and a history of the collegiate church." No apology, indeed, is needed,

W. Hunt in the *Dictionary of National Biography*, that King William the Conqueror founded a castle at Warwick and gave it to the custody of Henry of Newburgh, son of Roger de Beaumont, in 1067. At the time of Domesday the town was a royal borough and the castle a royal castle, and there was no Earl of



WARWICK SCHOOL: A BIT OF THE EAST SIDE OF THE COLLEGE.

but the sentence quoted shows how varied is the field which Mr. Leach has effectively covered. These early chapters are extremely interesting. In discussing the origin of Warwick, Mr. Leach shows excellent reasons for rejecting the story of Ordericus Vitalis, accepted by Freeman and adopted by the Rev.

Warwick. Moreover, Henry of Newburgh was a contemporary and playfellow of Henry I., who was born in 1069, and the former Henry could hardly have been custodian of a castle before his playfellow was born. But we must not linger on these early chapters, which contain many points of interest in

ecclesiastical and national history. The chapter on "The Constitution of St. Mary's Collegiate Church, 1123-1544," itself full of much well-digested information, leads to an account of the school as a part of the collegiate church during the same period. Mr. Leach, in this chapter, shows how the early school statutes "illustrate and confirm several important features of English education before the Reformation which have until lately been obscured, ignored, or altogether denied"—they add, for instance, to the evidence that mediæval schoolmasters lived largely on tuition fees, and also emphasize the real distinction between grammar or secondary schools and the "song schools" (the elementary schools of the middle ages), which did little more than teach choristers their psalms.

The exact date at which the "College of Warwick" was dissolved is unknown, though it was probably in 1544, but it preceded the foundation of the King's New School by a charter of Henry VIII., which was dated May 15, 1545. The chapter which deals with "Dissolution and Refoundation," and which shows how at the dissolution of the college the members of the town Gild of the Trinity and St. George—a union of two earlier institutions, the aims of which seem to have been more social and religious than trade—stepped in and saved for their fellow townsfolk the great charity called King Henry VIII.'s charity, and the Grammar School, its noblest part, as Mr. Leach well says, is one of the most interesting chapters in the book. We cannot follow the fortunes of the school in further detail. Mr. Leach traces its history in Elizabethan times, under the Stuarts, in the eighteenth and early nineteenth centuries, and in ample detail from its new start in 1845. These later chapters will have an absorbing interest for multitudes of old boys. Mr. Leach has written the histories of various schools, but this of Warwick is distinctly among the best of its kind. The illustrations, which are numerous and very good, are mostly plates from photographs, but there are also a few pleasant sketches in the text, one of which we are courteously allowed to reproduce. The book is well indexed.

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THE LEGEND OF SIR PERCEVAL. By Jessie L. Weston. Vol. i. (Grimm Library, xvii.). London: David Nutt, 1906. 8vo., pp. xxvi, 344. Price 12s. 6d. net.

In these studies upon the origin and development of the story of *Perceval*, and its position in the Arthurian legendary cycle, Miss Weston displays the analytical skill and wide learning conspicuous in her previous work. The comprehensiveness of the scheme of study which she here sets before her may be realized from the fact that this volume is only of an introductory nature, and is intended to clear the way for future investigation by herself and others. Miss Weston makes a very minute and critical examination of the earliest known texts embodying this legend. Of these it may be noted that the two oldest are MSS. assigned to the early part of the thirteenth century, presumably some twenty or thirty years after Chrétien de Troyes had published his *Perceval*. Both of these MSS., of which one is preserved in the Advocates' Library at Edinburgh, and the other in the Paris Bibliothèque Nationale, are of French origin. The former is the older, and "not improbably

represents the parent text." In the course of her expiscation, however, the authoress occasionally lapses into the special pleading of which she is sometimes accused; for instance, in considering the Celtic *Tir-nan-Og*, or Land of the Young. "The most interesting point is the position of this mysterious land," she observes, referring to the *Chastel Merveil-leus*, or the Land of Galoie or Gauvois, "une terre ou maint home desvoie." This region she is inclined to identify with

"That undiscovered country from whose bourne
No traveller returns."

And, in citing those localities which are believed to represent the Land of the Departed, she points out that these are generally islands lying towards the west. "Such, for example, are the *Tir-nan-Og* of the Irish, the *Avalon* of the British Celts, and the *Island* of the Thidrek Saga." To these may be added the Hebridean island of Eriskay, which has been known as *The Island of Youth* for ages, and is still so known by its inhabitants, as Miss Amy Murray has recently shown (*Celtic Review*, ii. 8, 314). Now, the circumstance last named is in conflict with Miss Weston's suggested interpretation. The Eriskay Islanders look forward to another land for their future life, and it is certainly not an article of belief in the other parts of Gaelic Scotland that good Highlanders when they die go to Eriskay. But details of this sort are of minor importance. There can be no question as to the high value of this book to Arthurian students, and the inferences drawn in the concluding chapter are of extreme interest to all who concern themselves with primitive beliefs.

* * *

THE HAMPSTEAD GARNER. Compiled by A. M. C. With a preface by Clement Shorter. Frontispiece. London: Elliot Stock, 1906. 8vo., pp. viii, 200. Price 3s. 6d. net.

This prettily got up little book contains a collection of poetical extracts taken from a great variety of writers, and arranged under the days of the year. Many of the extracts are from poets connected in various ways with the beautiful suburb of Hampstead—Keats, Leigh Hunt, Joanna Baillie, and many others—and some are descriptive or suggestive of Hampstead scenes. There is no special appropriateness in some instances between the selections and the days to which they are allotted, but they make up a pleasant and readable budget, and contain lines by many almost unknown Hampstead bards. Mr. Clement Shorter introduces the book in a preface suggestive of the charm of the district, and the wealth of its associations.

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Among the booklets on our table are two local guides which are much to be commended. One is *A Guide to Hull*, by Mr. T. Sheppard (Hull: A. Brown and Sons, Limited. Price 1d.), which briefly sketches the history of the city, shows how wonderfully it has been transformed and improved in recent years, and describes its principal buildings and other attractions, with an abundance of photographic illustrations. The other is an *Official Guide to the Westgate, Canterbury* (published by order of the Corporation, price 3d.) by the Mayor (Mr. F. Bennett-Goldney,

F.S.A.), Dr. Sebastian Evans, and Mr. P. Sidney—a formidable array of authorities. This is a well-illustrated historical and descriptive account of the only ancient gateway which remains to Canterbury of the half-dozen which once helped to make it famous. A list of the chief events in the history of Canterbury is also given. We have also before us an illustrated *Catalogue of a Collection of English Pottery figures* (Manchester: G. Falkner and Sons. Price 3d.) at present deposited in the Royal Museum and Art Galleries, Peel Park, in the county borough of Salford, and kindly lent by the owners, Messrs. F. Falkner and E. J. Sidebotham. The collection is evidently valuable and most comprehensive, and the burgesses of Salford are to be congratulated on the generosity which has given them the opportunity of studying so fine a collection, which is particularly rich, it may be noted, in pieces stamped with the maker's name.

* * *

To the *Architectural Review*, August, Mr. Georg Brochner sends a first paper on "Some Famous Swedish Castles," dealing with Gripsholm, of which some capital illustrations are given. Other illustrated papers are "Lead Garden Statues," by Mr. L. Weaver; "The Milan Exhibition," by Mr. R. W. Cardens; and "Irish Romanesque" (part of Chapter VI. of *A Sketch of Irish Ecclesiastical Architecture*) by Mr. A. C. Champneys.

* * *

We have also received the *Ulster Journal of Archaeology*, July, with, *inter alia*, some interesting notes on "Irish Harpers," collected by Mr. F. J. Bigger; *Records of the Past*, July (Washington) with a well-illustrated article on "The Cedars of Lebanon;" *Northamptonshire Notes and Queries*, June, with, *inter alia*, an illustrated account of the great stone dove-cote—53 feet 9 inches long by 23 feet 7 inches wide, and with walls 2 feet 10 inches thick—at Newton-in-the-Willows, near Geddington; *The Berks, Bucks and Oxon Archaeological Journal*, July, with a liberally illustrated account of the churches of Letcombe Regis and Letcombe Bassett, by Mr. C. E. Keyser, F.S.A.



Correspondence.

AN OLD LEAD CISTERN.

TO THE EDITOR.

Can anyone tell me when ornamental leaden cisterns were first made or introduced into England? There is one in our garden that appears to me to be of considerable interest, and is in perfect preservation. It is 6 feet long, 23 inches wide, and 38 inches high. In the centre of the front is the Mason crest of two mermaids, and the initials "A. B. M."; on either side of that is a basket of flowers, while along the top in large figures is the date 1709. On the sides of the cistern are baskets of flowers between two dolphins. It is really a work of art as well as an antiquity.

MARY MASON.

CLARENDON HOUSE,
PUTNEY.

THE ORIGIN OF IRISH MOTTES.

TO THE EDITOR.

I have read with much interest Mrs. Armitage's able paper on "The Norman Origin of Irish Mottes." No doubt it will receive from Mr. Westropp the attention it really deserves. I therefore confine myself to one point in her argument—*i.e.*, the question of area.

It is essential that Mrs. Armitage's position, and all that it entails and implies, should be clearly understood. If I have read her aright, her views may be summed up as follows:

(a) The social condition of our ancestors may be divided into two states—the *tribal* and the *feudal*.

(b) The tribal system conditioned and created the large camp, whilst feudalism evolved the small fort.

(c) The "motte" and "motte and bailey," being small in size, must therefore necessarily be of feudal origin, because the small fort or *personal* "castle" was incompatible with the tribal state (see pp. 292, 293, 295).

Now, is this position tenable? I think not, for the small size of many early or "Celtic" forts is a complete and overwhelming answer to this "argument from area." Let us take a few examples, arranging them according to size.

The proved Celtic camp of Hunsbury, Northampton, covers an area of less than eight acres, whilst the great motte-and-bailey earthworks of Thetford and Rathkeltair, even in their present mutilated condition, cover areas of quite eight acres.

The dry-stone fort of Dun Conor, County Galway, with its hut circles, barely equals in size the motte and bailey at Laughton. The measurements of Dun Conor, inclusive of its enclosure, are 270 by 200 feet. Laughton, exclusive of its second enclosure, is 300 by 300 feet.

The brochs of Scotland, defensive works dating from the fifth to the tenth centuries, are smaller in area than many mottes.

Again, Dr. Christison has shown that more than 50 per cent. of Scottish forts, many of which are early, do not exceed a length of 300 feet over all. Mottes and brochs are not included in this estimate. However fully we may recognise the bearing of feudalism on the creation of the small fort, it is, nevertheless, abundantly evident that the tribal state (or, as I prefer to call it, the *post-tribal* state) was not necessarily a barrier to the building of the small fortified position.

Neither did feudalism alone evolve the *private* or *personal* castle, for we know that the Bishop of Trier built a stone castle on the banks of the Moselle in the sixth century.

Into the evidence for the early origin of some mottes I do not propose to enter; sufficient has, however, been said to show that their small size does not *per se* warrant the contention that they are exclusively of feudal origin.

The "argument from area" has been so often repeated without challenge that it has almost become an archaeological axiom. It is, therefore, all the more necessary to point out how little support it receives from archaeological fact.

T. DAVIES PRYCE.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.



The Antiquary.

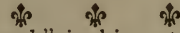


OCTOBER, 1906.

Notes of the Month.

It is stated by Mr. B. R. S. Frost, the curator to the Roman Exploration Committee at Merthyr, that a coin found near the foundations of the supposed Roman granary near the hypocausts in Penydarren Park is a denarius of the Roman republic, last century B.C. The head of Venus appears on the obverse and a chariot on the reverse. In all probability the Roman settlement at Penydarren dated back to the first or second century A.D. Further "finds" (says the *Times* of September 7) are reported from time to time at the hypocausts, Penydarren Park. The fragmentary skeleton of an animal was found on Wednesday underneath some masonry, believed to be that of a fallen archway, at the entrance to the baths, which is to be restored. The curator (Mr. B. R. S. Frost) believes the skeleton is that of a wolf, and conjectures that after the departure of the Romans the edifice fell into decay, and was probably infested by the wild animals of the period. The wolf in question was evidently killed and buried in its lair by a fall of loosened masonry. It may further be mentioned that Mr. F. T. James's article upon the Roman discoveries at Penydarren Park, which appeared in *Archæologia Cambrensis*, July, has been republished in pamphlet form, with useful illustrations and addenda. Mr. James argues that Merthyr was, like Gelligaer, an outlying fort, with perhaps a somewhat larger settlement, as would appear from the remains at the park, and was probably one of

a long chain of forts erected throughout the land of the Silures, who were the original inhabitants at the period of the Roman occupation.



"Peter Lombard," in his notes contributed to the *Church Times* of August 31, refers to a remarkable epitaph in the churchyard at Folkton, near Filey. The church itself, he says, "has a tower of wonderful massive solidity, and as the nave is narrow and has no aisles, this strikes the eye very much. There is some Norman work left, but the greater part is Early English. There is a curious headstone in the corner of the churchyard: 'Sacred to the memory of William Ombler of Bridlington, who departed this life the 13th day of July, 1831, aged 76 years. The last male branch of the Ombler family who lie interred here for near 700 years.' Peace to their ashes! They must have been buried here ever since the first building of the church, or very near it."



In the September number of the *Winchester Diocesan Chronicle* Canon Braithwaite gives the following interesting account of the work now in progress at Winchester Cathedral:

"The first and most important work is that of under-pinning the buttresses which support the north and south walls of the retro-choir, and the northern and southern portions of the east wall. The cathedral was originally built on a bed of peat, on which were laid horizontally large trunks of beech-trees in layers, the interstices being filled with chalk and flints. Upon these the early English builders (A.D. 1202) laid their foundations and raised their walls. Before long the immense weight caused the walls to sink and spread, so that now the south-east corner is 20 inches out of perpendicular. It is obvious that the first need is to prevent this from continuing. This is being done in the following manner: A hole is dug close to the foundation down to the peat; when this is reached the hole is continued under the main wall 9 feet from the front, and the timber, flints, etc., removed down to the top of the peat. There is scarcely any water until about 1½ feet or 2 feet above the top of the gravel, but as soon as this depth is reached the water fills the hole to a depth of 6 feet or

7 feet. The diver then removes the remainder of the peat, and places bags of cement concrete well grouted on the top of the gravel, which prevents the water from rising. When he has completed one layer of concrete bags he slits open the top of each bag and lays another upon it, which adheres to it; in the same manner a third layer is placed on the second, and so on. When 3 feet or 4 feet of the concrete have been put down the grouting-machine forces in liquid cement, which fills up all interstices, and binds the whole into one solid rock. The water having been sealed down by the concrete, ordinary bricklayers lay courses of specially-burnt hard bricks with cement upon a rock of so broad a base that no movement is possible.

"A word as to the diver may be of interest. He is a man of great skill in his work; he holds a certificate for having been under water at a depth of 184 feet. Before the Government gave up the attempt to salve the *Montagu*, an application was made for this man, on account of his skill, to work upon the wreck; but the architect decided that it was impossible for him to be spared from the cathedral. On Saturday, August 11, Mr. Francis Fox, the eminent engineer, paid a surprise visit, himself put on the diver's dress, and went down into the holes in which work is at present in progress, in order to test the work for himself. He was more than satisfied, he said, that the work underneath was admirably executed, and could not be improved.

"Of course, when the walls began to move the strain on the roof was tremendous, and it is no wonder that many of the ribs were pulled out of shape, and that they and the groining between them have ceased to fulfil the office of an arch. For this reason the whole of the retro-choir is filled with scaffolding; some of the ribs and much of the groining must be taken out and rebuilt. The same has happened in the nave, where the outer walls have spread, though not to the same extent as the eastern part, and great cracks separate the groining from the wall in many places.

"Neither the work in the roof of retro-choir or nave was foreseen when the appeals for help were made, and as, in addition to all this, reparation of the west front and pinnacles is imperative, it seems almost certain that more

money will be needed than was at first contemplated, and that neither the diocese nor the country must hold their hands. At all costs the cathedral must be made absolutely safe, and those who have contributed or are going to contribute—that is to say, every person in the diocese—may feel perfectly happy that the work is in the ablest hands, and that the work is being done by all concerned with the greatest interest, skill, and carefulness."



We note with pleasure that on September 5 the honorary freedom of the town of Rochdale was conferred on, among others, our valued contributor Alderman Lieut. Colonel Henry Fishwick, F.S.A., in recognition of the eminent services he has rendered to this important East Lancashire borough. Colonel Fishwick's work as an antiquary must be familiar to every reader of this magazine, but it may not, perhaps, be so well known that for thirty-three years past he has done his fellow-citizens yeoman's service in the work of municipal and educational administration.



At Colbren, a village between Swansea and Brecon, Colonel Morgan, of Swansea, is excavating an old Roman camp which occupies an elevated site, about seven acres in extent, situated on the Sarn Helen Roman road, which extends from Neath to the Gaer, Brecon. It was put down to be a half-way house, but since the recent excavations have been proceeded with indications show that it was something more. The names of the farmhouses immediately surrounding this fort have a relation to it—viz., Ton-y-Castell, Ton-y-Fylldre, and Dysgwylfa. In the summer of last year the operations were commenced for a few weeks, and attention was then only devoted to the ramparts and ditches. Instead of stone, as was expected, the foundation of the rampart was discovered to be of a wooden log paving (oak) about 18 feet wide. The ditches, at a good depth, also revealed the presence of bones and sticking tent-pegs. The excavations were re-started at the beginning of last month, September, and the space inside the ramparts was attacked. The following (says the *Western Mail*) are the recent interesting finds: A large quantity of pieces of pottery

and urns, bits of bottles and Roman glass, pieces of bricks, brick floors, stone pitchings and walls, iron and lead implements, Roman beads, and square wooden frames, which appear to be old foundations of a structure. In addition, the wooden foundation of the rampart has been proved in another corner so as to suggest that it will be found enclosing the entire camp. The quantity of charcoal, burnt clinker, and other materials points to the fort having been extensively used by the Romans as an important smelting centre, as well as a halting-place.



A discovery of stone coffins and cists was made at Denbeath, near Methil, Fifeshire, during the first week in September. At the instance of Mr. R. G. Wemyss a new road is being formed from Buckhaven to Methil, and sand is being carted from a knove at Denbeath to level the road on the east side of the bridge. In the course of these operations the workmen laid bare a collection of stones and other matter. A search led to the tracing of no fewer than eleven stone coffins, and six of them had contained urns, but only one of the latter was recovered intact. The urns, of brown sundried clay, had been from 4 to 7 inches high, of a flat-topped, spheroid shape. Bones wasted away to small pieces were found among the stones.



Recent excavations in the main street of Horsham have brought to light six specimens of pottery which are said to be of thirteenth-century date. The articles are chipped, but they are otherwise in a good state of preservation. There are four large jars, with handles, and two large urns, each having a dark green glaze. The pottery was found embedded in the clay.

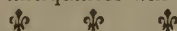


An ancient boat, fashioned from a single tree-trunk, and measuring 11 feet 3 inches in length by 2 feet in width and 15 inches in depth, has been found in 15 feet of water in the river Wey. A picture of it appeared in the *Daily Graphic* of September 10, and another in the *Sphere* of September 15.



Mr. J. D. G. Dalrymple, F.S.A., President of the Glasgow Archæological Society, has inti-

imated his intention of establishing in Glasgow an Archæological Lectureship on the lines of the "Rhind" Lectureship in celebration of the jubilee of the society, which is to be commemorated by a banquet on Friday, November 2. Mr. Dalrymple proposes that the appointment should be in the hands of the Council of the Society, the honorarium to be £50 for five or six lectures to be delivered in the University. At a meeting of the Society held towards the end of August a letter from Principal Story assuring Mr. Dalrymple of the cordial co-operation of the University in the furtherance of his generous purpose was read. The Council unanimously resolved to record its deep appreciation of the public spirit of the President, an appreciation which all antiquaries will share.



The metal and other Irish antiquities which were recently acquired by the Belfast Library and Technical Instruction Committee from the collection owned by the late Monsignor O'Lavery have been placed on exhibition in the Belfast City Museum, and include additions to the collections of weapons, domestic utensils, personal decoration, and horse trappings. "Among the weapons," says the *Belfast Evening Telegraph*, September 1, "may be seen two fine copper battle-axes and three double-edged swords of the Grecian type, cast on the model of a leaf. The handle plates of these swords are of interest from the manner in which the number of rivet holes vary. In one there are four, in another are to be seen seven, while a third is furnished with eleven holes for rivetting the handle. Rapier swords are represented by five long and narrow ones, and a broad triangular variety. These have no handle plates, but instead there is an expansion of the blade for fixing to a handle. In the largest the rivets, two in number, are still fixed in the rivet holes.

"The domestic utensils consist of a little bronze vessel made out of a single piece of metal hammered into a shallow pan, and a bronze ewer, found mouth downwards under a stone at Aughnahoy, co. Antrim. It originally had three feet, two of which were broken off during excavation; a semicircular handle is attached, and a spout terminating in the head of a serpent. Whatever was its

use, this vessel is a fine illustration of the artistic taste of the remote ages to which it belongs.

"Of ecclesiastical objects there are a bronze candlestick, two sanctuary lamps, and a fragment of a crozier.

"As to metal articles for personal decoration, a number of ring-pins and brooches are represented, one of the pins being of rare form, having a crooked shank and sunken oval disc on front of ring, as if intended either for enamel or the setting of stones. The brooches have their rings decorated with

from a farmer, who, however, knew very little as to its history beyond that it often changed hands by being set up as a prize at shooting matches and other rural games. The body of the horn is decorated with carved ornamentations attached by means of pegs, which project some distance inwards, while the initials A.A.R. and the date 1733 are deeply incised, the latter probably indicating the year in which they were cut."

For the use of the block we are indebted to the courtesy of the proprietors of the *Belfast Evening Telegraph*.



IRISH POWDER HORN (LATE SIXTEENTH OR EARLY SEVENTEENTH CENTURY) FOUND IN COUNTY ANTRIM.

elaborate ornamentations, one being set with stones, and found in Derryullagh Bog, between Randalstown and Toome, co. Antrim.

"The horse trappings consist of spurs, many with ornamented rowels, decorated cheek-plates for bridle-bits, and pieces of bridle ornaments. A mendicant's brass badge, oval in form, from the parish of Hillsborough, can also be seen.

"A very interesting acquisition is a richly ornamented powder horn of the late sixteenth or early seventeenth century. The specimen was procured at Portglenone, co. Antrim,

The Vicar of North Weald, Essex, the Rev. C. S. K. Ryan, has made an interesting discovery in the belfry of the church. A small chamber has been found built in the wall, in which are a fireplace and other fittings. It is supposed that it was used for the lodgment and hiding-place of monks travelling in troublous times from Waltham Abbey.



Liverpool is preparing to celebrate next year the seven hundredth anniversary of the town's charter, which was granted by King John on August 28, 1207. A plan suggested by Professor Ramsay Muir, of the Liverpool

University, will probably be adopted. This calls for a reproduction of the old castle of the port as the main feature, in which there will be an exhibition of documents, paintings, and so forth, pertinent to Liverpool history. The plan also includes a river pageant of similar character to the one given at Warwick this summer. Proposals are also afoot for having pageants next year at Nottingham, Newcastle-on-Tyne, and elsewhere.

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In continuation of last month's "Note," we may state that Mr. William Crossing's articles on "Early Historic and Mediæval Remains on Dartmoor" continue to appear in the *Western Morning News*. The seventh, "Guide Stones," was published on August 22; the eighth, "Spanning the Torrents," on August 29; the ninth, "The Toilers by the Streams," on September 5; and the tenth, "Some Haunts of the 'Old Men,'" on September 12. We may also note that valuable articles on Western family history and genealogy appear regularly in the *Exeter Flying Post*. The *Bristol Times and Mirror* is printing a series of papers on "Somerset Place - Names"; the tenth appeared on September 1. A descriptive article on "Old Walsingham Church," with capital photographic pictures of the fine old oaken benches, with their carved backs and ends, appeared in *Country Life*, September 8.

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We are sorry to hear that it is proposed, under a street improvement scheme, to pull down the gatehouse of the old palace at Maidstone. The building is small, but it is probably the oldest in the town. The National Trust and the Kent Archaeological Society are pressing the authorities to allow the gatehouse to remain.

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"Some excellent work," says the *Builder* of September 1, "has been done during the last two winters at Castle Rushen, Isle of Man, with the result that this interesting mediæval structure can now be seen in something like its original condition. The various small modern buildings which encumbered it have been cleared away, plaster has been swept off the walls, and the mediæval work has been restored to its original appearance. The immense fireplace in the kitchen, for

example, has been veritably unearthed, for it was hidden away under cartloads of rubbish, and the arches and masonry in various parts, which were constructed in the fourteenth century, now stand clearly exposed to view. The windows in the keep, which were enlarged when the castle was used as a prison, have now been restored to their original size and shape, so that the front of this part of the castle is probably in exactly the same state to the eye as in the fourteenth century. The way in which this ancient building has been safeguarded could well serve as an example to those who have charge of some similar structures in England. The technical advisers of the Governor of the Isle of Man are Mr. Knowles and Mr. Rigby, both Fellows of the Institute of Architects, and it is intended to make further excavations in the moat and outworks."

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In August, while excavations were being made in the chalk on land belonging to the Earl of Guilford, at Tilmanstone, near Dover, a human skeleton was unearthed in a remarkably good state of preservation, some of the teeth being perfect. Beside the remains was a vase, which has been identified as belonging to the Bronze Age. It is of the "incense pot" type.

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Under the supervision of the Edinburgh Office of Works, the Stones of Stenness, the Watch Stone, and the Ring of Brodgar in Orkney, are all being carefully examined, the fallen stones raised, and those that have sunk in the ground exposed as far as possible. In addition, the bases of such as are loose are being set in concrete in such a manner as not to interfere with the appearance of the stones. In the case of Maeshowe a fence is to be erected to keep off wandering cattle, etc., and steps will be taken to prevent damage by the surface water percolating through to the stonework. Notices will also be erected at all the principal monuments in the district intimating that they have been placed under the charge of H.M. Office of Works, as custodians under the Ancient Monuments Act.

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A number of the relics of the past found in the course of the excavations at Newstead,

Melrose, were figured in the *Illustrated London News* of September 1. Among them are a fine brass helmet in perfect preservation, highly decorated with embossed work; a mask of iron forming a visor, broken in two places, which has small plates of silver fixed between the locks of hair; nine ornamental discs of bronze, each inscribed with the words "Dometi Attici"; smith's tongs and chain; iron utensils; four pieces of armour for the protection of arms and shoulders, each inscribed with a number and the name "Senecionis"; the nave of a chariot wheel; and a large Samian bowl.

A selection from Lord Curzon's Eastern art treasures and curios is on exhibition at the Bethnal Green Museum. They include a number of mementoes of the historical Coronation Durbar at Delhi on January 1, 1903, in which Lord Curzon was the central figure. Adjacent cases contain caskets in silver, ivory, and wood, which were presented to the Viceroy by municipalities and other public bodies, many of purely Oriental design. The Indian silver work includes a footstool and anklets of Baroda workmanship, and jewellery from the remote Hill States. There may further be seen two lapis lazuli and silver tables presented to Lord Curzon by the Amir of Afghanistan, as well as a tall brass candelabrum of curious pattern from Kabul, and a large selection of objects purchased at the Art Exhibition at Delhi in January, 1903. These include specimens of the best Indian wood carving in tables and screens, inlaid coffer and cabinets, and ivory boxes and carvings representing groups of native life, chessmen, and sacred images.

Jipur is represented by several beautiful specimens of its costly enamel work upon a background of pure gold. At the upper end of the hall are domestic utensils, temple lamps and furniture, and sacred images collected in Sikkim, Nepal, and Tibet. Several of the smaller seated figures of Buddha were presents to the Viceroy from the ruling lamas at Lhasa and Shigatse, in Tibet, and are still clothed in their original silk wrappings of the sacred colours. The exhibits also include bronze and copper teapots, beer-jugs and water-pitchers in use among the Tibetan monks and people. Richly carved upright

temple lamps, a temple trumpet of prodigious length, a necklace of human thigh-bones, a drum composed of two skulls, and charm cases, etc., used by the Tibetan monks in their priestly incantations. Siam and Burma also contribute. We have the encrusted and lacquered woodwork, chased silver work, and coloured faience of Chantabon, the red and black lacquer of Pagahn, the gold lacquer of Prome, the chased silver ware of Mandalay and Rangoon, the carved ivory of Moulmein, and objects from the remote Shan States on the Chinese Border.

Mr. Harry Clifford, of Brentwood, Essex, writes: "Some years ago, whilst the parish church was being rebuilt at Bourton-on-the-Water, Gloucestershire, a stone coffin was discovered in the nave. It was removed to the east end of the churchyard, and used as a flower-bed. Fortunately, the present Rector, Rev. W. E. White, has recently had it removed into the porch, to which arrangement all the parishioners agree. It is cut from a single piece of stone, and dates from about 900. The head part is made to fit the head. A Norman church originally stood near where the coffin was found, but this has entirely disappeared. It may be added that another stone coffin was discovered in a field some years back, and was used until recently as a water-trough. I cannot say what has become of it now. Other remains of the Iron Age and Roman period have been discovered from time to time in the parish."

Mr. Royland Tubb, of Bastion Street, Victoria, British Columbia, writes to ask whether any reader of the *Antiquary* can give him information regarding the nationality of his surname—Tubb. He wishes to know if there is any coat of arms or crest associated with the family. Mr. Tubb himself is a native of Oxford.

Just as we go to press we hear with great regret of the death of our valued contributor, the Rev. Canon Raven, D.D., F.S.A., Vicar of Fressingfield, Suffolk, at the age of seventy-three. His last book, *The Bells of England*, was only just published. His *History of Suffolk* and other writings are well known to antiquaries.

The Folk Traditions of the Ash-tree.

BY J. HOLDEN MACMICHAEL.

IF it is considered doubtful what particular tree of the ash genus it was that the Skaldic writers, celebrated under the name of the Yggdrasil—whether it was the common ash (*Fraxinus excelsior*) or the mountain-ash (*Pyrus aucuparia*), for the one is of a different natural order from the other, there are at least one or two considerations tending to support the theory that it was the rowan-tree, or, to give it its later name, the wild or mountain ash. Professor Sayce, who alludes to the closeness of the parallel between the ash Yggdrasil and the world tree of the poet of the holy city of Eridu speaks of the *rowan-ash* of the mythology of Northern Europe, and the balance of learned opinion seems to be in this direction.

That it was an ash-tree is beyond doubt, and neither can there be any doubt as to the conspicuous place the tree held in the Scandinavian mythology, a prominence readily accounted for in the universality of tree-worship, and in the fact of the incipient rites and mysteries of so many of the ancient pagan systems of religion having been either conceived or fabricated beneath the hospitable shelter of some spreading tree, and performed at a later period in or near a consecrated grove. The worship of the tree was not only the earliest form of divine ritual, but was the last to disappear before the spread of Christianity.* The Askr Yggdrasil is not the earliest mundane tree of whose mythic vastness there is conspicuous evidence. The praises of a universal tree are sung in an old bi-lingual hymn which is said to be of Accadian origin :

(In) Eridu a stalk grew overshadowing ; in a holy place did it become green ;
its root was of white crystal, which stretched towards the deep ;
(before) Ea was its course in Eridu, teeming with fertility ;
its seal was the (central) place of the earth ;

its foliage (?) was the couch of Zikum (the primeval) mother

Into the heart of its holy house which spread its shade like a forest hath no man entered.

(There is the home) of the mighty mother who passes across the sky.

(In) the midst of it was Tammuz.

(There) is the shrine (?) of the two (gods).*

The sacred tree of the Babylonians was the cedar, subsequently displaced by the palm. The trees, in fact, formed the first temples of the gods.† The woods of oak became sacred to Jupiter, and the groves of cypress to Diana. Pliny says that each kind of tree remained immutably consecrated to its own peculiar divinity—the beech to Jupiter, the laurel to Apollo, the olive to Minerva, the myrtle to Venus, and the poplar to Hercules.‡ But this was on account of the plant's peculiar association with some incident in the mundane career of the god—the oak being sacred to Jupiter, for instance, from his having taught mankind to live on acorns, the laurel to Apollo from his amour with Daphne, whence Daphne was the name of a famous grove near Antioch, with a temple of Apollo. The doctrines of the Druids, who celebrated the mysteries of their religion in or near their sacred groves, were probably reduced to shape, if not actually inspired, beneath the shelter of the sacred oak, just as Buddha accomplished under the Sacred Banyan, the principal circumstances of his life. Thoth, the creator of the world, writes his name of the King upon the sacred sycamore in order to insure him life, and the name of Ea is written upon the core of the sacred cedar-tree.§ The Thespians worshipped a bough of a tree, and the Carians worshipped wood.|| The Eskaldunac (the Basque people) had their "holy tree of Guernica," beneath the shadow of which their chiefs assembled in judgment,¶ just as the Askr Yggdrasil served as the council chamber of the Scandinavian deities. There is a circumstance tending to convince one that while the common ash

* A. H. Sayce, *Religion of the Ancient Babylonians*, p. 238.

† Pliny, *Nat. Hist.*, Book XII., chap. ii.

‡ *Ibid.*

§ Sayce, p. 240.

|| Banier's *Mythology*, translation, 1739, Book III., chap. iv., p. 209.

¶ *Legends and Popular Tales of the Basque People*, by Mariana Monteiro, 1887, p. 158.

* Carl Bötticher, *Der Baumkultus der Hellenen*, Berlin, 1865, p. 534.

was also thought highly of, even venerated, by the Northmen, it was the wild or mountain ash that was especially held in reverence by them. The foliage of the former, although a tree of far greater size, is not, in proportion to its size, so well adapted for shelter as that of the latter. Not only is the foliage of the common ash very late in making its appearance, and early in shedding it, but, owing to the tenderness of its leaves, it sooner receives impressions from the winds and frost, so that in the wane of the year occur wide blanks of desolated boughs amidst foliage yet fresh and verdant.* Now, the yet undeified, and consequently still human, though heroic, leaders of men in the earliest stages required during their counsels such protection from the inclemency of the elements as the shelter of the mountain-ash's foliage would, through the greater part of the year, afford. For the closeness of its clustering leaves and branches, especially in bleak and exposed situations at a great height, where

Nature seems t' ordain
The rocky cliff for the wild ash's reign,†

render it most serviceable as a weather screen,‡ and the highest summits of earth have ever been deemed places essentially sacred. Hence we may assume that it was in these contingencies that the rowan-tree became the most suitable meeting-place for the deliberations of the gods and the distribution of justice.§ The old open-air manorial court, and the court of the hundred, representing the primitive folk-moot, were held by or under a single tree or group of trees. By the side of the road between Woodborough and Pewsey, Wilts, is a hillock on which grow two or three ash-trees of no great size, but which may possibly spring from the site of an old tree. It is called Swanborough Ashes, Swanborough being the name of the hundred. Within the memory of an old man, who died a few years ago, courts used to be held there.|| The sacred places of heathendom with their sacrifices, which the

Christian faith destroyed, have, however, left us the old places of justice undisturbed. Mr. G. L. Gomme says that "an ancient court of justice was never held otherwise than in the open—under the open heaven, in a forest, under broad, shaded trees, on a little hill, beside a fountain. The trees that served this purpose were of various kinds besides the ash—the oak, the lime, the elm, the birch, the elder, the fir, and the walnut."*

The probability that it was the rowan-tree's lofty habitat that suggested the Yggdrasil myth is perhaps the greater if it is considered that its roots, while travelling in the same direction with those of the common ash, in so far as they grow under the same conditions of soil and situation, necessarily take a different course when the tree exists in wild, rocky, lofty, and exposed situations, when, to withstand the battling wind and tempest, they take a more perpendicular direction in their task of securing the stability of the tree. Whereas the common ash's roots, though deep, numerous, and strong, always, I believe, first extend laterally from the tap-root, but soon exhibit likewise a tendency to work their way down deep into the soil. Whether the growths from the tap-root of the mountain-ash are fewer in number, I cannot say, but the more perpendicular direction of the latter would seem more likely to have suggested to the poet of *The Edda* the three roots of the Yggdrasil, one of which sprang from the Hvergelmir in Niflheim, another from Mimir's Well, somewhere in the region of the frost giants, where wisdom and wit lay hidden, and the third from the Urdar fount.

And the belief is expressed by Ihre, and cited by Basworth, that the tree received its name from *runa*, incantation, because of the use made of it in magical arts. Hence our "rowan" and "rowan-tree," the Swedish *rönn*, and the Danish *rønne*, *røn*, *rønnetraee*. Jacob Grimm, in his deeply interesting chapter on runes and charms, believes that the Gothic *runa* meant, in the first place, what is spoken softly and solemnly; then, secondly, a mystery. . . . The wise woman of the ancient Germans is called, he says, *aliruna*, because she is *alja-run*a, and, speaking secret

* *The Forest Trees of Britain*, by the Rev. C. A. Johns, pp. 61, 62; and Lightfoot's *Flora Scotica*, 1777, vol. ii., p. 641.

† Dryden's *Virgil*.

‡ *English Trees and Tree-Planting*, by Mrs. H. Ablett, 1880, p. 338.

§ *The Edda*, chap. xv.

|| Gomme, *Primitive Folk-Moots*, 1880, p. 108.

* Gomme, *Primitive Folk-Moots*, 1880, pp. 40, 42, and 221.

words not understood of the common folk, has skill at once in writing and in magic; hers is the Gothic *runa*, hers the Anglo-Saxon *rûncræft*. The rowan-tree is therefore the counsel tree, and it seems that the common ash, instead of the wild mountain-ash, would have inevitably received this name if it had been the original meeting-place or storthing of the mundane deities, whose deliberations were doubtless characterized by the secrecy of a Cabinet Council.

Finding, as we do, in the place and family nomenclature of the British Isles the words "ash" and "rowan" and their synonyms and compounds so widely distributed, and an equally wide distribution of superstitions associated with the wood, the "keys," the berries, the buds, the leaves, and even with the bark of the ash, the conclusion is forced upon us that all these folk associations must have had a common source, and that this source existed in the waters that nourished the roots of what to the Northmen was the greatest of all trees, the "Askr Yggdrasil" of the Scandinavian mythology, which Mr. Eiríkr Magnusson thinks should be interpreted "the ash of Odin's horse," "the ash of Sleipner." Where, he asks, could this mighty horse (Sleipner) of the supreme god have its run, or pasture-ground, as it were? Nowhere in the whole universe but in the vast branchy expanse of the world overshadowing ash of Midgarth. There Sleipner was everlastingly present, absent therefrom *he never could be*. Consequently it was essentially his own tree, and most appropriately called "Askr Yggdrasil," "the ash of Odin's horse," "the ash of Sleipner." Hence, from the prominent place which this sacred ash occupies in the Scandinavian system of mythology, one can hardly doubt that the astonishing vitality, the deeply ingrained heredity, of the superstitions connected with the rowan-tree, and of those ideas of its supernaturalness which the Northern races credulously imbibed from the affluent imaginings of the Skalds and the Eddaic poets, are traceable to the extreme veneration in which the tree was consequently held.

The bards saw in the hardy mountain-

* *Odin's Horse Yggdrasil*, by Eiríkr Magnusson, M.A., 1895.

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ash, rejoicing as it does to flourish in bleak situations, something more than a mere image of the hardy Northman. The actual creation of man out of two trees, ask and embla, is attributed in *The Prose Edda* to the three sons of Bør, who, walking along the sea-beach, found two stems of wood, out of which they shaped a man and woman. The first (Odin) infused into them life and spirit; the second (Vili) endowed them with reason and the power of motion; the third (Ve) gave them speech and features, hearing and vision. The man they called Ask, and the woman Embla. From these two descend the whole human race.* But while "ask" signifies an ash, it is not so certain that "embla" means an elm. Hesiod tells us that Zeus created men from ash-trees, and the nymphs of the ash-tree (Melixæ) were said to be sprung from the blood of Saturn, and to have been the mothers of the human race. But the bards went even beyond this in evolving from the ash-tree their conception of a divinity which was the product of the earth-goddess, and became idealized in their supremely sacred tree, the Yggdrasil, which, if it be admitted that that tree was the mountain-ash, was identical with Thor's helper, so styled because its strong and flexible branches yielded to the grasp of the thunder-god when crossing the Vimar on his way to the land of the frost-giants.†

The only point of resemblance between the mountain-ash and the common ash is their leaves, and even in this respect, though both are deciduous, they differ greatly as to the time of their fall. The name of a weed in Shropshire is the "ash-weed," which is thought to be so called merely from its resemblance to the leaf of the ash-tree; so perhaps the virtues of the rowan-tree, amuletic and curative, were attributed originally to the common ash in the belief that it was

* *The Prose Edda*, part i., chap. ix.

† In Anderson's *Norse Mythology* it is said that it was a shrub that saved Thor in crossing the Vimar (ed. 1875, p. 311). Ihre observes that among the ancient Goths and Icelanders *runn* denoted a shrub or bush, and supposes that, as a shrub springs up in a variety of shoots, which is often the case as to the rowan-tree, it retained the name from this circumstance. He, however, says Jamieson, mentions another conjecture, which is far more probable, that the tree received its name from *runa*, incantation, because of the use made of it in magical arts.

a tree of the same genus because of the resemblance in the leaf. And certainly any superstitious value placed upon the common ash on this account would not be lessened, but enhanced, by the intrinsic virtues possessed by the wood of the latter in furnishing implements of warfare like the spear-shaft and the bow and the arrow, and in serving numerous other purposes. The long spear-shafts and axe-handles of the heroes of the Sagas were made of ash-wood. Their ships also were not unfrequently built of ash. So that under the influence of one consideration and another the common ash became the household tree of the Northman, and was planted by his dwelling-house as a protection from the Evil Eye. "May your footfall be by the root of an ash" is, I think, an approximately correct form of an old proverb. In Finland the mountain-ash is still held sacred by the peasants, and is planted beside their cottages with every sign of reverence.* And in many an ancient standing on the borders of the Devonshire moors, or on the high grounds of Hampshire—the strongholds of Saxon tradition—is a group of knotted ash-trees.† Dr. Johnson narrates that when he landed at Armidel, the sometime seat of the Macdonalds in the Isle of Skye, the walled orchard, which belonged to the former house, and then still remained, was well shaded by tall ash-trees of a species uncommonly valuable.‡ Mrs. Paterson, in her admirable *Flower Lore*, states that groups of rowan-trees are still met with in lonely Highland glens in Scotland, which mark where a hamlet once stood, and the last of some great ash-trees (in this case probably the *Fraxinus excelsior*) perished only in the time of Miss Alice Boyd of Penkill in Ayrshire. Miss Boyd, who died in 1897, was the last representative of the family, and

the dying ash-trees "seemed to give the first stage in the fulfilment of a family prophecy, the second and final stage being reached when Miss Boyd herself passed away. The legend runs thus:

When the last leaf draps frae the auld ash tree,
The Penkill Boyds maun cease to be.*

An objection has been noticed on the part of the Cheshire labourer to cut down a mountain-ash,† and the common people of Staffordshire believe that it is very dangerous to break a bough from the *ask* to this very day.‡ Presumably, Dr. Plot alludes here to a wanton damaging of the tree, for he says in another place that many are very careful to have a walking-staff of the wood, and will stick the boughs of it about their beds.§ At Ilam in the same county it was dangerous to break a bough from the ash-tree which grows over St. Bertram's well. When, during the siege of Massilia, the soldiers were ordered by Cæsar to cut down the trees to make engines of war, "they trembled, and, moved by the venerable sanctity of the place, they believed that if they touched the sacred oaks the axes would rebound against their own limbs."|| In the early village communities of India and Germany, and in the early history of the Jews, the cutting down of trees was prohibited as a religious offence. The Hindu law still forbids the hewing off branches or the destruction of trees which grow in a graveyard, a churchyard, a boundary, a consecrated place, or which stand near a temple; also all notable trees.¶ In the valley of the Slaney, co. Wexford, a farmer went to cut an ash-plant in a rath at Ballyrankin, near Newtown Barry. He had it nearly cut, when "a black rat appeared from nowhere, and ran up his trousers." It need scarcely be said that the farmer left his saw, his hat, and his coat (which he had taken off), and ran home as fast as he could. The rat, or something

* *The Sacred Tree in Religion and Myth*, by Mrs. Philpot, 1897, p. 19.

† *Quarterly Review*, July, 1863, Essay by R. J. King on "Sacred Trees and Flowers," p. 224. "The rowan-tree also served this purpose, a circumstance indicating the transferable character of the superstitions connected with both the trees. Aubrey says that when he was a boy "they used to plant the whitty-tree by their dwelling-houses, believing it to preserve from witches and evil eyes."—*Natural History of Surrey*, ii. 34.

‡ "Journey to the Hebrides," in the *British Tourist*, vol. ii., p. 46.

* Mr. Thomas Bayne in *Notes and Queries*, 9th S., xii. 405.

† Wilbraham's *Glossary of Cheshire Words*.

‡ Dr. Plot's *Natural History of Staffordshire*, chap. vi., § 19, p. 207.

§ *Ibid.*, § 52.

|| Lucan, *Pharsalia*, Book III.

¶ G. L. Gomme, *Early Village Life*, 1883, p. 150; and *Early Hebrew Life*, by John Fenton, 1880, p. 48.

else, closed on what he left behind him. This story is as it was told, the informant finishing by saying, "Under that tree is the pot of gould."* It is generally considered dangerous and unlucky in Ireland to cut down a tree made sacred by the memory of a saint. There is a similar story to the foregoing concerning an alder-tree and a farmer, whose house was burned down while he was lopping off the branches.† In Derbyshire it used to be said that a man would be "transported" (perhaps a polite way of saying "kicked out of the parish") if he cut down a young ash-tree.‡ The wood of what is popularly believed to be a miraculous rowan-tree which grows near Modruvellir, and may be seen from the top of Vadhlaheide, in Iceland, must never be used for any ordinary purpose. If it is used as fuel, those who sit round the fire are sure to quarrel; if any part of it is employed in building a house, the curse of barrenness will rest upon all the females in it, whether of the human or animal creation; and if a portion of it should be built into a boat, the boat will be lost with all on board.§ On the other hand, the ordinary Swedish seaman likes to have with him on board something made of rönns-wood, as a protective against storms and water-sprites; while in Sweden generally it is believed that a staff of this rönns defends one from sorcery.||

But while the common ash, on account of its general utility, as well as of its protective and restorative attributes, was considered peculiarly the husbandman's tree, it was the mountain-ash which was held in such veneration in Wales that formerly there was not a churchyard in the Principality that did not contain one¶—a custom having its counterpart in the English veneration for the churchyard yew, which, judging from its absence there, does not seem to have extended to the North of England. It is remarkable that stumps of the rowan-tree

are frequent in old burial-places in North Yorkshire.* I think it is Desfontaines who sees in the trees that grow in churchyards vestiges of the groves and sacred trees that formed the first temples of the gods. The spirit of inquiry engendered by a study of the beginnings of tree-worship leads one to ask why the ash-tree in particular and trees of the same species should be regarded with equal veneration, not only in Wales, for instance, where it was so abundant that at one time it was known as *Fraxinus cambro-britannica*, or the Welsh ash,† and among the Indians of Lake Superior,‡ but also in India, where the mimosa, a tree of the same genus and of a similar character, and the palasa, which resembles the rowan in its graceful foliage, have for ages been held sacred. A tree called the "neem" or "nim" tree, a species of ash, is also, I believe, held sacred in India; and Bishop Heber saw a tree there closely resembling the rowan (probably the same), the nimbu (*Melia azedaracta*), to which similar properties are ascribed. The leaves of the nim-tree, which are very bitter to the taste, are stated by a correspondent of the *Indian Antiquary* (October, 1900) to be chewed at funerals as a sign of mourning.

Not only the Welsh, but the gipsies also, believe that it was the mountain-ash that furnished the wood of the cross, and on Old May Day the Manx people carried crosses of rowan in their hats as a protective of man and beast against elves and witches.§ The author of *Shadowland in Ellan Vannin* says that on "Laa Boaldyn" (May Eve), when all sorts of ills are to be dreaded from the little people, crosses cut from the rowan-tree are tied to the tails of the cattle and fastened on to the doors of stables and cow-houses.||

* *English Dialect Dictionary*.

† G. S. Boulger, *Familiar Trees*, vol. i., p. 84.

‡ *The Sacred Tree in Religion and Myth*, by Mrs. Philpot, 1897, p. 17.

§ Rhys's *Celtic Folk-Lore*, 1901, p. 308, and Kelly's *Indo-European Folk-Lore*, p. 163. Witch-wood day, May 13, which was devoted to the gathering of pieces and branches of rowan, is the Feast of St. Helen, and really answers to May 2 (Old Style), which was the Eve of the Invention by St. Helen of the Holy Cross.

|| *Folk Tales of the Isle of Man*, by J. H. Leney (Mrs. J. W. Russell), 1890, p. 143. See also *The Magic Kiern-Rod*, p. 105.

* *Folk-Lore Record*, vol. v., 1882, p. 169.

† Lady Wilde, *Ancient Cures, etc., of Ireland*, 1890, p. 58.

‡ S. O. Addy, *Household Tales*, 1895, p. 64.

§ *The Oxonian in Iceland*, by the Rev. Frederick Metcalfe, 1861, chap. ix., pp. 121, 122.

|| Grimm's *Teutonic Mythology*, 1888, vol. iii., p. 1215, and supplement, p. 1682.

¶ Evelyn.

If such a distinguished Christian philosopher as Robert Boyle set himself seriously to recommend the thigh-bone of an executed criminal as a powerful remedy in dysentery, it is a fact which may perhaps be thought to warrant the extension of some indulgence to the Gaelic dairymaid, who, in full belief in its protective efficacy, still drives the cattle with a switch of the rowan-tree, and who has witnessed, in the amplitude of her faith in its virtues, the passing of the sheep and lambs through a hoop of the same wood on the first of May.

The affinity between the folk-lore of Lincolnshire and the East of England, for instance, and that of the Isle of Man is remarked by Miss M. S. W. Peacock, who observes that it is in no small degree due to the Scandinavian element.* The Manx use of rowan may be compared, says Professor Rhys, with the habit which prevails among some Welsh people of placing some of the wood of the rowan-tree (*coed cerdin* or *creafol*) in their cornlands (*llafyriau*) and their fields on May Eve (*nos glamou*), with the idea that such a custom brings a blessing on their fields.† In East Yorkshire, as late as 1889, a cross of rowan-tree wood, if spoken to by one who was unwell—a state of affairs which was equivalent to being under the influence of some witch—would make the invalid better. Failing that, the process would be more efficacious if the wood were gathered at midnight. The midnight stipulation was merely, no doubt, in fulfilment of what was considered an indispensable condition—namely, that there should be no witness of the act.

In Derbyshire many women carry about with them a little cross made of two twigs of "witch-wiggin," as a protective against mischief or witchcraft. It is worn concealed under the dress.‡ Not only is the ash believed to have furnished the wood of the cross, but there is an old superstition that our Saviour, when born, was dressed by a fire of ash-sticks. Consequently, ash-logs are still used in some parts on Christmas

Eve, and on Good Friday Manx people will not poke the fire with iron of any kind, but use a stick of rowan-tree.*

(To be concluded.)



Some Antiquities of Canna.

BY W. G. COLLINGWOOD, M.A., F.S.A.

THE little island of Canna, in the Hebrides, is not much known to the general tourist, though its few remains of ancient crosses have been described by T. S. Muir in his *Ecclesiological Notes*, and more completely by Mr. J. Romilly Allen, F.S.A. On our visit, favoured as it was with fine weather, we were able to make sketches and photographs, which may be worth reproduction, to illustrate not only the crosses, but an interesting fortress on the island.

Landing at the tall wooden pier in the quiet harbour to the east of Canna, one is struck by the contrast of mountain grandeur and cultivated fertility. Indeed, the "Description of the Isles," written between 1577 and 1595, and printed by Skene in appendix to his *Celtic Scotland*, says of Canna: "This Ile is gude baith for corn and all kinds of bestiall." But there is evidence of more than Nature's kindness in the scene as we find it now. This is a happier isle than many, not only in its mild climate and sheltered nooks, but in having the care bestowed upon it without which so many of these naturally charming spots have become scenes of desolation and poverty. Near at hand, to the eastward, are the wild mountains of Rum; northward, over the sea, are the cliffs of Skye; and at the head of the harbour, above the gardens of the hillside, is the pretty house of Mr. Thom, whose presence and attention to his family's property count for much in the prosperity of Canna.

There are four monuments of some importance, beside the fragments of grave-slabs, at the ancient burial-ground by the

* *Journal of the Folk Lore Society*, December, 1891.

† *Celtic Folk-Lore*, by Professor Rhys, vol. ii. (1901), note to p. 308, p. 691.

‡ S. O. Addy, *Household Tales*, 1895, p. 72.

* Train's *History of the Isle of Man*. See also *Notes and Queries*, 1st S., iv. 309, 4th S., i. 226, and ix. 87, 227.

ruined Chapel of St. Columba. Of other antiquities, the tower on the rock is most interesting.

The first cross-fragment we saw was that found not long since by Mr. Thom, and well figured and described by Mr. J. R. Allen (*Early Christian Monuments of Scotland*,



FIG. 1.—INCISED CROSS AT CANNA.

Photo by Mr. H. B. Curwen.

p. 107). A clothed figure of a man, with his feet shod, stands on a serpent which reaches up to bite him—an unusual type, half-way between the figures of Christ trampling on the serpent, so common on pre-Norman grave monuments, and the booted Vidar of the Edda, shown on the cross at

Gosforth, Cumberland. One pattern on the edge of this fragment is noted by Mr. J. R. Allen as unique: it seems connected with the "Late Celtic" divergent spirals which were used in ninth and tenth-century Irish ornament. The rest of the pattern is of symmetrical and dragoesque interlacing.

Going up through green fields toward the interior of the island, we came to the burial-ground, which Muir describes as modern. Against its wall stands a small monument with an incised Latin cross. Mr. H. B. Curwen's photograph (Fig. 1) shows it so well that further description is needless; it is of very early type, and may be Canna's oldest relic. So often in these islands an old cross is moved and used for more recent burials, that this may well have been brought from the ancient chapel-yard.

Passing on into the little dale of the cemetery and chapel of St. Columba, we looked for Muir's "tall, red-coloured pillar worn bare," and thought we found it in a great red standing stone upon a knoll at some distance from the chapel site. This stone answers to the description so far as it is tall and red, but it seems to be a natural monolith, never sculptured nor even hewn, and simply set up in its native form as a solitary pillar.

Below it in the dale are the nearly obliterated traces of the chapel and graveyard. The great cross stands a short way south of these, though perhaps the cemetery was once large enough to take it in. It is a massive piece of yellow sandstone, once about $8\frac{1}{2}$ feet high from the ground, now reduced to 7 feet by the loss of the upper part of the head; one arm also is missing (Fig. 2). The shaft is 2 feet across by 10 inches thick, and the whole, with the exception of one edge, shows weather-worn traces of elaborate though rudely-drawn sculpture. This, from its condition, has been difficult to represent; the defaced forms hardly appear in a photograph, though on the edge in Fig. 2 can be seen the plait on the end of the arm, and the two figures of men, one above the other, on the shaft-edge. A curious point in the design of these two figures is that each is treated as two separate pictures, the legs in one panel, and the head and shoulders in another. There

can hardly be any symbolic reason for this; it may have been a development of the figure not infrequently seen on early crosses, which is cut in two by a serpent or strand of

in the middle, and a man on horseback over it; above which are two grotesque monsters, one biting its back—an attitude familiar in Viking Age crosses elsewhere (as at Cross Canonby, in Cumberland); and below are two more beasts.

The group here sketched probably means, as Mr. J. R. Allen points out, the Adoration of the Magi, though only one Magus appears. He seems to put his right hand into the Virgin's right hand, in act of homage, and with his left he presents his offering, the golden vase of frankincense and myrrh. I will not dispute whether it has a spout or a double handle; I have drawn it to the best of my ability. To the best of his ability, also, the sculptor has drawn King Caspar's legs, making him kneel on one knee, with the sort of disproportion children show in their figures. The beard is plain enough, but I cannot tell whether the Magus wears a hood or a pigtail. The whole, however, is so defaced that some apology is needed to



FIG. 2.—THE GREAT CROSS AT CANNA.
Photo by Mr. L. Fletcher.

interlacing; the simplification of the forms necessitated by the material often makes such figures seem to be, as these really are, cut asunder in the midst. On the side seen in the photograph there are three panels, each with a pair of grotesque beasts, and one panel of key pattern, enclosed by a sunk frame of interlacing; and on the head are four roundels in a circular panel, with knot-work filling the rest of the space and the arm. The other side seems to have been the more important, or front of the cross. The head bears in its circular centre a sitting figure holding serpents; on the arm is a beast. The shaft is designed like the other side, with a sunk border of knot-work enclosing a tall picture with the group (Fig. 3)



FIG. 3.—THE ADORATION OF THE MAGI ON
THE GREAT CROSS AT CANNA.

the sculptor, whose work was doubtless more intelligible before ages of sea air and Hebridean storms weathered it into a formlessness which can hardly be photographed,

and is very difficult even to draw. But one great virtue this cross possesses: it has a unity of design and effect which is too little regarded by modern designers of "Runic" monuments. It is not enough to plaster the stone with stolen patterns if one wishes to emulate the real decorative charm of these old sculptures.

The purpose of these crosses and their period need not be doubted. They were grave-monuments of early mediæval times. The precise meaning of the figures and the

of fancy. The wealth of apparently meaningless motives on this cross appears to suggest that it was not of the early period of its class, and in the Hebrides the style lingered far later than in England, so that this may be as late as the twelfth or even the thirteenth century.

The island belonged to the Church, as we are told in the "Description" already quoted: "It pertains to the Bischop of the Iles, but the said Clan-Rannald has it in possessioun" (*i.e.*, late in the sixteenth century). It was



FIG. 4.—THE CASTLE AT CANNA.

Photo by Mr. H. B. Curwen.

exact date of the work within the period is a more difficult question. At certain times, when new styles were introduced concurrently with fresh impulses of religious thought, no doubt every pattern was definitely symbolic; but as time went on, and the strong feeling died away, the symbols became ornament, and the sense of their significance was lost. The Evangelist figures degenerated into mere grotesque beasts; scenes from Bible history were hinted only, not portrayed; and the old heathen symbols survived in forms which can hardly be distinguished from pure freaks

probably under the Church that this fine and costly monument was erected; and one is tempted to ask whether Church ownership had not something to do with the name of the place. The Rev. J. B. Johnston, in his *Place Names of Scotland*, notes that in 1549 the name was spelt *Kannay*, and explains the word as "probably 'island like a can or pot,' Old Norse *kanna*," alluding, no doubt, to the round little valley of its interior, which forms its chief geographical feature. But these derivations from fancied resemblances are not always safe; and since

Canisbay and Cannobie both mean the Canons' *bar*, or farm (as, indeed, does Cross Canonby, in Cumberland, already mentioned), one might, perhaps, see in the name Cannay the Canons' *ey*, or island. A Priory of the Isle of St. Columba, not Iona, was held by Black Canons about 1272, as stated in Henry of Silgrave's *Chronicle*. Other suggestions towards a derivation might be found in the names Canath (Kenneth) and St. Cainnech, either of which would be as probable as that from *kanna*, a pot.

Near the harbour which lies between Canna and Sanday, the little island on the side looking towards Rum, there are remains of a tower on a lofty rock shown in the photograph by Mr. H. B. Curwen (Fig. 4). The figures of the visiting party give the scale: one person is on the top, another is rather dimly seen on the steep path going up the only accessible side (to the spectator's left-hand of the rock), where the grassy talus of fallen earth and stones joins the crag. Thence a narrow path climbs, by broken steps, a somewhat vertiginous approach, on a kind of little *arête*, to the door of the tower. Through this door, in which the bar-holes are still to be seen, rock-hewn steps lead up beneath one of the chambers forming the dwelling-house. The upper part of the walls is ruined, and does not show how the roof was set on, or whether the tower rose to a higher storey; but this is unlikely.

It must have been too cramped and uncomfortable for a dwelling, bleak and chilly in a windy winter, though the climate of Canna is by no means so severe as a Southerner might expect. But there could hardly be a site more secure. The sketch-plan (Fig. 5) is roughly made and not properly surveyed, giving only the general relations of the building to the summit in which it is niched. The hollow marked *Basin* may have been the quarry from which the building-stones were got, for the labour of carrying them up would have been enormous; and the smaller hole marked *Pit* may have been used as a rain-tank or dew-pond, such as can be seen in several others of these Hebridean forts. The masonry and plan of the house suggest a rather late origin. It was not a prehistoric stronghold like those

of Tiree, but a rude and tiny imitation of late mediæval castles like Dunvegan.

In the *Description of the Isles* it is said: "In this Ile is an heich craig callit Corignan, weill braid on the heicht thair of" (flat-topped), "and but ane strait passage, that men may scairsleie climb to the heid of the craig; and quhan the cuntrie is invadit the people gadderis thair wives and geir to the heid of the craig and defend thame selfis utheways the best thay may, and will not pass to the craig, because it may not be lang keepit onlie for fault of water."

This notice not only gives the name of the castle and its existence in the sixteenth century, but it shows that it was a "maiden

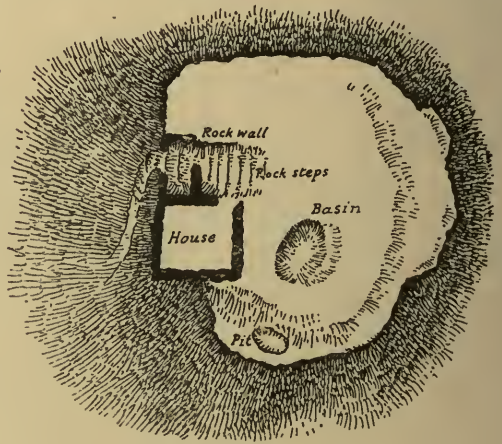


FIG. 5.—SKETCH-PLAN OF THE FORT, CANNA.

castle," *castra puellarum*, a name often met with elsewhere, to the puzzling of local antiquaries. I cannot help thinking that this simple explanation may account for the word far more satisfactorily than derivations from distant and alien phrases. In parts of the North of England not continually in fear of Scottish raids, but only occasionally exposed to them, or at earlier times in places where war was infrequent, though not impossible, the whole community did not live in a fortress, nor was it thought necessary for the fighting men to take shelter; they met their enemies in the field, while their women were in the maiden castle.

It almost might seem that this use of the Canna fort suggested the romantic legend

about it; and yet both stories may be true. The legend, so far as I can learn, is not in print, and I owe it the Rev. R. L. Ritchie, of Creich.

Clan-Ranald, who still claims to be chief of the Clan Donald, and in old days was lord of this and many other islands, had a long-standing feud with Macleod of Macleod. Young Macleod from Skye once being storm-stayed at Canna, met the heiress of Clan-Ranald. The young people became lovers before they learnt that they were hereditary enemies. The news of their attachment was carried to old Clan-Ranald in Uist, who thereupon set sail in his galley for Canna, to capture the audacious lover. He was disappointed. On seeing a sail on the horizon, young Macleod had known it for his enemy's ship, and promptly taken flight. But the lady remained, and her father, thinking to secure her, gave orders to repair the old castle, and placed her in it, guarded by his men. One stormy night Macleod came back in a little boat, and landed in the bay nearest the rock. The storm had put the warders off their guard, and he was able to get near enough to sing under her window some of the favourite songs she would know. To his surprise, before his singing was ended, the young lady had knotted the bed-curtains together, and, making a rope, slid down the steep side of the rock, where, from its very perilousness, no guard was set. And so the lovers fled together, and for ever, "over the sea to Skye."



Some Old Ulster Towns.

BY W. J. FENNELL, M.R.I.A.

III. DOWNPATRICK.

DOWNPATRICK, the capital of the beautiful county of Down, on the east coast of Ulster, has all the appearance of a well-built, prosperous town, blessed with a good market trade; and twice a year it gains the additional importance of an assize town, which

function of the law is so dear to the heart of an Irishman.

Downpatrick is also the happy possessor of a cathedral, a court-house, a convent, a county gaol, a workhouse, and a lunatic asylum; yet, notwithstanding the refining influences of such advanced civilization, there are the usual Ulster distinctions of creeds, carrying enlightenment and love on the one side, and intolerance and distrust on the other; but as each side claims to be the sole possessor of the enlightenment and the love, the town is seldom disturbed by the fierce conflicts that periodically sweep down on some of the more fervid districts of Ulster.

The natural formation of the site of Downpatrick, surrounded by a circle of hills on three sides, and the low-lying inches of the River Quoile on the fourth side, gives the town a strikingly picturesque appearance from any point by which it is entered; while as a sentinel over all rises, on one of its hills, the Cathedral Church of St. Patrick, awakening in a moment the memories of its past. This cathedral once formed a portion of the church of a Benedictine monastery.

It is into these shadowy memories that the antiquary would like to penetrate, and to enter into their world of romance; for, while some portions of their history are well authenticated, there are relics existing connected with that early time in Ireland whose history, we deeply regret, must ever be one of shadows.

From an archaeological and an ecclesiastical point of view, Downpatrick, as one of the earliest fields of labour of St. Patrick, as well as his last resting-place, is of great interest, and these events rendered it a cherished Mecca from the fifth to the twentieth century.

Close to Downpatrick is a townland known as Ballintogher, in the parish of Saul (from *Sabhab*, a barn), possibly a nickname for the humble church erected there. It was somewhere about this spot that St. Patrick landed after his escape from captivity on Slemish, in Antrim. He founded the first Christian church in Ireland at Saul, and from it commenced the mission of the "Early Church of Ireland," whose power swept over England and through France, Switzerland, and on to Italy.

That St. Patrick dearly loved his starting-point and Downpatrick must have been but natural to the man. The beauty of the wooded banks of the winding Quoile, the sunny hills of Down, the purple of the distant range of the Mourne Mountains, make one of those dreamy pictures of Ireland that became sacred to the early Fathers. In those days a forest covered all the hills, which are now cultivated homesteads; but the splendours of Nature's pictures still remain as striking as when the eyes of St. Patrick first beheld them in the land of his adoption.

The material relics of that distant time at Saul have all vanished—even the foundations of his first church, to which he at last returned, wishing to die where his work commenced.

From Saul, St. Patrick soon advanced westward to Downpatrick, where he found the great stronghold of a pagan chief. It still exists—an enormous conical rath, with outlying protective ramparts of earth, in the low-lying fields on the north side of the town, but in those times little better than marshy swamps, and passable only to those who understood the bearings of the causeway leading to it, so that it had practically the defences of an inland fortification. Even now the ruin of this stronghold impresses one with its importance, and St. Patrick would naturally try to bring its ruler under his spiritual sway before he journeyed on to other triumphs. This great *Dun*, or fort, "is referred to as *Aircealtair* (the habitation of Cellchar) under a date as early as A.M. 4169 (1030 B.C.) in the annals of the Four Masters." In St. Patrick's time it was known as *Dun-leth-glas*, and contracted to *Dun* in everyday use; soon it became "Down," which in after years, with the addition of the patron saint's name, became general in use, and finally was adopted as the name of the town.

If we take the line of hills as forming an arc of a circle on the north, east, and south sides of the town, and the Quoile to constitute the chord on the west side, we gain a fairly accurate idea of the situation. On the extreme north point of this arc of hills stands the cathedral, commanding the town and the valley of the Quoile. It was on this

spot that St. Patrick is said to have founded a church, close to and overlooking the pagan fortress. It is hardly likely that he would have passed on to his field of greater action without first sanctifying this important starting-point. At all events, his immediate followers occupied a church there, and beside it built a lofty round-tower, the precursor of a distinctive form of architecture that became national in its type.

The church vanished under the Norman rule, but its round-tower was left. The Normans had, as Paddy would say, "a respect for the likes of thim." Their builders recognised their supremacy, and left them for more advanced and cultured ages to destroy. The church was burned by Edward Bruce in 1316, and rebuilt in 1790. At this date the round-tower was standing, but sadly mutilated. A poorly-executed oil-painting in the church is a record of it, and but for this we should doubt its existence. The restoration of the cathedral took place at a time when little regard was paid to such things, and when the work was finished the round-tower had vanished. No doubt it was very useful as a quarry for the new tower—and what could be more perfect than the square towers of the latter portion of the eighteenth century! Enough to justify the razing of a round-tower! Thus faded the last material glimpse of the early church at Downpatrick; but in the graveyard there is one spot whose sacred charm has never faded—the traditional spot where the patron saint of Ireland was laid to rest. This grave is in about the centre of the graveyard, on the south side of the church, and is doubtless the site of his own primitive church, in which it was said he was buried.

For many years it was the custom of emigrants to take a little mould from this grave as a charm, or a token of the hallowed place, and to carry it with them in their wanderings to the uttermost places of the earth; so that an additional cart-load of earth had to be imported occasionally to maintain the level of what appeared to be a wretched, neglected grave. To remedy this state of affairs the members of the Archaeological Section of the Belfast Naturalists' Field Club took the matter in hand, and had a foundation of concrete put into the grave,

and on it was placed a granite boulder, selected from one of the mountain-sides of the Mourne range, as a memorial, such as might have been adopted in those early days. This stone weighs seven tons, and is unwrought, presenting nothing but the weather-beaten surface, on which is incised the name "Patric" in letters copied from the most ancient Celtic books, with the date of the Saint's death, A.D. 469, and a primitive Irish cross, copied from a slab discovered on the island of Innisclothran, in the Shannon.

Another work of the same club was the collection and the re-erection of the widely-scattered fragments of the High Cross of Downpatrick at the east end of the cathedral grounds. This cross is cut out of coarse granite, and has been badly used; it is much weathered. It presents on its face a sculptured panel of the crucifixion, and on its sides some of the interlacing work of the Celtic period which was so earnestly fostered by St. Patrick's successors.

The Benedictine Monastery of Downpatrick was founded by Sir John De Courcy in 1183, the Norman baron who managed to obtain most of the County of Down for himself. De Courcy appears to have left his mark nearly all round the county, and judging from the belt of castles he built to defend his property he must have had a very lively time of it. Like all men of his time and class, he robbed and murdered, and then sought conciliation and forgiveness by erecting and endowing monastic establishments and churches. In 1186, when he had completed the church at Downpatrick, he had the remains of Saints Clumba and Brigid translated to it under the auspices of Cardinal Vivian, who had come from Rome to witness the ceremony. It is said that the translation was purely a political move of De Courcy's, more so than a pious act, as he wished to impress the conquered people by his piety and benevolence. It is easy to understand how venerated must have been the spot that contained the relics of three such illustrious saints, but all the veneration and love did not prevent contending forces from destroying De Courcy's church. De Courcy married the Lady Affrica, daughter of Godfred the King of Man; and she appears to have been equally energetic in religious works, as she

founded Grey Abbey, not far off from Downpatrick, and placed a contingent of Cistercian monks in it from Holm in Cumberland; it bears the curious dedication "To St. Mary and the Yoke of God." This abbey is the most important relic of a monastic establishment in the county. The Lady Affrica, or her husband, also founded the Cistercian Abbey of Inch, close to Downpatrick; but very little now remains of it, except its chancel, which contains a group of three tall lancet windows. But all these material and saintly precautions did not save Sir John—he was arrested by Hugh De Lacy, and, on the order of King John, imprisoned in the Tower of London; and although liberated after some time, he seems to have had enough of Ireland, and to have kept away from it.

As now restored, the church has become the Cathedral of the Diocese of Down; but on plan it only represents the sanctuary of the old church with a modern square tower and the transepts and nave tacked on to it, while every vestige of the monastic buildings has long since disappeared. The unusually large size of the chancel indicates a church of great dimensions; it must certainly have been the largest church in Ulster; even now it is large and heavy looking, and, from an architectural point of view, not very interesting; but the old foliated capitals of the rather curiously-formed pillars are good and refined pieces of sculpture; these, during some recent improvements, have received a good coat or two of distemper, which is a splendid method of preserving beautiful examples of carved work!

Downpatrick also possessed the following, none of which now remain:

1. "The Priory of St. John, Baptist, belonging to the Crutched Friars, under the rule of St. Augustine, and founded by De Courcy."
2. A Priory of Regular Canons, said to have been founded in 1183 by Malachy O'Morgair. It was near the Cathedral.
3. The Priory of St. Thomas the Martyr, otherwise Toberglorie (*i.e.* Pure Well) or Regular Canons.
4. Franciscan Priory, founded about 1240 by Hugh De Lacy.
5. Nunnery of the Blessed Mary.*

* Belfast Naturalists' Field Club.

The battle flags of the British regiments connected with the county have been hung in this church, and it also contains a monument to one of the Cromwell family.

In the immediate neighbourhood of Downpatrick the antiquary will find much to interest him. He will see many an old castle built by the Normans to protect their stolen property. Not the least interesting is one at Dundrum, about seven miles distant from Downpatrick, but built for the Knights' Templars by De Courcy, who was himself a Templar. This castle has a circular donjon keep surrounded by extensive outworks; it had a turbulent existence until Oliver Cromwell put an end to it in 1652. He will see the ancient church of Raholp, dating from the sixth century, and near it at Struell a cluster of holy wells, formerly resorted to by thousands of the afflicted seeking relief, but now only visited by an occasional tourist. He will also see the remains of an old Cistercian abbey at Inch, which is in sight of the great Dun already mentioned; and from the Stone Age he will find many a rath, and here and there a stone circle, and many a souterrain, those curious stone-built underground places of refuge, with their cunningly-contrived barriers as additional protective measures, all completing a connection of habitations of man during the different periods of his occupation.



The Manorbere Cromlech.



RESIDENT at Manorbere sends the following communication:

"In reference to Mr. J. G. Wood's communication concerning the Manorbere Cromlech, in the August number of the *Antiquary*, it should be stated that, while what he says about the position of the stone and its geological origin may be true, it is open to contention that the capstone would be very likely to be chosen by its erectors, both on account of its position on the hillside, and for the ease with which it could be lowered into its present position.

"The slab is one of four stones which stood

on end leaning up against the hill, side by side, close to one another, with their fronts clear of earth, and held up by nothing but a foot or so of rock and their own great weight. The other three slabs could with ease and with the simplest tools be undermined and laid down in a row beside the cromlech. What more simple than that our rude forefathers should select this slab as being the largest and the most uniform in shape, and lower it down by rough and primitive methods into its present position, its base still resting on the same spot, but in a horizontal instead of a perpendicular direction.

"With regard to the supports of the slab, they are certainly put there by design, and are not in their position by accident. If the slab had fallen, as Mr. Wood suggests, by the action of the weather, at its fall it must have destroyed the comparatively small supports it now rests on, and would probably also have split itself to pieces by the concussion of its enormous weight. If the slab fell by natural causes, why did not Nature also bring down the other three stones in the course of ages by the same process, as they are all in line in the same position and subject to the same disturbances?

"The floor under the slab is flat and hard by artificial means, not in the state it would be if Nature had cleared away the intervening earth by rain and wind. There has been an excavation in the centre of the floor within the last three years, but it has been done quite superficially and without result."



Petra.*

BY AD. MICHAELIS; TRANSLATED BY MARY GURNEY.



NOT a century has elapsed since the first European traveller trod the wondrous soil of the ancient Nabatean city of Petra. The discoverer was the youthful Burchardt, of Basle, who, disguised as an Arab, visited Palestine and Arabia when in the service of the English Society for the exploration of Central Africa.

* From *Deutsche Rundschau*, August, 1905.

He spent the last years of his life in Cairo, writing a careful description of his travels. After his death, in 1817, his papers were brought to Cambridge, and were published there in 1822 by the celebrated traveller and discoverer, Martin William Leake. Europe then read for the first time of Petra, of Burchardt's visit (paid ten years previously), of his impressions of the grandeur of the place, and of the remains he had found of human culture. Eight years later, in 1830, Count Leon de Laborde, in his splendid work on *Arabia Petra*, added illustrations to his description of the rock city. The great work of Roberts followed in 1849, the work of the Duc de Luynes in 1874, the photographs of Wilson in 1891, and then the works of other writers. Interest increasingly centred on the northern portion of the land. Now, however, we welcome a new and important work,* treating of the regions of Ammon, Moab, and Edom, along the great Roman road of Trajan, which crossed these stony deserts from north to south, at last making a long halt in Petra, the capital of the Nabataean State.

From this comprehensive material we propose to dwell on one point only—the account given of the city of Petra.

Petra has a well-secured place in popular representations of the history of art, and the great rock architecture of *el Khazne*, with its distinctive character, is universally recognised; but should we venture to inquire of the reader where Petra lies, and what are its surroundings, the reply might be doubtful! A few indications may, therefore, prove useful. A wide depression (the Wadi-el-Araba) begins from the southern end of the Dead Sea, stretching southwards as far as the northern end of the eastern corner of the Red Sea near Akaba. This broad depression is bounded on the east by the lofty pinnacles of the rocky highlands of Edom. About half-way between the Dead and Red Seas the mountain Hor (connected with Aaron—Jebel Haroun) rises to the height of 4,600 feet. On its east side there is a fall of about 1,800 feet to the mountain valley of Petra,

which is overtopped again further east by the range of hills of Sara (Esch-Scharat). Beyond this a stony desert extends at an average height of 4,000 feet. The name of the mountain Sara is derived from the name of the old Nabataean divinity Dusara, or "Lord of Sara," probably an ancient sun-god, who was worshipped here, as in Egypt, in the obelisk form.

The district of Petra* lies in an enclosed hollow of more than half a mile in length, stretching nearly from north to south, and is bounded right and left by fantastic and precipitous rocks. The enclosure is far from being level, but slopes from north and from south towards a cleft, in which the Musa brook crosses the site. The stream flows to the east through a deep channel (Sik), which, hollowed out of the sandstone range, forms a characteristic entrance to the city; beyond, the brook forces its way through the western heights, and dashes into the Wadi-el-Araba by a wild, impassable fissure. All the outlying streams which gather in the rainy season in the crevices of the mountain ranges, or in the deep fissures of the tableland, unite in the brook, and in the course of centuries have deposited a thick mass of earth and sand on the lower level of land, beneath which the greater part of the city of Petra lies buried. The spade has not yet done its work in clearing away the refuse, and in bringing to light the hidden remains. At the western end only, the great ruin of Pharaoh's palace (Kasr Phar'aun) rises from a narrow base, overtopped by the steep rocks of the Acropolis, exactly over the outflow of the Musa brook, and isolated from the western range of rocks.

Yet more important than the Acropolis is the so-called Obelisk Mountain (the germ of the foundation of the whole city). It is a rocky height (En-Negr), projecting from the eastern mountain of Esch-Scharat. Situated just above the point where the Musa brook flows out through the rocky gate of the Sik, and commanding the lower ground towards both north and south, the steep rock forms a natural fortress, and is accessible by only one path. Upon the height are the monoliths of Dusara and Allat, 100 feet apart, and rising to the height

* *Die Provincia Arabia*, von R. E. Brunnnow and A. von Domaszewski. Band I.: "Die Römerstrasse," von Madeba über Petra bis El-Akaba. Strassburg: K. Trübner.

* Or Sela; see 2 Kings xiv. 7.

of 20 feet. The distinct remains of a large "high place" bear witness to the bloody worship of these two Nabataean divinities. Two similar sacred places of smaller size on the neighbouring heights, also approached only by one path, further attest the sacredness of this mountain as the abode of the "lord of the heights." The Obelisk mountain affords space for a human settlement of limited area, and, indeed, later on a small fortress of the Crusaders was built on the spot. Domaszewski thinks it probable that the small

Since all trace of the city has well-nigh disappeared, the tombs alone mark its former boundaries. They are rock graves, dug out of the sandstone rock, or hewn in it, and consist of several storeys, gradually rising, as new rows of graves were built over the old. The accumulated strata give some data for assuming the chronological sequence of the graves, whilst further data are derived from the respective position occupied by the graves in the two rock boundaries of the valley. Starting from the Obelisk Mountain, they are seen



MONOLITHS AT PETRA.

(Reproduced by permission of the Palestine Exploration Fund.)

original tribe of Nabataeans dwelt on this height. There is no doubt that their descendants took refuge here in the year 312, when first Athenæus, the General of Antigonos, and afterwards his son Demetrius, seized them, with their families and their treasures. Diodorus thus describes the event: "They were dwelling on a height, which, though not fortified, could be approached by one pathway only." The most ancient Nabataean graves lie at the foot of the mountain, by the side of the river and path.

scattered on one side and the other. The most ancient graves, as already remarked, are below, around the old centre of the city. These have the character of a simple tower, gradually diminishing towards the summit, and are therefore called the Pylon graves, on account of their resemblance to the Egyptian Pylon graves. (The name "tower graves" would be simpler.) A flat façade, with a simple door closed at the top by a *torus*, and surmounted by step-formed battlements, as found in later Assyrian art, cut out of the

rock in low relief—such is the original form of the Nabatæan graves, probably imitated from the dwelling-houses, which were built of air-dried bricks. Slight variations follow gradually. For example, the encircling battlements are repeated at a certain distance, so that the tower appears narrower and higher, and may even be characterized as two-storied. The topmost battlements sometimes project, or the tower grave becomes separated from the rock to which its façade seemed attached, and takes the form of a detached tower. The door also (framed in by finely-carved jambs, and covered with an artistically fashioned lintel) is either surmounted by a horizontal cornice or by a gable. These refinements of art belong, however, chiefly to a later period, whilst the old Nabatæan primitive form of the grave tower remains the same through all periods of the history of Petra. The frequent occurrence of simpler forms in parts of the western mountain seems to show that the Obelisk Mountain was soon found to allow too narrow a space for the requirements of the city, which gradually spread by the river across the lower ground. Therefore new graves towards the west were required.

It appears that the Nabatæans were unmolested from without during several centuries, whilst they established their fixed dwelling in Petra, making it the centre of their flourishing trade in myrrh and incense, with other products of India and Arabia. The precious wares were brought by sea to Leuke-Kome, a harbour on the west coast of Arabia, and were then laden on camels for the further journey northward, entering Petra through the long tortuous pass of the Sik, so easy of defence; and penetrating further through more open, but yet perilous and circuitous paths, down to Wadi-el-Araba, and further westwards to Gaza, the great Phœnician emporium for the treasures of the East. This brisk trade must have roused the jealousy of the rulers of the Hellenistic States; the provinces had long been an apple of discord between the neighbouring kingdoms of the Ptolomies and the Seleucidæ, and though the Nabatæans nominally retained independent government, yet from the third century we find distinct evidence of Greek influence.

Again, as often happens, where written records are silent, the stones speak. At first, amongst the Nabatæan graves, some rare instances of pure Greek forms are intermixed; façades of gabled-crowned temples *in antis*; then follow other façades, some unadorned, and others more richly decorated, the upper part ending in a semicircle, as in Northern Syria and in certain Egyptian buildings. As Greek forms were shown in the decoration of the doors of the turret graves, so, on the other hand, Egyptian design seems to have varied the outlines of these primitive Nabatæan graves. The turrets no longer diminish towards the summit, but are crowned with a massive Egyptian gorge. In place of battlements of from four to eight small steps of Assyrian style, we find only two large side-steps at the corners, resting heavily, like bulky *Acroteria*, on the lower building. The towers (changed after the style of stone building) have at the corners (according to the taste of later Greek architecture) pilasters, with a kind of Corinthian capitals, the meagre flat surface being designed for later decoration in colour, one of the especial characteristic peculiarities of the architecture of Petra. And again, as previously, by means of the double circle of battlements, an attempt is made to give height to the grave by the inserting of Ionic architraves over the corner pilaster, marking the end of the lower story, and carrying the wall of the upper floor with the two side-steps and the terminating gorge. Because this form of grave façade was first seen in the southernmost Nabatæan region of El Hedschr, called by the Greeks Hegra (the place where the caravans unloaded the products of Jemens), it has been somewhat clumsily named "The type of Hedschr." It might be called the Nabatæan-Hellenistic form of grave, marking the introduction of Greek forms, such as capital and architrave, and artistic door ornamentations, into the type of Nabatæan graves, with the tendency to erect two storeys. The style becomes more ornate when a series of low pillars supporting the gorge are introduced in the flat wall, and it is completed when the spaces between the pilasters are filled up with reliefs; the analogy of the Doric triglyph frieze, with its metopes, becoming apparent. This

analogy is further confirmed by the well-known graves at Jerusalem. They show, like our graves, corner pilasters, with entablatures, an evident triglyph frieze above, and the same high wall, as an upper story or *attika*. The Nabataean graves also resemble those at Jerusalem in having here and there the façades divided by low pilasters between the corner pillars, another Hellenistic motive.

These last described forms of graves must belong to the period just preceding and just following the Christian era; in El Hedschr inscriptions point to the later period, especially important in the history of Petra. The Nabataeans had taken advantage of the increasing feebleness of the Egyptian and Syrian kingdoms in order, towards the end of the second century, B.C., to form under their own kings a powerful independent State, sharing in the world's trade, extending its power beyond Damascus, and, in the time of Pompey, numbering even Syrian Greeks amongst its subjects.

Hellenism had already taken deep root; Dusara, the sun-god of the Nabataeans, had become confused with the Greek Dionysos; and, at the time of Pompey, a theatre of Dionysos (of which thirty-three ranges of seats still exist) had been cut out of the holy mountain of Dusara, many ancient graves being thereby destroyed on the spot which affection had selected for them. As in all Hellenic cities, the theatre became the centre of city life; illustrated by the fact that the graves of leading people are now to be found in its vicinity. Things remained the same through the whole of the first century of the Roman Empire, Rome exercising authority over the Nabataean princes, but under Trajan; the Governor of Syria, Aulus Cornelius Palma, completely subdued the separate Nabataean kingdom, and in the year 106 A.D., incorporated it into the new province of Arabia. From this period dated the great main road, laid by the energetic Emperor, from Bostra in the Hauran, southwards to Petra, and onwards still further south. This was the first important main road; crossing the entire length of the stony highlands, it was broken here and there by beds of rivers, almost 2,000 feet deep, which it was forced to traverse. The route has been carefully traced out by our travellers from Madeba to Petra,

through the lands of Moab and Edom, as indicated by the ruins of cities, castles, camps (these being especially well preserved near Odruch, eastward of Petra), also of temples and bridges. A second Roman road was constructed at a later date with the accompanying *limes* (or fortified path), here consisting of a row of watch-towers, on the edge of the desert.

In the second century, when Petra had attained celebrity under Roman rule, and when its territory was probably largely extended (the great palace of the Pharaohs, a strong quadrilateral, probably the temple of the "mother of gods," dating from this period), the Nabataean and Hellenized grave-forms continued, but heavy Roman façades protruded beyond them. The unlearned chiefly associate Pompeii with the gay decorations of the time of Nero, and in the popular representations of Petra all the older monuments are cast into the shade by these pretentious and imposing edifices. Nearly all the old motives are employed—the capital of Petra, the Syrian arch, even the pretentious architecture of the two-storied so-called Hedschr grave, crowned by a gable, as in the case of the urn grave, and of the grave of the Governor, Lucius Sextius Florentinus. The gable is frequently surmounted by an *attika*, as is seen on the triumphal arch of Tiberius at Orange, whilst a regular triglyph, with metopes filled up by shields, is generally placed over the doors, and occasionally along the whole façade. Reliefs and statues become more usual, but had been avoided in the early unpictorial art of the Nabataeans. The gables, broken in the middle with a retreating horizontal centre, present an unsatisfactory appearance; this arbitrary form, employed later in the varocco style, occurs also in Asia Minor. The grand decorated façades are often lavishly adorned with various architectural enrichments, and rise several storeys high; varying from the earlier style, they also attain a certain breadth, and with presumptuous obtrusiveness cover large surfaces of rock, terraces being now and then added.

The most important and familiar example of this showy style is *el Khasne* (the treasure-house). Its situation enhances the effect. Whosoever approaches Petra from the east,

following the Musa stream, and penetrating deeper and deeper into the windings of the narrow defile of the Sik, finds his path at last almost in darkness, hemmed in between perpendicular red sandstone walls on either side. Suddenly the way opens before him on the left hand and the right, the light (so long denied) streams from above, and he sees straight before him a colossal temple façade, worked out in stone of roseate tint, of lighter shade than the surrounding rock. It has a

stone urn. This round building occupies the centre of a square court, open in front, the three remaining sides being decorated with half-pillars; it presents the appearance of an encircling portico. The crosswise fronts of the two lateral porticos extend forwards, left and right to the front side; each end above in a half-gable, the other half of which vanishes from sight in the retreating corner of the lateral portico. All the side-walls are lined with sculptures on



THE BOSCOREALE FRESCO.

(Block supplied by courtesy of Professor Michaelis.)

Corinthian portico, with six pillars and three central gable-crowned intercolumniations, leading to a covered entrance-hall, from which three doors conduct to the inner building. The rooms were at one time used for the worship of Isis, to whom, according to all appearances, this temple was dedicated. The most remarkable part is the second story, extending over an *attika*. At the summit of the gable is a round building, with six pillars and rich moulding, the circular roof ending in a capital surmounted by a

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bases; and the frieze and gable are decorated with a rich design of creeping foliage. The whole two-storied building recalls other creations of the Trajan-Hadrian period, as, for example, the triumphal arch of Trajan at Timgad in Africa, or the gate of Hadrian at Athens; but it is quite exceptional to find, as here, that the upper storey, also on a flat roof, forms a complete group of buildings, the signification of which is explained elsewhere.

The celebrated architect, Hittorff, in an

article published in the year 1866, referred to the similarity existing between this upper story and a large Pompeian fresco seen as early as 1835 in a room of the so-called Casa del Laberinto. The latter has in the foreground two projecting ends of porticoes, surmounted by just such a half-gable; the view between shows an enclosed square court, in the midst of which is a round pillared building, with summit as at Petra. The fresco dates from the last century B.C., and the fact that it represents a special kind of building is proved by a similar representation, with still clearer reproduction of the porticos surrounding a court, existing in one of the recently-discovered wall-paintings at Boscoreale, belonging to the same period. Hittorff has pointed out that the same style of building is shown in the so-called Pantheon at Pompeii (a building of the Augustan Age on an older foundation), and also undeniably in the so-called Serapis temple at Pozzuoli. We now know that these were "macella," or markets for victuals, especially for fish, vegetables, and fruit. Varro speaks of the "macellum," with its round building as characteristic. These buildings were scattered over Italy; the first macellum was erected in Rome 180 B.C., and in the year 15 B.C. the Empress Livia earned high praise by erecting a new macellum on the Esquiline. But neither the word nor the thing itself is Roman. The word is Greek (*Μάκελλον*); it is found in earlier inscriptions, and signifies an enclosure, a walled-in spot, and was used in Sparta for the vegetable market. Both the plan and building, as we can trace them from remains and from pictorial representations, reveal the well-known attachment of the Greeks to places surrounded by porticoes, the round building being also a favourite form at this late period. Thus the façade of Petra explains two points. In the first place we have evidence (where only probability existed before) that this form of the victual market with central round hall is derived from the East, from whence, after the second Punic War, it was brought into Italy, with other innovations of Greek name—the basilica, the emporium, new plans of houses, with their peristyles, "Oci," "Exedrä," etc.; nay, the whole architecture of Hermogenes was introduced into Italy from Asia Minor. In

the second place, we gain a glimpse of the artificiality of the style of building of the age of Hadrian or the Antonines in placing a vegetable market on the top of a temple, only in order to gain an architectural effect. Who has not observed the late architectural style seen upon the walls of Pompeii, where the most impossible edifices are heaped one on another? And it may also be remembered that the oldest example known to us of such architectural play—the paintings of Apaturios of Alabanda in the Town Hall at Tralles—belongs to Asia Minor—a clear proof of the Eastern origin of this fantastic style.

At the beginning of the third century Petra received the Roman citizenship. Domaszewski remarks that a standstill followed on this elevation, as seen in the cessation of grave building. At the same period the coining of money also ceased suddenly in Petra; under Severus Alexander, from 222 to 235 A.D. These two circumstances must have been connected together, and can be explained, if the importance of Petra did not diminish by gradual loss of power, but by sudden catastrophe. Just at that time (from the year 226) the ascendancy of the new Persian kingdom was accomplished; and even a destructive inroad of the Sassanidæ into Petra, as precursors of Severus Alexander's Persian War, does not lie beyond the range of political possibility. The marvellous political ascendancy of Palmyra, occurring at the same period, shows also that the old design of the Arsakidæ to divert trade to the Euphrates and the Persian Gulf was attained by the new dynasty. In the midst of its political decline Petra preserved its importance as the religious centre of the Nabatæans. Once a year, as late as the fourth century, the scattered Arabs assembled there for the feast of the "Dusaria," celebrated in honour of the god Dusara, and of his virgin mother, Allat.



Stone Monuments Astronomically Considered.*



ERE it not for his series of papers and articles on British Stone Monuments in the *Proceedings* of the Royal Society and in *Nature*, extending over a number of years, Sir Norman Lockyer's latest work would have come as a great surprise to archæologists. Whilst a committee of the British Association have been endeavouring to ascertain the age of British stone circles by means of archæological excavations, Sir Norman has been considering them astronomically. With regard to date, he appears as yet to have personally made observations at about a dozen circles, or groups of circles, in England; whereas trustworthy excavations conducted on the sites of circles in the same area have been even fewer, of which the writer recalls the following: Stonehenge, excavated by Professor W. Gowland; Arbor Low and the Stripples Stones, by Mr. H. St. George Gray for the British Association; the Sunken Kirk at Swinside, by Mr. C. W. Dymond; and the Fernworthy circle and a few smaller ones by the Dartmoor Exploration Committee. Much therefore remains to be done in both directions before astronomers and antiquaries will agree as to the date of our rude prehistoric stone monuments, obtainable by means of the theodolite and spade respectively. Although it is comparatively easy for astronomers to follow the methods and results derived from archæological excavations, it is difficult for archæologists, with little knowledge of astronomy, to grasp all the computations and deductions set forth in Sir Norman's book. These facts make an impartial criticism difficult.

Instead of the title under which Sir Norman has produced this work, we should have preferred "British Stone Monuments, including Stonehenge, Astronomically Considered." It is rather misleading at first glance to read "Stonehenge" as the heading

to every page bearing an even number. As a matter of fact Stonehenge is only directly treated of in five chapters (sixty-one pages) out of the thirty chapters comprising the book. Not only is Stonehenge astronomically considered, the result of the painstaking researches of Sir Norman and his well-known colleague, the late Mr. Penrose, but a résumé of the archæological excavations conducted by Professor Gowland has been drawn from vol. lviii. of *Archæologia* (together with some of the illustrations). These important and independent investigations, as most of our readers know, produced a coinciding date—viz., *circa* 1700 B.C. It is the only temple or circle that has yet been dated in accordance with solstitial alignments and the sun's solstitial declination.

Investigations of a similar nature in connection with some of our larger circles are eagerly waited for by archæologist and astronomer alike, but obstacles stand in the way, not the least difficult of which are the obtaining of permission to excavate and the raising of necessary funds. Owners, uninterested, we understand, have recently refused permission for excavations to be conducted in two important British circles—one in the north, one in the south-west. On p. 237 Sir Norman says: "Now that we have a large number of monuments dated, say, *within twenty years of their use*, it is important to bring forward some dates arrived at by archæologists and philologists to compare with those which the astronomical method of inquiry has revealed." The italics are ours.

Sir Norman Lockyer's researches in connection with British stone circles have been a self-imposed task, developed in continuation of his work on the astronomical uses of the Egyptian temples, many of which he proved to be orientated, so that priests in the sanctuary could watch the rising and setting of the sun and stars along the temple axis. His British work, to say the least of it, is extremely ingenious, and from an astronomical point of view may have several recognised laws and facts to support it; but his results certainly demand a higher stage of culture than the prehistoric inhabitants of Britain can have lived in in the late Stone and early Bronze Age. On the other

* *Stonehenge and other British Stone Monuments Astronomically Considered.* By Sir Norman Lockyer, K.C.B., F.R.S. With sixty-five illustrations. London: Macmillan and Co., Ltd., 1906. Demy 8vo. Pp. xii, 340. Price 10s. net.

hand, Sir Norman makes a bold claim in postulating that the Semites built our stone monuments between 2000 and 1200 B.C. He gives the Druids or "astronomer priests" of that period much credit for knowledge, strenuousness, and close application. "To sum up," he says at the end of chapter iii., "the astronomer priests had (1) to watch the time at night by observing a star rising near the north point of the horizon. This star would act as a warner of sunrise at some time of the year. (2) To watch for the rising or setting of other stars in various azimuths, warning sunrise at the other critical times of the May or Solstitial years. (3) To watch the sunrise and sunset. (4) To mark all rising or setting places of the warning stars and sun by sight-lines from the circle." In addition he claims them as advisers to the agricultural community, and as being qualified in medicine and magic.

The undermentioned monuments are dealt with in detail: Stonehenge, Stenness, The Hurlers, Stanton Drew, The Merry Maidens, and Tregaseal Circles, and the Dartmoor Avenues. We note that the famous circles of Avebury and Arbor Low do not find a place in the volume.

The author's theory is that the "astronomer priests" familiar with the Egyptian method began work in Cornwall about 2300 B.C., and that Arcturus was used as a "clock-star" to watch the flow of time during the night at the circles assigned to its observation between the above date and 1420 B.C. Capella he regards as having been observed between 2160 and 1250 B.C. He regards the earlier circles as being constructed in accordance with the requirements of the May Year, and that the Solstitial Year was introduced afterwards. The May sunrise, he asserts, is provided for in all the circles he has surveyed except "The Hurlers" in Cornwall. Of the holed stones, he says they were undoubtedly primarily intended for the purpose of alignment, "sighting-stones to enable an alignment to be easily picked up." He claims that Cornwall has the oldest circles, and that Devon comes second.

The author does not always seem to be confident that his theories and deductions are correct, and he generally qualifies his assertions in case they may not be verified or

established by other observers in the future. He evidently and wisely anticipates a good deal of difference of opinion. Isolated monoliths, chambered mounds, avenues, etc., are found in the immediate vicinity of those circles he describes in detail, and he never seems to fail to find alignments, azimuths, etc., which conform to the observance of certain chosen stars, from which he approximately estimates date. As the author clearly states in one place, it is a case of "running the star home if the dates fall in with the star's precessional change."

We have tried to state Sir Norman's position and results as fairly as possible, but we find it hard to accept his theory. In his collection of speculations there is no real proof of such introduction into Britain of Egyptian astronomical knowledge as he suggests. Archaeology shows reasons against such a theory. The stage of culture revealed by the Stonehenge diggings—where, as in connection with other stone circles, only rude stone implements were found—is not reconcilable with the author's theory of their construction. The pick and spade are surer archaeological tools than the theodolite. The results obtained from calculations relating to a few selected stars have a suspicious appearance. For instance, the archaeologist cannot help being struck by the variety of dates calculated for certain circles of similar type. Moreover, it is impossible to ignore Sir Norman's weakness in some minor points. For instance, he actually brings forward the exploded suggestion of a connection between the Semitic Baal god and the Scandinavian Balder, and apparently still thinks that Beltane has some Semitic associations. We commend to his attention Dr. Murray's remark, *s.v.* "Beltane," in the *New English Dictionary*: "The rubbish about Baal, Bel, Belus, imported into the word from the Old Testament and classical antiquity, is outside the scope of scientific etymology." It is clear that a man may be an eminent astronomer, and yet in regard to another science, philology, be lingering in the twilight of a pre-scientific age.

The paragraphs relating to the Stripples Stones had better have been left unwritten. It is obvious that the author has not been there, but has copied Lukis's description, in

which the recent explorations (British Association) at the circle have revealed imperfections. The diameter of the circle is $146\frac{1}{2}$ feet, and the large monolith, now prostrate, never marked the centre (p. 293). The hole in which the stone stood was discovered in 1905, proving that its original position was 14 feet to the S.S.E. of the true centre of the circle. The "bastions" referred to (p. 292) are stated to be situated on the N.E., N.W., and E. sides. The last has entirely disappeared, owing to the formation of a modern stone wall. The N.W. one should be recorded as W.N.W. Lukis's N.E. "bastion" is difficult to trace on account of recent mutilations in connection with the wall building, but it appears to have been several degrees further towards the N. than Sir Norman estimates.

Where there are so many astronomical problems and details of methods of observation, frequent repetitions are perhaps commendable; but when we are informed at least six times that Colonel D. A. Johnston was Director-General of the Ordnance Survey, repetitions become monotonous and superfluous. The objectionable term "antiquarian" is repeated more than once on p. 268. Misprints are few, but some have been noted on pp. 45, 63, 88, and 114; "Thurnham" should be "Thurnam" (p. 63); "150 A.D." should be "250 A.D." (p. 114).



The Antiquary's Note-Book.

THE PASSING BELL.

BY THE REV. J. F. WILLIAMS.

THE Sixty-seventh Canon of 1603 enacts that "when any is passing out of this life a bell shall be tolled, and the minister shall not then slack to do his last duty. And after the party's death, if it so fall out, there shall be rung no more than one short peal, and one other before the burial, and one other after the burial."

The following note, written in the earliest volume of the registers at Whitchurch, Hamp-

shire, is curious as illustrating the above Canon:

"The 8th of Feb^r Anno dñi 1625.

"Anthonie Knott, Vicar of Whitchurch; having peculiar Jurisdic^{ti}ō. John Morgen, & Nicholas Cooper, Churchwardens of y^e same; doe wish health, & peace in Christ, to all thinhabitants thereof. Because divers disorders, & unruly behaviour hath (of long tyme) been used in our Church, (it being y^e howse of God,) where (according to y^e Apl^s doctrin) all things ought to be done decently & in good order; And yⁱ there hath been (wth some) neyther respect of persons, nor place: not withstanding it pleaseth God (next under him, & y^e King,) to give unto y^e Minister, both y^e possession of y^e Church, and there wth y^e principall & Cheefe govenment of y^e same; the late Canons ratifying, and strengthning our Authoritie therein. We have (therefore) thought good, because of disordered, unseasonable, and unreasonable ringing; entring & ruⁿing into our Church wthout our leave, allowance, or appointment; cleane contrarie to law, Canons, and Civill maⁿers. For y^e redresse thereof, and avoyding brawles, & Contentions w^{ch} might still grow, and aryse upon such rash attempts, and needlesse occasions; and for y^e good, & benefitt of y^e Church; (seeing yⁱ hetherto no benefitt or comoditye doeth aryse unto y^e same from thence). Wee doe sett downe, order, & appoint as followeth.

"First, that whosoever from hence forward, shall have any friend, (as father, or Mother: husband, or wyfe: brother, or sister: or any other) depart this life; that, before they goe to hyre Ringers, they shall first repaire, & come, eyther to y^e Vicar, or Churchwardens, to agree with us, & to hyre the bells of us; because neyther the Ringers, nor any other, have anything to doe with the bells, knells, or ringing wthout our leave: And y^e hyre of y^e bells shalbe first payd, before they begin to ring; least we should be ill dealt wth afterward, as we have been heretofore by some.

"The Canons do alow but three short peales, for y^e best sort of men; not, that every one shall, (or must) have three, for they are mistaken that take it so: for the best, shall have but three, and they short

ones too : And for those three, they shall pay unto us Three shillings before hand, towards the Church and bells. The second sort, w^{ch} will not, (or cañor) reach to so high a rate, shall have the Great bell alone ; and for that, they shall pay vj^d or ell^s be content with a lesser bell, paying the Clark his fee. Yett, if any good, and able man, doeth (by his will) give more then that first rate, to the Church ; then the same first shalbe remitted.

"In witnesse whereof, we have hereunto put our hands, geven y^e day and yeare above written.

"ANT: KNOTT. JOHN MORGEN :
Vicar. NYCHOLAS COOPER ;
Churchwardens."



At the Sign of the Owl.



THE *Jewish Quarterly Review* for July contained an interesting discussion of the question as to whether there is such a thing as a specific Jewish art of MSS. illumination, or whether the illuminations found in Hebrew MSS. are all severally to be grouped with the styles of non-Jewish

illuminations as exemplified in the different countries of Europe and elsewhere? Students and collectors interested in the question may like to note that an article, supplementary to some extent to the discussion, on "Hebrew Illuminated MSS.," by the Rev. G. Margoliouth, appeared in the *Jewish World* of August 31. The paper was illustrated by reproductions from Spanish and German Haggadahs of the fourteenth and sixteenth centuries, and from other French, German, Italian, and Spanish MSS. of the thirteenth, fourteenth, and fifteenth centuries.

From statements prepared by Mr. G. K. Fortescue, Keeper of Printed Books, and Mr. George F. Warner, D.Litt., Keeper of Manuscripts, it appears that in the course of

last year the British Museum acquired ninety English and Scotch books printed before the year 1640, and forty-two foreign Incunabula, whilst the additions made to the collection of manuscripts and documents numbered 728. The books included a copy of the second edition of Sir Philip Sidney's *The Countess of Pembroke's Arcadia*, London, 1593. The first edition, 1590, and the third, 1598, were already in the library. For this second edition the emblematical title-page used in later editions and in other books was designed. *The Art of Tonnage and Poundage*, London, 1702, is considered a valuable acquisition on account of its having the Arms of Queen Anne on the binding. No example of a binding bearing those Arms had hitherto been in the Museum. This completes the collection of English Royal armorial bindings from Henry VIII. to the present time.

The second volume of the *Index to Book Prices Current*, covering the second ten years' volumes, from 1897-1906, is nearly ready for issue. It will present a key to the last decade of the book sales on the same plan as the first volume, but will contain several additional features. The total number of entries will be greatly increased. To the anonyms and pseudonyms the real names of authors will be added. Sub-indexes of illustrators of books and of Americana are given, and editors and translators will also be indexed.

The *Times* of September 5 announced that Lord Amherst of Hackney has decided to sell the finer portion of his magnificent library at Didlington Hall. The gems of this fine collection are to be sold by private treaty through Mr. Bernard Quaritch, of Piccadilly. The journal mentions especially the splendid series of Caxtons, of which there are seventeen, out of which no less than eleven are perfect. The series is estimated to be worth more than £30,000. A long list of rare early printed books from the presses of England, Germany, Holland, and Italy, as well as of early gardening books, fine illuminated manuscripts, and beautiful specimens of binding, which are to be included in the sale, is also given.

A remarkable manuscript, written by Constantin de Renneville on a book which he was able to secure while imprisoned in the Bastille, has recently been sold for 75 guineas by Mr. Tregaskis, the well-known bookseller, of the Caxton Head, High Holborn. Altogether, there are 228 pages containing prison poems. The prisoner manufactured ink with a mixture of soot, wine, and bone, and proceeded to fill his precious acquisition with poems, and an occasional bit of prose, mainly autobiographical. He gave it the general title of *Olia Bastiliaca*, and utilized every available inch between the lines and in the margins for his literary recreations, which he wrote in a neat and quite legible hand. Among the poems written there is one entitled, "A Vision or Caprice," which recorded the events of his prison life, with moral reflections thereon. The metre is the same as that of "La Henriade," and it is stated that Voltaire founded one of the songs of "La Henriade" upon it. The volume is in the original binding of French calf, and a crowned "L" in a circle on page 3 proved it to have at one time formed part of the library of Louis XV.

The late Mr. Samuel Timmins, F.S.A., of Birmingham, who was well known as a book-lover and collector, brought together materials for a Life of John Baskerville, the famous printer. These were given by his literary executors to Mr. R. K. Dent, Librarian of the Aston Manor Free Library, and in collaboration with him Mr. Ralph Straus has written a memoir of Baskerville, which will shortly be published by the Cambridge University Press, in demy quarto, at the price of one guinea net. Mr. Straus has added a bibliography, which should be an important feature of the work. Subscribers' names (which will be printed in the book) should be sent to Mr. Straus, 58, Bassett Road, North Kensington, W.

Among the books announced for autumn publication by Messrs. Cassell is one on the old engravers of England in their relation to contemporary life and art, by Mr. Malcolm C. Salaman. The book aims at presenting in biographical form, and without technicalities, a concise survey of the three leading

methods of copper-plate engraving as they interpreted the life and art of England during the seventeenth and eighteenth centuries. A bibliography of engraving in England is added for the benefit of students, and the book will contain forty-eight full-page illustrations representing the leading English masters of this art.

In an interesting little booklet, the London County Council give the history of the well-known house in Fleet Street, No. 17, the quaint façade of which bore for so many years the preposterous statement that it was "the old palace of Henry VIII. and Cardinal Wolsey." In a list of possessions of the Knights of St. John, dated 1539-1540, an entry occurs of a house called "The Haude," which was on this site. In 1610 mention is made of the erection of a new building, over the Inner Temple Gate, as being part of a house belonging to one John Bennett, and known as "The Prince's Arms." It would appear that the famous first-floor room of the house, with its elaborate ceiling and carvings, was used as the council-room of the Duchy of Cornwall during the lifetime of Prince Henry, eldest son of James I. The pamphlet shows by reproduction of old pictures that the restoration of the house has brought back many beautiful features which had been spoiled or hidden behind later additions.

At the end of August the Historical Manuscripts Commission published a volume dealing with the manuscripts of the Earl of Verulam, preserved at Gorhambury. It contains a description of a tour in Wales in 1769, by Viscount Grimston, which gives interesting glimpses of Church life in Wales at that date. Here is one example: "From Carmarthen the party passed over the hills into Cardiganshire, and were entertained by Mr. Owen Brigstocke at Blaenpant. On Sunday (September 17, 1769) they attended a Welsh church, found the congregation remarkably attentive, and the psalms well sung." The church was that of Llandugwdd, in quite a rural district, where there is not even a village. Another interesting item in the volume is the narrative by Sir Edward Grimston of his escape from the Bastille, in which he was confined for nineteen months.

The story bears date 1558, and the manner of telling is very vivid and realistic. It details what has come to be the conventional tale of the filing of iron bars—"I was xxi. days filing"—and the cutting of sheets and curtains to make a rope: "When this was done and ready, I did take out the other bars of the window and laid them down softly upon the ground, and then did make fast the one end of my sheets and curtain to one other bar of the window, and so put them out of the window, and did shut it close, and stayed half an hour to see whether they [his jailers] did sleep soundly.

"In this time (praying to God to assist and help me), I opened the window and put myself forth, and, by a device that I had before made, did draw the window as close as it was before. So, descending by my sheets into the ditch (after I had given God thanks), I looked for my things that I had before put out. I found my boots and wallet, but my gown taken away, which put me in great fear and agony."

Fortunately, after many adventures by flood and field, Sir Edward found his way back to England and died, as the hero of romance should, in peace and tranquillity, and at a great age.

Here are some quaint details of the expenses incurred at the funeral of Sir Samuel Grimston in 1700:

"2,000 large bullion nayles for Sir Samuel's coffin; 3 pair large embossed handles; a coat-of-arms and inscription, all gilt with gold ...	£3	0	0
A velvet lid and plumes [of] feathers on the body, and a rayle covered with velvet and plumes of feathers round the body	1	10	0
A velvet pall the whole time	1	10	0
For ye use of candlesticks and sconces ...	1	0	0
Two men to hang the house in mourning, etc., 9 days at 2s. 6d. per day each ...	2	5	0."

A page in the seventeenth century seems to have been a somewhat expensive luxury. "In the accounts between 1682 and 1685," says the editor of the volume, Mr. W. J.

Hardy, F.S.A., "we find that 15s. was paid to his master for a month's teaching; 6d. for his spurs; 17s. for his coat; £1 11s. 6d. for a fiddle and case for him, and 1s. for his music-book. Cutting his hair cost 6d.; his silk waistcoat cost 13s.; his hat 8s. 6d.; his gloves 2s. 6d.; his shoulder-knot and hat-bands 4s. 8d.; lace for his hat 5s.; his shoes 3s. 8d.; his sword 5s.; his belt 3s.; his peruke 16s.; cleaning and blacking his sword 1s., and so forth."



Mr. Alfred Kingston, author of *East Anglia and the Great Civil War*, is writing a *History of Royston, Hertfordshire*, which, as the seat of a monastery, as the country home of King James I., and on account of its connection at various periods with the general current of English history, has some claims to a place among the lesser historic towns of England. The volume will contain a biographical section devoted to Royston worthies, with portraits, plans, and illustrations, and will be published shortly by Mr. Elliot Stock in conjunction with Messrs. Warren, of Royston, Herts.

BIBLIOTHECARY.

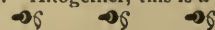


Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

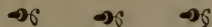
PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

WE have received Vol. XXXI. of the *Transactions of the Birmingham Archaeological Society*. An illustrated record of the Society's excursions in 1905, written by Mr. J. A. Cossins, includes an account of the very interesting church at Wootton Waven, Warwickshire, which contains important parts of the pre-Conquest church, founded, probably, by the Saxon Waven, from whose name Waven is derived. There are also three papers. Mr. Benjamin Walker contributes a careful study of "The Hundreds of Warwickshire," in which he modifies slightly some of the conclusions as to boundaries stated in his articles in the *Antiquary* for May and June, 1903. Mr. J. Humphreys sends a readable paper, with several illustrations, on "The Habingtons of Hindlip and the Gunpowder Plot"; and a well-illustrated and very interesting article on "The Evolution of Church Chancels" is supplied by Mr. R. H. Murray. Altogether, this is a capital volume.



Vol. XIX. of the *Surrey Archaeological Collections* contains reports of the Society's proceedings from

March, 1904, to September, 1905, six papers, and eight shorter notes. The longest paper is the continuation of "The Lay Subsidy Assessments for the County of Surrey in 1593 or 1594," transcribed from the originals in the Public Record Office by Mr. Ridley Bax. They cover the hundreds of Wallington; Tandridge and Reigate; and Woking, Blackheath and Wotton, Godley, Godalming, and Farnham. Mr. Ralph Nevill writes on "The Corporation of Godalming," and gives many interesting details from the borough accounts. The paper is illustrated by two views of the old market house, one from a painting and the other from a very poor engraving in the *Gentleman's Magazine* of September, 1814, and is supplemented by an Appendix containing much useful documentary and other matter. Mr. E. W. Swanton sends a "Note on a Late Celtic Burial-ground recently discovered at Haslemere," with plates of the pottery, worked flints, and burial-urn found in 1903, and a plate of late Celtic pottery found on an adjoining site last year. The other papers are an illustrated account of "Roman Coins from Croydon" (Constantius II., Constans, Magnentius, and Gallus), by Mr. G. F. Hill; "Ashted and the de Mara Chantry," by Mr. H. E. Malden; and the continuation of the "Wandsworth Churchwardens' Accounts from 1603 to 1620," by Mr. C. T. Davis. Among the "Notes" are a list of Surrey taverns in 1636; jottings on the monument to Chief Justice Foster in Egham Church, with a good plate; and the "'Rack Close,' Guildford." The volume, like its predecessors, is well indexed.



The *Transactions of the Thoroton Society*, Vol. IX., contains an account of the two summer excursions of 1905, with some of the papers read on those occasions, and a supplement of four other papers. The latter include a study of some importance and of much interest to heralds on the disputed question of the proper "Arms, Crest, and Motto of the City of Nottingham," by Mr. George Fellows; an interesting account of the life and gallant doings of "Sir Nesbit Willoughby, Admiral of the Blue" (1777-1848), by Lady Middleton; an illustrated account of "Plumtree Church," by the Rev. A. du Boulay Hill; and a short paper on "The Endowment of Workop Priory," by Mr. Cornelius Brown, illustrated by an excellent photographic reproduction of the charter by which William de Lovetot endowed the Priory in the reign of Henry I. This charter is a fine example of early mediæval chirography. The accounts of the Society's excursions are by no means the least interesting parts of the volume. The first was to Scrooby, Bawtry, Tickhill, and Roche Abbey. A good paper is printed on Scrooby by Mr. R. Mellors, who summarizes historical references and associations from Domesday Book to the time of the Pilgrim Fathers, with whose exodus Scrooby was so closely associated. Other descriptive papers are by Mr. W. Stevenson, Rev. J. Standish, and Mr. G. Fellows. The second excursion was to Holme, South Searle, and South and North Collingham, and the accompanying papers are by Mr. T. M. Blagg and Rev. A. du Boulay Hill. The volume, which is illustrated by nineteen capital photographic plates, does the Nottingham Society much credit.

VOL. II.

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

THE annual meeting of the CAMBRIAN ARCHÆOLOGICAL ASSOCIATION was held at Carmarthen, August 13 to 17. In the evening of the 13th, Monday, a conversation was held in the Assembly Rooms, at which the Mayor and Mayoress of Carmarthen (Mr. and Mrs. H. E. Blagdon Richards) welcomed the members. Subsequently the president-elect, Sir John Williams, Bart., M.D., delivered his presidential address, in which he dealt with the antiquity of Llanstephan, and gave some interesting information concerning the old castle and church. On Tuesday, the 14th, the members assembled in Guildhall Square and proceeded in carriages to inspect the Roman altar and sculptured base font stone taken from St. John's Church, Carmarthen, in 1830, at Ystrad House. Llanstephan Church and Castle were next visited. After luncheon the pilgrimage was continued as far as Llanfihangel-Abercowin, where the ruins of the old Pilgrim Church were viewed, and a paper read by the Rev. W. Davies. At the evening meeting a paper was read by Professor J. E. Lloyd on "Carmarthen in Norman Times." On Wednesday, the 15th, the places visited (in bad weather) included the church at Banc-y-beili, with a Norman chancel arch, Llanddowror (the church and pilgrim stones), Cwmbrwyn, where traces of a Roman settlement are now being excavated, and where Mr. John Ward gave an account of the discoveries made, Eglwys Cymin, Parc-y-Ceryg Sanctaidd, Llandawke, and Laugharne Castle and Church (with Celtic cross). Thursday's proceedings opened with a visit to St. Peter's Church, Carmarthen, where Mr. T. E. Brigstocke read a paper on the ancient edifice, which is one of the greatest historical treasures of the town. He pointed out the features of interest, including the tomb of Sir Rhys ap Thomas and Dame Eva, his second wife, which was originally in the monastery of the Grey Friars in Llammas Street, and was removed therefrom some 350 years ago to the chancel of the church. Mr. Brigstocke also raised a point of interest as to the plain architecture of a church of such dimensions and importance, suggesting that, possibly, it included the remains of a still earlier edifice. The party also inspected the Roman domestic altar and other curious stones, described by Mr. W. Spurrell, in the Vicarage garden; the castle, where a paper by Mrs. Armitage was read; and various other antiquities of the town. The afternoon's excursion included visits to Llanishmael Church, described by the Rev. G. E. Evans; Llansaint Church, also described by Mr. Evans; and Kidwelly, where Colonel Morgan lectured on the castle, and the Mayor received the party and exhibited the ancient silver maces of the borough, ancient charters, halberds, seals, etc. At the evening meeting Principal Rhys gave an address upon the various inscribed stones visited during the meetings of the association in West Wales. Referring to the recent discovery made by the Rev. George Eyre Evans, Aberystwyth, of an inscribed stone inserted upside down in the wall of Llansaint Church, which had hitherto been covered with ivy, the lecturer said that the lettering, CIMESETLI AVICAT, seemed to imply a place or monument to "a man of ransomed life," son of Avi Caton—that is, one admired as a warrior. On Friday, the 17th, the members divided

themselves into two parties—one, the larger, went to Whitland, where an address on the old abbey was given by Mr. E. Laws, and Mr. E. Phillimore spoke, and thence to Parcan, Gwarmacwydd (where an ogham stone was seen), and Mandyssilio, where the three ancient stones built into the south wall of the church were viewed with great interest. The other party went to Clawdd Mawr to see the ancient earth-works, the dyke and ditch one and a half miles long, and the remains of the cromlech on Nantyclawdd Farm. In the evening Professor Anwyl read a paper on "Early Settlers in Carmarthenshire," while the Rev. M. H. Jones, Carmarthen, gave an equally interesting address upon "The Demetian Dialect of Carmarthenshire."



The autumn meeting of the SUSSEX ARCHÆOLOGICAL SOCIETY was held in the Selsey peninsula on September 6, when seven ancient churches and two historic towers were visited under the guidance of Mr. P. M. Johnston. The churches inspected were those at Rumboldswyke, where the whole shell of the fabric is pre-Conquest in date; North Mundham, with an enormous font, large enough for the total immersion of an adult, and beautiful Early English arcades (of fine Caen stonework) to the nave aisles; Sidlesham, Earnley, East and West Wittering, and Appledram. At Sidlesham the font is a perfect and unrestored example of Early English work. It has a square Sussex marble bowl, the sides being carved with fleur-de-lis (in allusion to the Blessed Virgin, patroness of the church), while the bowl rests upon angle-shafts of Sussex marble, having well-moulded capitals and bases of Caen stone. It stands upon its original steps, and has evidently never been moved from its ancient position. "We have," said Mr. Johnston, "many late twelfth and early thirteenth century fonts of this type in Sussex. They are so numerous and bear such a close resemblance to one another as to make one suspect the existence of a 'font factory' in connection with the Petworth quarries." At West Wittering Mr. Johnston pointed out two very interesting tombs of late character (about 1545) to members of the Earnley family. The county of Sussex, he explained, is justly famous for its Gothic altar-tombs; they may be said to start from about 1450, and to continue down to, or even after, the reign of Queen Mary. They made a most valuable comparative study, and without putting them in any precise order of date or locality, he arranged them as follows: at Arundel, Singleton, Trotton, Horsham, Chichester Cathedral, Petworth, Wiston, Isfield, Kingston, Sompting, Selmeaton, Hurstmonceux, Racton, West Wittering, Selsey, Rustington, Clapham, Boxgrove, Broadwater, Warminghurst, and Fittle. The towers visited were Cockham, the last relic of the episcopal palace built by Bishop Sherborne (1508-1538), and Ryman's tower at Appledram. The date usually assigned to the latter is the second half of the fifteenth century.



On August 30 the EAST HERTS ARCHÆOLOGICAL SOCIETY and the ST. ALBANS AND HERTS ARCHÆOLOGICAL SOCIETY made a joint excursion in the Stevenage and Little Wymondley district. The first

place visited was Danesfield and Tumulus, Wotton, the former supposed to have been the site of a battle—the tumulus has never been examined. Thence the party went to the Six Hills, Stevenage. These are conical mounds with flat tops, nearly uniform in size, situated on the Roman road known as the Via Alba, and anciently termed Six Boroughs. They are presumably sepulchral and of the Roman era, but no proper investigation has ever been made of them. Tradition assigns their origin to the Evil One, each hill representing a spadeful of earth taken from a wood at the south end of the town. A seventh was to have been made, when dawn broke and the work was abandoned. Mr. H. C. Andrews described the Hills, and stated what has been conjectured as to their origin. At Stevenage also the Guild of Literature and Art Houses were next visited, and their history was told by Mr. W. Frampton Andrews. After lunch at Sishes, a visit was paid to Chells, a manor-house of the Elizabethan period, now a farm, and mentioned in Domesday as Scelve. Mr. G. Aylott described its architectural features. Stevenage Church was next inspected, and a paper on the fabric was read by Mr. Walter Millard. The chief features of interest are the Trans-Norman font, miserere stalls, the remains of screen utilized for reredos, a priest's brass, and a curious effigy of lady and sons. The tower walls are unusually massive, and the belfry stairs are of hewn oak logs. From the church the party proceeded to Conduit Head, Wymondley Priory, recently repaired; Little Wymondley Church, where Mr. W. H. Fox read some notes on the fabric; and Wymondley Bury, an Elizabethan house, brick-faced in the last century, standing upon the site of what was probably the fortified manor-house of the Argenteins and Alingtons. A wide and deep moat surrounds the site, there is a columbarium in the grounds, and a field adjoining is known as the Tiltyard. In the grounds stands the celebrated chestnut-tree, 14 yards in circumference, illustrated in Gilpin's *Forest Scenery* in 1789, stated to be mentioned in Domesday Book; but this is erroneous. Local tradition assigns its planting to Julius Cæsar to mark the extent of his first invasion of Britain. Its age is not determinable, but experts place it between 600 and 800 years. An account of the manor and its owners was given by Mr. W. H. Fox, F.S.A., who, with Mrs. Fox, hospitably entertained the visitors.



The YORKSHIRE ARCHÆOLOGICAL SOCIETY on August 23 had an excursion to Swine, Skirlaugh, and Burton Constable. At Swine Mr. Bilson acted as guide, and after Mr. Crossley had given a brief sketch of the history of the parish, Mr. Bilson described the architectural features of the church. A priory was founded at Swine in honour of the Virgin before the reign of King Stephen for a prioress and fourteen or fifteen nuns of the Cistercian Order. In early times there were male inmates as well as nuns, but at the time of the dissolution of the house there were only nuns. A feature of the church is the series of remarkably fine monuments of the Hilton family. The earliest of the series is the tomb in the wall of the south side, upon which lie the mutilated effigies of a knight and his lady. The knight wears a tight surcoat with chain hauberk beneath, horizontal

sword-belt, and an acutely-pointed bassinet with camail. The lady's effigy shows an elaborate head-dress. The other knightly effigies are in an excellent state of preservation, the workmanship being excellent. With the exception of two of the monuments, which are of stone, the others have been fashioned in alabaster, and are probably among the earliest examples of the use of alabaster in this part of the country. From Swine the party drove to Skirlaugh, where they were welcomed by the vicar, the Rev. W. Phillips. Here the church is an unpretentious-looking building, severely plain, and it is probably one of the best examples on a small scale of Yorkshire church architecture at the commencement of the fifteenth century. Mr. Bilson again acted as guide, and mentioned that the church presented no archaeological problems. It was a structure of one date, the builder being Walter Skirlaw. After lunch the party drove to Burton Constable, where they were shown over the historic hall of Major Chichester Constable. The building has been frequently described. It is now undergoing renovation, great care being exercised not to mar any of its architectural features. The visitors admired the rich-coloured tapestries and the many other beauties contained in the house, which is perhaps one of the most interesting reminders of a bygone age in this part of Yorkshire.

A meeting of the SOCIETY OF ANTIQUARIES OF NEWCASTLE was held on August 29 in the Castle, Newcastle, Mr. Crawford Hodgson being in the chair. Dr. Allison presented to the society's museum a "humeler" acquired by him at Irthington during the recent Roman Wall pilgrimage, and read notes showing its use in connection with the treatment of corn. Mr. H. E. Taylor, of Whickham, exhibited a large number of fine knitting sheaths from his collection. Mr. O. J. Charlton exhibited a grant by the Priory of Hexham in 1448 and an impression of the Syon Convent seal, and read notes on both objects. Dr. Haverfield, F.S.A., read some "Notes on the Mural Problems." The vallum, he said, was not in any sense a wall, and could not be regarded as a defensive work. There was literary evidence of two buildings of a wall by Hadrian and Severus, and from the archaeological evidence it seemed to him necessary to transfer the stone wall, which they used to attribute to Hadrian, to Severus, and to substitute for the wall of Hadrian a turf wall, which was not known before. He put that forward as a working hypothesis of the problem of the wall, to be either refuted or confirmed by actual demonstrations and investigation.—Mr. Gibson, Hexham, was of opinion that there was not a shadow of proof of any turf wall.—Dr. Haverfield was thanked for his interesting notes. A paper by Mr. Richard Welford on "Art and Archaeology: the Three Richardsons," was read in the absence of the writer by Mr. R. Oliver Heslop, M.A.

The SUNDERLAND ANTIQUARIAN SOCIETY paid a visit to Holy Island on August 22. Mr. Benjamin Morton read a paper descriptive of the history of the Saxon and Norman churches, and this was followed by discussion. The party then visited the parish

church, being conducted over it by the vicar, who also showed the old Communion cups and parish register. On leaving the church the vicar pointed out a peculiar stone standing between the chancel and priory, locally known as the "Petting Stone." A curious practice from time immemorial has been adopted by those married in the parish church. Immediately after the service the bride is asked to jump over the stone, which is about 2 feet square. If she does so without touching it, it augurs well for her future happiness. Should she, however, touch it, it is considered unlucky. Some of the young ladies present successfully accomplished the task, but those of more mature years hesitated to try the experiment.

The members of the EAST RIDING ANTIQUARIAN SOCIETY on August 27 visited Horkstow, Saxby, Bonley, Worlaby, and Elsham. By permission of Mr. Calthorpe of Horkstow Hall, the party had an opportunity of seeing the famous Roman pavement, which is supposed to have formed the floor of a villa or pavilion of an officer of the highest rank in the Roman army 1,600 years ago. It was accidentally discovered in 1797 by Mr. Fowler of Horkstow while some workmen were digging the foundations of a stone fence. Since that time it has suffered a good deal at the hands of thoughtless people, who fancied there was some special virtue in the stones. In fact, it has been found necessary to protect it by a covering of turf, and it is only on special occasions that visitors are permitted to see it. The only feature of Horkstow Church calling for notice is the chancel, which is approached by a flight of nine steps. Worlaby Church, which was restored about thirty years ago by the late Sir John Astley, was described briefly by the vicar, the Rev. A. H. Lamb. It is an example of "restored" Saxon, which is not altogether pleasing in the eyes of the archaeologist. After a pleasant walk through the beautiful gardens of Elsham, a visit was paid to the parish church, and afterwards to the vicarage, where the party were entertained by the vicar and his wife, Mr. and Mrs. Lewthwaite. Here they had one of the finest views in Lincolnshire from the vicarage garden.

The annual meeting of the DORSET NATURAL HISTORY AND ANTIQUARIAN FIELD CLUB was held on August 27 at Frome. The parish church was first visited, and later the party was divided, some going to see the treasures at Knoll House (by kind invitation of Mrs. J. W. Singer), including the splendid collection of English drinking-glasses, etc., while the others went to Messrs. Singer and Sons' art metal works in Cork Street. After luncheon the party drove to Longleat. By the kind permission of Lord Bath the house and grounds were thrown open to the members, and an opportunity was afforded them of seeing the numerous relics and curiosities which the house contains. In the evening, at Frome, a short business meeting was held.

On August 16 the members of the DURHAM AND NORTHUMBERLAND ARCHAEOLOGICAL SOCIETY made an excursion into Cumberland. The weather was decidedly adverse. From Newcastle the party

proceeded to Gilsland, and thence to Birdoswald, where the Roman wall and camp were inspected. The next place visited was Lanercost Priory, a building of extreme beauty. It formerly belonged to the Dacres, but the last Dacre died without male issue, and the site of the priory and demesne lands reverted to the Crown, and were some time afterwards purchased by the Earl of Carlisle, to whom they now belong. The priory is beautifully situated on the north side of the valley of the river Irthing. The church consists of a nave, a choir, and transepts, with a central tower at their intersection. The transepts have each an eastern aisle containing two chapels and an additional chapel to the east of them on each side of the choir. The nave has an aisle on the north side only, and consists of four bays, the eastern one being divided from the three western bays by a solid respond some 10 feet in length. The greater portion of the buildings now remaining are of first Pointed architecture of the thirteenth century. The church contains many very beautifully sculptured tombs, one being to Lord Humphrey Dacre, and another to Lord Thomas Dacre. In many respects Lanercost bears a striking resemblance to Brinkburn Priory. The last place visited was Naworth Castle, which consists of two large towers, connected by other buildings, and enclosing a quadrangular court. The hall and other rooms were inspected by the party with considerable interest, the pictures, portraits, ancient armour, and tapestry affording the members of the society unalloyed pleasure. The bedroom, oratory, and library of Lord William Howard, commonly known as "Belted Will," the party were also privileged to visit. The whole of the interior of the castle was destroyed by fire in 1844, but was afterwards restored under Mr. Salvin. Lord William's tower was, however, preserved intact. During the last few years the modern fittings of many of the rooms have been redone, and an addition made to the Castle in the place of a small courtyard occupied by some modern buildings. The object was to gain the conveniences of a modern house by an addition to the ancient building.

On August 25 a number of the members of the LAN-CASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY visited Hornby. On arriving at Lancaster the party were joined by the Town Clerk (Mr. T. Cann Hughes) and Mr. J. R. Nuttall, the last-named acting as leader. The party drove by way of Halton, Caton, and Claughton to Hornby. The members were received by Colonel and Mrs. Foster at the castle, and subsequently Colonel Foster conducted the party round the castle, pointing out and explaining many features of interest to antiquaries. There were shown examples of manorial books of Hornby, and a particularly interesting exhibit was an illuminated copy of Whitaker's *Richmondshire*. There were also other books relating to Colonel Charteris, and the famous lawsuit respecting the ownership of Hornby Castle. Each member of the party was presented with a copy of Mr. W. O. Roper's pamphlet on Hornby Castle, with the additions and notes by Rev. Canon Greside. From the tower of the castle the party had a magnificent view of Lunesdale—a fair and charming landscape.

Subsequently the party were hospitably entertained by Colonel and Mrs. Foster, and were shown various family treasures. Mr. J. R. Faithwaite, of Manchester, a native of Caton, exhibited a large number of family documents, with signatures by Colonel Charteris, Lord Monteagle, and others connected with Hornby Castle. After leaving the castle the party proceeded to the church, where the well-known "loaves and fishes" stones and other relics preserved in the tower were inspected. Some of the members, under the direction of Mr. Faithwaite, visited Claughton, where the earliest dated bell and cross are preserved, and where there is an interesting old hall.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

ORIGIN OF THE ANGLO-SAXON RACE: A Study of the Settlement of England and the Tribal Origin of the Old English People. By the late T. W. Shore. Edited by his sons, S. W. and L. E. Shore. London: *Elliot Stock*, 1906. Demy 8vo., pp. viii, 416. Price 9s. net.

The literature relating to the Anglo-Saxons has of recent years been considerably enriched by various valuable volumes and memoirs dealing with the art, architecture, etc., of these early occupiers of this country. The effect of these has been to add enormously to our knowledge of this important people, the time being now past when it is possible to state that "all is known that it is possible to know" of an ancient race. The work before us is a further contribution to the history of the Saxons, and one that has an important bearing upon the early history of England. The late T. W. Shore was well known as a careful and painstaking worker: his methods were most sound, and his conclusions arrived at only after very thorough investigation. His papers on Anglo-Saxon London and its neighbourhood, which are included in this volume, are an example of his work, and were well received when read before the London and Middlesex Archaeological Society. Other areas were similarly examined, and, fortunately, the present work was well advanced before the author died—the opinions and facts given being his, whilst his sons have seen it through the press, making only such brief alterations to the MS. as would in all probability have been made by their father.

In "The Origin of the Anglo-Saxon Race" we must not expect to find much bearing upon the conquest of England by these people. What we do find is a detailed and faithful description of the settlement of this country by the conquering tribes. The sites of settlements are discussed, being much more obvious than the sites of battles. The arrangement of the villages is considered, being of greater worth

than the knowledge of the campaigns by which the districts in which they are situated were opened to settlement. To use the author's own words, it is not within the scope of the work "to ascertain the number of conquered British people slain on any occasion, but rather to find the evidence which indicates that some of them must have been spared in parts of the country, and lived side by side with their conquerors, to become in the end blended with them as part of a new race. It is within its scope to show that in various parts of England people of diverse tribes became settled near to each other, in some districts one tribe preponderating, and in some another, a preponderance which has produced ethnological differences that have survived to the present time, and has left differences in dialects that bear witness to diversities in their origin."

Philologically, also, the author is well informed, and does not follow the extreme or rigid rules laid down by some students of place-names. In this direction, as might be expected, much valuable evidence bearing upon the probability of different tribes living side by side is gathered together. A well-known Yorkshire example is quoted: "A chief or headman named Hundeman or Huneman by his neighbours around the Anglo-Saxon place Hundemanebi, now Hunmanby in Yorkshire, may reasonably be considered to have been a Frisian of the Hunni or Hunsing tribe, and the people who settled with him to have been of his family or kindred."

The reviewer, being much more familiar with the Northern counties than with the district in which the author lived, in reading the book paid particular attention to the chapters dealing with "Tribal People in Lincolnshire," "Settlers in Northumbria," etc., and in these it was evident that the author's researches had been thorough and conscientious, and had resulted in much new material being at the service of the student.

Mr. Shore's book demonstrates that the Old English race was formed in this country out of many tribal elements, and that the settlers were known among themselves by tribal names, many of which still survive. The author gives evidence that Frisians of various tribes were perhaps as important, numerically, as either the Jutes, Angles, Saxons, Danes, or Northmen. Reasons are also given for supposing that Saxon settlers were on the East Coast before the withdrawal of the Romans.

In fine, the volume cannot be neglected by any student of early English history, and a word should be said in praise of the way in which the publisher has done his share of the work. There is a very good index.—THOMAS SHEPARD, F.G.S.

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MEMORIALS OF A WARWICKSHIRE FAMILY. By the Rev. B. G. F. C. W.-Boughton-Leigh, M.A. Many illustrations. London: *Henry Frowde*, 1906. Demy 8vo., pp. xvi, 208. Price 10s. net.

It is odd in a volume which Sir H. Gilzean-Reid, in his prefatory note, styles "a valuable contribution to the 'Genealogical Library,'" to find the author on p. 11 remarking that "in a work of this nature one is anxious to avoid genealogies; we therefore pass on to a certain William Pantolf, who" did sundry things which are placed within quotation marks, although

no clue is given to the source of the quotation nor to the date when William Pantolf existed. But after reading a little further one is not surprised at this kind of thing. The families of the Boughtons and Leighs have been associated with Warwickshire for many centuries, and a good book, which would really have been an addition to the genealogical library, might have been compiled concerning their history. But the author of this volume is not a skilled genealogist; he does not even use to advantage such material as he has brought together, while there are many pages of absolutely superfluous talk. The writer seems to suffer from an overweening sense of family importance; he elaborately details trifles, while the ungrammatical paragraph on p. 6, with its strange footnote, leaves a very unpleasant impression. Mr. Boughton-Leigh's filial piety is strong and much to be respected; but his English is strange. Besides too frequent attempts at "fine writing," he gives us some curious sentences. He tells us that at Rugby "the new pavilion now predominates the hearts of younger generations" (p. 170); and on p. 174 he refers to the late Dr. Temple as having "swayed the Primate's mitre"—a remarkable piece of ecclesiastical gymnastics. On p. 130 he writes: "A sedilia has been constructed of two seats." After relating a ghost story, and telling us how the ghost was laid—the perturbed spirit being "conjured into a phial," which was thrown into a marl-pit—the author goes on to say that early in the nineteenth century a glass bottle of the Queen Anne period was found in this marl-pit, and this bottle "was carefully sealed, and evidently contained some ghostly substance." What meaning are we to attach to the words "evidently" and "ghostly"?

Among the numerous illustrations are some very good plates, but many of the cuts in the text are poor. The "general contents" is a poor substitute for an index. The book is well printed and handsomely "got up," and will no doubt be of considerable interest to members of the author's family.

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THE LOLLARDS OF THE CHILTERN HILLS. By W. H. Summers. London: *Francis Griffiths*, 1906. 8vo., pp. vi, 186. Price 3s. 6d. net.

In this small volume Mr. Summers has given us a very interesting chapter in local ecclesiastical history. He writes in evident sympathy with Lollard aims and beliefs, but not at all in the spirit of a partisan. It is a curiously moving story—the faint stirrings of dissent from the established ecclesiastical order and teaching which preceded the rise of Wiclif; the influence exerted by the life and teaching of that really great man; the early fourteenth and fifteenth century manifestations of the religious and ethical movement known as Lollardism, which seemed to have died out for a while, but which revived to a surprising extent at the end of the fifteenth century; the fluctuations of the sixteenth century; the ecclesiastical confusions of Henry VIII.'s time; the troubled times of Edward VI. and Mary Tudor; and the final merging of the Lollard spirit and aims in the somewhat different developments which took place in the comparative religious freedom of Elizabeth's reign. The greater part of Mr. Summers's story centres round the little Buckinghamshire town of Amersham, and is

occupied with the story of humble men and women who were very human both in their independent thinking and in their frequent abjurations, while a few met death at the stake with noble firmness. Mr. Summers has evidently consulted many and good authorities, and gives his references, as a writer on such a subject should do. He is not blind to the hopeless confusion and frequent untrustworthiness of Foxe's *Acts*, but with regard to the attempt which has been made to discredit Foxe altogether in respect of his references to the Longland Register, he makes out a fair case for the substantial accuracy of his extracts.

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HADDON: THE MANOR, THE HALL, ITS LORDS AND TRADITIONS. By G. Le Blanc Smith. Many illustrations. London: *Elliot Stock*, 1906. Large 8vo., pp. xii, 166. Price 10s. 6d. net.

The Manor of Haddon, which is mentioned in Domesday, was given by William the Conqueror to William Peverel. From the fourth William Peverel it passed to William Avenel, and from Avenel to his sons-in-law Richard de Vernon and Simon Basset. The division continued till at some time early in the reign of Henry VI., or perhaps earlier, the descendants of Simon Basset were bought out by the Vernons. This is a brief summary of Mr. Smith's first chapter. In its successors he traces the history of the Vernons up to the famous match between Dorothy Vernon and John Manners, and then of their descendants. The grandson of this pair, John Manners, of Haddon, also inherited the great estates of Belvoir and the earldom of Rutland from his cousin George, the seventh Earl of Rutland, in 1641, and thenceforward both Belvoir and Haddon have remained in the possession of the Manners family, the ninth Earl of Rutland in 1703 becoming the first Duke of Rutland. The eighth Earl, who united Haddon and Belvoir, played a prominent part in the Civil War. He adhered to the Parliament, refusing to obey Charles's summons to Oxford. The Royalists promptly attacked Belvoir and took it, but later the Earl besieged and recaptured it. It was, however, demolished, with the Earl's consent, by the Council of State in 1649, and the Earl went to Haddon, where he kept open house. At the Restoration the whilom Parliamentarian took an active part, and was made Lord Lieutenant of Leicestershire, Belvoir Castle being rebuilt by him in 1668. Mr. Smith quotes some items from accounts which show the nature of his living and hospitality at Haddon. The Dukes of Rutland, as they became after 1703, continued to live at Haddon till 1779, when Haddon was abandoned as a home for Belvoir, although the walls of the ancient manor-house saw some gay doings on the occasion of the visit of the present King and Queen—then Prince and Princess of Wales—in 1872. Besides detailing the history of the manor and its owners, Mr. Smith gives a full and careful account of the time-honoured, carefully preserved, beautiful old fabric. Incidentally he shows conclusively, as has been shown before, that there is no foundation in fact for the story of the romantic elopement of Dorothy Vernon and John Manners—a story religiously told to every visitor, and forming, indeed, one of the best-known and most

attractive associations (supposedly) of the place. It will be sufficient here to note that the doorway on the north side of the great and beautiful old ballroom "opens into the ante-room, and it is through this very door—with the crest of *Manners just over it*—that Dorothy Vernon is said to have fled to her lover, John Manners, who himself built this ballroom!"

For details of the chapel, the banqueting-hall, the ballroom, the state-bedroom, and many other apartments in and parts of Haddon Hall, and also of the magnificent tombs of the Vernons in Bakewell Church, we must refer the reader to Mr. Smith's pleasant pages, and to the fine photographic plates which adorn the book. These plates, between forty and fifty in number (besides smaller illustrations), are a very special feature of this handsome volume. They are mostly from photographs taken by the author, who had many facilities given him for the taking of difficult and untouched subjects. They are original and in some cases unique. It is needless to add that they not only elucidate the text, but give a better idea of the splendid and delightful old house than any pen-picture can do.

Besides a pedigree of the Vernon family, there are several appendices, chiefly documentary, the most important of which contains a long series of extracts from the Stewards' Accounts, 1549-1671, originally transcribed by the late Mr. W. A. Carrington. There should have been an index. The book, which is produced in a way worthy of its subject, is dedicated to the Duke of Rutland, who, full of years and honours, was so recently taken from us.

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THE OXFORD DEGREE CEREMONY. By J. Wells. Seven illustrations. Oxford: *The Clarendon Press*, 1906. Foolsap 8vo. Price 1s. 6d. net.

Here is a little book full of matter. "The object of this little book," says the author, "is to attempt to set forth the meaning of our forms and ceremonies, and to show how much of University history is involved in them." This object is fully achieved. Oxford men will be glad to have Mr. Wells's book, which, apart from its explanatory purpose, will revive many memories, while others will enjoy the descriptions and elucidations of the quaint and curious, but never meaningless, forms and customs discussed. Mr. Wells's labours should do something to destroy certain popular delusions. For instance, many people believe what Mr. Verdant Green was told—namely, that the Proctors' walk was an opportunity for any Oxford tradesmen to "pluck" their gowns, and to protest against the conferring of a degree on a defaulting candidate, and that the ceremony was the origin of the word "pluck," of such ill omen to the nervous examinees of his day—"plough" they call it now. Mr. Wells gives no countenance to this theory. He says, rightly enough, that the walk of the Proctor should be maintained with the utmost respect: "For it is the clear and visible assertion of the democratic character of the University; it implies that every qualified M.A. has the right to be consulted as to the admission of others to the position which he himself has attained." All the details of the degree ceremony, and also its meaning and its preliminaries; the officers of the University; Uni-

versity dress; and the places of the degree ceremony, are treated in a series of entertaining chapters. Mr. Wells gives the forms of words actually used, both in Latin and in translation. There are appendices on "The Public Assemblies of the University of Oxford" and on "University Staves," and a good index. This little book contains a great deal of information not otherwise easily accessible, and is delightful reading, though we do not know why Antony Wood should be called an "antiquarian." We must not forget the illustrations, which Mr. Wells modestly but erroneously says are its most valuable part. They are, however, very acceptable, for they include reproductions of the fourteenth-century University seal, and of the Chancellor receiving a charter from Edward III.; plates of Proctor and scholars of the Restoration period (from *Habitus Academicorum*, 1674); and a cut of master and scholar from the title-page of Burley's *Tractatus de Natura et Forma*.

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CLERKENWELL. By G. E. Mitton. Frontispiece and Map. London: *A. and C. Black*, 1906. 12mo., pp. viii, 127. Price 1s. 6d.

This latest volume of the handy and informing topographical series issued by Messrs. Black under the happy title of "The Fascination of London" deals with a section of London which is more interesting than it seems. It covers St. Luke's, which means Bunhill Fields, with memories of Milton, Defoe, Bunyan, and Blake. It includes Charterhouse and Sadler's Wells, and for the reader who may count the humours of Grimaldi as too frivolous it affords a clue as to "The Old Red Lion" where Tom Paine wrote his *Rights of Man*. Miss Mitton's gossipy but accurate pages hark back as well to earlier days in quoting Stow's account of the Scriptural plays acted by the Skinners of London, and lure us away from the rush and roar of Farringdon Street to a Clerkenwell which was "a delightful plain of meadow-land, interspersed with flowing streams, on which stand mills whose clack is very pleasing to the ear."

On the title-page, which carries the date 1906, we think the word "edited" should be altered to "planned by the late Sir Walter Besant."

* * *

Several interesting pamphlets are before us. The Superintendent of the Bristol Art Gallery sends us *The Bristol Museum and Art Gallery*, by Mr. W. R. Barker (Bristol: *Arrowsmith*. Price 6d.), in which the chairman of the Museum Committee shows how the Museum and the fine new Art Gallery form the latest development of an institution which, starting in 1772 as the Bristol Library Society, has grown through various stages to its present constitution. Mr. Barker also carefully describes the new buildings. The pamphlet, which is well illustrated by a number of good photographic plates, is readable and interesting. The Committee have also issued a penny handbook to the special "Bristol Room," which contains pictures, plans, maps, etc., of the western city. It is a useful contribution to local topographical bibliography. From the neighbouring city of Bath comes *Hetling House, now used as the Abbey Church House* (Bath: *B. and J. F. Meehan*. Price 6d.), in which Mr. J. F. Meehan, whose works on Bath

topography are well known, gives an account of the early history of the ancient house, and, aided by the Rector, Prebendary Boyd, describes its modern uses as a centre of parochial and church work. The house was built in 1570 for Edward Clarke, a member of an old Somerset family, and presents many interesting architectural features. Mr. Meehan's readable little sketch is illustrated by seven capital plates. We have also on our table a study of *The Walls of Wallingford*, by Mr. I. C. Gould, F.S.A., reprinted from the *Journal of the British Archaeological Association*; and *A Map of the Broad District at the Time of the Roman Occupation*, 55 B.C. to circa 450 A.D., by Mr. C. Silcock (Norwich: *Jarrold and Sons, Limited*. Price 2s. 6d. net), which is of necessity somewhat conjectural, especially in its coastline. The map has the present position of churches added, and the present course of rivers shown.

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The Architectural Review, September, contains, *inter alia*, the conclusion of Mr. G. Pinkerton's paper, abundantly illustrated, on "Some Dublin Buildings," and a chapter, illustrated, on Irish Romanesque Ecclesiastical Architecture, by Mr. A. C. Champneys. We have also received *Rivista d'Italia*, August; *East Anglian*, May, with a note on "The Mediæval 'Love-day'"; *American Antiquarian*, July and August; *Scottish Notes and Queries*, September; and *Records of the Past* (Washington), August, in which the principal paper is a well-illustrated account of "The Bismya Temple," one of the Babylonian ruin-mounds, contributed by Mr. E. J. Banks, who has been superintending excavations at Bismya during the past three years. There is also an illustrated article on "Submerged Trees in the Columbia River," by Dr. G. F. Wright.



Correspondence.

STONE CIRCLES AND THE PHŒNICIANS.

TO THE EDITOR.

SIR NORMAN LOCKYER, K.C.B., F.R.S., in his recently-published book on *Stonehenge and other British Stone Monuments Astronomically Considered*, comes to the conclusion, from the orientation of some of these ancient stone circles, that the worship was connected with the observation of the May-November year—that is the "farmer's year," commencing in May—that this observance goes back as far as 2200 B.C., and that a new cult was introduced in Southern Britain about 1600 B.C., or shortly afterwards, so definite that the changes in the chief orientation lines in the stone circles can be traced. This new cult was the observance of the June-December year, brought apparently from Egypt.

"To the worship of the sun in May, August, November, and February," he writes (p. 320), "was added a solstitial worship in June and December. The associated phenomena are that the May-November Balder and Beltaine cult made much of the rowan and maythorn. The June-December cult brought

the worship of the mistletoe. The flowering of the rowan and thorn-tree in May, and their berries in early November, made them the most appropriate and striking floral accompaniments of the May and November worships, and the same ideas would point to a similar use of the mistletoe in June and December. . . . This change of cult may be due to the intrusion of a new tribe, but I am inclined to attribute it to a new view taken by the priests themselves, due to a greater knowledge, among it being the determination, in Egypt, of the true length of the year which could be observed by the recurrence of the solstices, and of the intervals between the festivals reckoned in days."

But might it not have been a result of the early voyages of the Phœnicians to these islands? Recent investigators have carried back their voyages to a very early period.

Ed. Meyer (*Geschichte des Alterthums*, i. 235, 337-348; ii. 90, 689, 690) thinks that the extension of Phœnician commerce to the western Mediterranean goes back to the eighteenth Egyptian dynasty, or at the latest the fifteenth century B.C. (Maspero, *The Struggle of the Nations*, p. 586).

"Professor Nilsson, a very great authority, holds that bronze was introduced into England by the Phœnicians in about 1200 to 1500 B.C. . . . Professor Dawkins will not allow that they arrived here before about 500 B.C., though he states that they were certainly trading in the Mediterranean as early as 1700 B.C." (W. E. Darwin, M.A., in *Papers and Proceedings of the Hampshire Field Club*, vol. iii., part i., 1895, p. 61).

In any case the correspondence with the Egyptian cult would lend weight to the early visits of the Phœnicians to Britain.

FREDERICK A. EDWARDS.

WHALEBONE STUFFING.

TO THE EDITOR.

Seeing your note in the September *Antiquary* (ante, p. 351) as to the use of whalebone for stuffing chairs, I think you may be interested to know that to-day one of my men found a quantity of it in the seat of an old "granny" chair of the Chippendale period. The bone is very finely shredded—a bit thinner than horse-hair and square in section, and is curled like hair. If any museum would like a sample, I shall be glad to give one.

JAMES W. PARTRIDGE.

Alvechurch,
Worcestershire,
August 31, 1906.

SHEARS ON TOMBSTONES.

TO THE EDITOR.

Less from a desire to reopen this subject in your pages than with a wish, in the interests of accuracy, to correct two errors of two years' standing, may I crave space for a rectification of the latter? I find that in my letter of November, 1904, I stated that a pair of shears was incised on a tombstone in Sawley

Abbey, beneath the "left" arm of a cross, and, further, that the shears might possibly be taken, or mistaken, for scissors. A recent visit to the ruins, and a more careful reinspection of the slab and its incisions, have convicted me of a double error. The shears lie under the *dexter* arm of the cross, and they are clearly not scissors, but sharp-pointed shears. These, I am now convinced, represent the interment of either an archdeacon or rural dean beneath the slab, notwithstanding the assertion of the guide-book that "an examination of the skeleton within the coffin has proved that a female was buried there." The assertion depends for its veracity upon the dictum of the person who made the examination, who was probably not an expert. As has been abundantly proved by the correspondence following my letter, sharp-pointed shears in all probability denote the burial of an ecclesiastic who administered the tonsure; besides, it would appear altogether incongruous for a female (unless a founder) to have been interred within the precincts of the chapter-house of a Cistercian foundation.

J. B. MCGOVERN.

St. Stephen's Rectory,
Chorlton-on-Medlock,
Manchester.

A ROMAN PAVEMENT LOST.

TO THE EDITOR.

May I ask readers of the *Antiquary* if they know of the present whereabouts of a Roman tessellated pavement which was discovered at Pitmead, near Warminster, Wilts, in 1786? The authority of the time (*Vetusta Monumenta*, vol. ii.) speaks of its being prepared for removal to Longleat; but nothing has been known of it there for the last forty years, and it is not in the British Museum, nor in any of the museums in the district. A small piece, about 9 inches long, in the Devizes Museum, is said to have come from Pitmead.

J. U. POWELL.

Boreham,
Warminster.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.



The Antiquary.



NOVEMBER, 1906.

Notes of the Month.

WE have to record, with great regret, the destruction by fire, on the night of Friday, October 19, of Selby Abbey, founded by the Conqueror, and for nearly 900 years one of the glories of Yorkshire. Telegraphing at eight o'clock on the morning of Saturday, October 20, the Press Association's correspondent said: "Selby Abbey is a total ruin. From shortly after midnight, it was evident that the choir, transept, and tower were doomed, but every hope was felt that the massive Norman nave would escape. A manhole leading from the bell-chamber to the roof of the nave communicated the flames to the nave, and within an hour the whole roof was enveloped. The entire interior fittings are destroyed, and much valuable stained glass has been irreparably lost. Nothing really remains of this, one of the very few remaining monastic buildings in use in the country, save bare walls."

Professor Waldstein's scheme for the international excavation of Herculaneum has again been under discussion, public opinion in Italy having, apparently, become more favourable to the proposal than when it was first mooted. The final decision of the Italian Government, under whose protection the proposed international co-operation is to take place, is awaited with hopefulness. As the cost of the undertaking will be enormous, the national *amour propre* of Italy need not be

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touched if collections towards this excavation of Herculaneum are made in all civilized lands.

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"An interesting discovery," says the Rome correspondent of the *Morning Post*, writing on October 2, "has been made at Teano, in Campania, the ancient Teanum Sidicinum, whither the fickle millionaire in one of Horace's Epistles bade the workmen carry their building tools as soon as he was tired of his villa at Baiæ. The owner of a farm there has found a funeral monument bearing an inscription to a certain Satrius, military tribune and *quinquennalis*, or municipal magistrate, who held office for five years. Further excavations have revealed a Byzantine mosaic, representing the enthroned Madonna and Child receiving the adoration of the Magi, while another seated figure apparently represents St. Joseph. It is hoped that this discovery may lead to that of the Necropolis of Teanum, which was at one time the second city of Campania. Within the last few days several well-preserved Roman tombs, containing skeletons and a coin of Vespasian, have been laid bare in the precincts of the Church of Sant' Apollinare, in Classe, near Ravenna."

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Celtic ring-money and Roman coins of the period of Constantine were discovered in September 6, feet below the surface of Trinity Street, Southwark, and are in the possession of Mr. Robert E. Way, of the British Archaeological Association.

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During recent excavations in Mitchell Lane, Thomas Street, Bristol, the workmen unearthed, at a depth of 3 feet, a gun-money sixpence, which reads on the obverse, "Jacobus II., Dei Gratia," with laureate bust of the King, and on the reverse, "Mag. Br. Fra. Et. Hib. Rex.," with two sceptres in saltire through a crown. Between the J and R, VI occurs above the crown, the date 1689 being above the VI, and below the crown is the name of the month, Nov., in which the piece was issued. The coin is not of any great value, though in good preservation, but interesting as showing how James II. eclipsed himself during his struggle in Ireland by turning out an immense

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quantity of base money at the mints which he set up at Limerick and Dublin. Everything procurable in the shape of old guns, church bells, old kettles, pots and pans, etc., was broken up and melted, and therewith coined—crowns, half-crowns, shillings, and sixpences. This money was worth 3d. or 4d. per pound, but was ordered to pass current at £5 to £10 per pound, and became known as gun-money. The value of the shilling may be estimated when it is stated that the next year William III. had them re-struck and circulated as halfpennies.



Miss Ethel Lega-Weekes writes: "Your contributor's description (p. 326 *ante*) of the leaden coffins at West Thurrock Church, Essex, as 'resembling mummy-cases,' reminds me that I made the same observation on the leaden coffin of Sir Nicholas Crispe (1665) when it was reinterred at St. Paul's Church, Hammersmith, after removal from St. Mildred's, Bread Street. The form of the body, head and neck, was roughly followed—the arms crossed or folded in half-relief, the nose represented by a sharply-cut and raised triangle, the eyes, brows, and wide-smiling lips by incised lines.

"As to the leaden cisterns referred to by Miss Mason (p. 360), I can recall having seen several such bearing seventeenth-century—and I think some with fifteenth-century—dates. Two beautiful examples survive at Bampfylde House, Exeter, the seventeenth-century town residence of the ancestors of Lord Poltimore, and at Bovey House, near Seaton, South Devon, the property of the Hon. Mark Rolle."



An exhibition of Jewish art and antiquities will be held at the Whitechapel Art Gallery, High Street, Whitechapel, E., during November and December. The committee desire to obtain the best representative collection possible of pictures by Jewish artists (living and deceased), and of objects of religious and historical interest, including synagogue appurtenances, rare manuscripts, books, prints, etc., and they would be grateful for the offer of the same with a view to their exhibition. All communications should be addressed to the Secretary, Mr. C. Campbell Ross, at the gallery.

Mr. Herbert Southam, F.S.A., of Shrewsbury, writes asking for help to carry out some excavations at Haughmond Abbey. A small beginning has been made, by permission of the owner, Mr. Hugh Corbet, under the very competent supervision of Mr. H. Brakspear, F.S.A. The work done, says Mr. Southam, is of sufficient importance "to show the necessity of further digging in order that a correct plan may be made of the complete monastery, which, amongst other buildings, embraces Church, Chapter House, Frater, Dortor, Infirmary, Gate House, and Guest House. From the lie of the land it is obvious that the Church possessed a most unusual feature for this country, in that the floor rises some 10 feet from the west end to the east end, and to trace how this rise was arranged will be of the utmost archaeological interest. Up to the present time no correct plan has been published. I hope to be able to give up Easter holiday time to carry out the matter, and Mr. Brakspear, whose work of this nature is so well known to archaeologists, especially with reference to three of the greatest abbeys in England, Waverley, Beaulieu, and Fountains, has kindly offered to be present and direct, and also to plan out all the work done. There is every reason to hope that the result of the same will appear in the Proceedings of the Archaeological Institute, and also in those of the Shropshire Archaeological Society."



Mr. J. G. Wood writes in reply to a "Resident's" criticism in the October *Antiquary* of his paper in the August issue as follows:

"I fear that I have not made clear the geological conditions of the site. There is a great difference between the four stones. They belong to distinct beds, and never stood side by side, as suggested. The horizontal stone came from one bed, out of which it fell forward: its place is clearly to be seen; and there is no place in *that* bed for the other three stones. Nor have those stones been put where they are by design. They are *in situ* as parts of the beds parallel to, but distinct from, the other bed. Those beds had been denuded down to the level of the foot of the 'capstone' when it fell, but were not so exposed as yet, or freed

from the interposed softer material, that the capstone, falling on the surface so prepared, would crush them, or be itself damaged by the fall. After this, further denudation went on, clearing out the softer material and leaving the capstone supported by two portions of the other beds; the third stone it never touched.

"That the floor under the slab is hard is due to the fact that it is formed of the up-turned edges of sandstone rock; that it has been flattened by artificial means is very probable—that is, by the resting on it of animals (two-legged and other), of whom I found several there when I visited it.

"That the position on the hillside is likely to have suggested the formation of a cromlech, I cannot admit. I know of no analogy for it. The bottom of a steeply sloping hill near the edge of a low cliff is the last of all places where one would expect to find a cromlech. How different the site and conditions of the mutilated and, I believe, unrecognised cromlech which I found last month between Land's End and Sennen Cove! It stood on the very highest point of the cliff. The walls of the cist-faen were perfect; the circle of small stones marking the ambit of the tumulus was perfect; a portion of the capstone only remained, the rest, apparently, having gone to form part of a wall of huge stones along the cliff. The position was absolutely typical.

"That the excavation under the slab has been without result, I can quite understand, if it means that no evidence of interment was found; but I should have thought that a most important result, proving my contention to be correct. If such evidence could be found, of course I am wrong."



Mr. G. A. King, of Newtown, Sydney, Australia, kindly sends us the photograph, taken by himself, reproduced on this page. He writes: "The Australian aborigines as a race are fast becoming extinct, and as a consequence anything relating to them is of interest. The accompanying picture of an aboriginally carved tree is particularly interesting, since the number of such relics is limited. The carved trees are supposed to mark burying-places, but some authorities hold that they are connected with native

'bora,' or initiation grounds. These trees were confined to a limited area, wherein burial in the ground was practised, and where tree burial and platform burial were not



AUSTRALIAN ABORIGINALLY CARVED TREE.

customary. Moreover, the practice of carving these trees ceased on the settlement of the country by the Europeans; therefore, the preservation of such relics from destruction is important, as they can never now be replaced."

The Cuming Museum, bequeathed under the will of the late Mr. Henry Syer Cuming to the Borough of Southwark, was opened on October 10 by Lord Rothschild at the Central Library, Walworth Road. The museum is very wide in scope and varied in interest, and includes objects as widely different in character as an elephant's skull, a jewelled ring of Charles I., prehistoric tools, and coins of Edward VII.'s reign. Among a number of other artistic exhibits are a selection of pictures painted by the donor's brother, Mr. J. B. Cuming, between 1790 and 1820, representing South London a century ago, when Camberwell, Lambeth, and even Walworth were pleasant rural localities.



During the first week of October, Mr. B. H. Cunnington, F.S.A.Scot., was engaged in exploring a barrow on the land of Dr. Blake Maurice at Manton, near Marlborough, Wilts. The barrow, which must originally have been of great size, has been almost levelled by repeated ploughings, as it is in the centre of an arable field. The first discovery made, after the centre of the barrow had been reached, was the leg-bone of a human being, and careful investigation disclosed a nearly complete skeleton of a finely developed man. The skull had, unfortunately, crumbled away. The body had not been buried in a coffin or cist, but simply placed on the ground wrapped in a cloth, the impress of the web being plainly seen in the clay underneath; also what was probably the dye of the cloth, red in colour. Around the neck was a necklace of small beads, disc-shaped, varying in size from $\frac{1}{4}$ inch to $\frac{1}{16}$ inch. There were also some lovely gold ornaments, one disc-shaped, with apparently an amber centre, about the size of a penny piece. Another was of a barrelled pattern, with gold bands at top and bottom. Two others were flattened gold tubes, about an inch long. There was also the bone pommel of a dagger and a beautiful bronze lance-head; also some small beads of baked clay—red, grey, and white—and two bronze pins or awls. At the back of the head, near the shoulder, was a beautiful specimen of the grape cup, which was carefully and safely secured; also an incense cup.

Alderman Jacob, of Winchester, after alluding to the description in last month's "Notes" of the great work of securing the foundations of Winchester Cathedral, writes: "But there is another feature of interest to antiquaries—viz., the discovery, deep down in 14 feet of earth and under the structure, of remains of Roman or Romano-British occupation, thereby confirming the belief of Milner and other antiquaries that the site of the Cathedral and its Close was the centre of the Roman city, and possibly the site of a Roman Christian church. The workmen have found abundant remains of the *fidilia* of Roman civilization—all, alas! fragmentary. Amongst them are portions of different vessels of the lustrous Samian ware. One has a spirited representation of a stag hunt in high relief. There are also fragments of mortars and cooking vessels, etc. It is pleasant to know that Mr. Long, clerk of the works to Mr. Jackson, R.A., architect, and Mr. Ferrar, Messrs. Thompson's foreman, both have the spirit and intelligence of archæologists, and carefully preserve all finds, which are watched with interest by local lovers of the far-back past and its memorials."



It is said that the ruins of Glastonbury Abbey will shortly be in the market. If they are offered for sale, there can be no question that, like Tintern, Glastonbury Abbey should become a national possession. The foundation of the abbey is really lost in antiquity; but, as Canon Scott Holmes has pointed out, one can say of Glastonbury what can be said of no other place in England—viz., that after it had once been sanctified by Christian worship in the time of the ancient Britons, it has never ceased to be anything but a Christian sanctuary. One of the many legends surrounding Glastonbury is that St. Joseph of Arimathea wandered westward preaching the Gospel, and died and was buried at the abbey.



During excavations for the building of a villa near the church gates at Ribchester, in North Lancashire, the base of a column, believed to be one of a colonnade which formed the façade of a temple—probably the Temple of Justice—was discovered early in October. As is well known, Ribchester

was the scene of an important Roman camp, of which interesting memorials were unearthed by Mr. John Garstang some years ago. An article by Mr. Garstang on "Roman Ribchester" appeared in the *Antiquary* for March, 1899.

During the past few weeks many interesting additions have been made to the municipal museums in Albion Street and High Street, Hull. Amongst antiquities perhaps the most important are a squared stone, dated 1728, from the old Easington church now washed away by the sea—this is presented by Mr. J. Backhouse, of York, and is probably the only dated stone from that ancient church; a fine collection of rubbings from old church brasses, formed and presented by the Rev. C. V. Collier, F.S.A.; the handle of a very large Roman vessel, or amphora, found at Harpham, near the site of the Roman villa, a particularly interesting example, as it bears upon it the name of the potter; and a very fine and complete spinning-wheel in oak from Lincolnshire, presented by Mr. G. Bohn, C.E. This spinning-wheel is a welcome addition to the city collection, inasmuch as it is one of the wheels formerly used in the cottages of the poorer classes; it is very substantially made, and is a very useful piece of furniture. From the site of the new City Hall has been obtained an interesting paving tile in coloured enamels, and a farthing of Charles II. Mr. R. Hale presents a fine Staffordshire ware teapot, highly decorated, 12½ inches in height, which is a useful addition to the collection of china. Mr. W. H. Ebbatson, of Ulceby, has given a fine old staff, probably from a mail-coach, and a relic of early Victorian days; it is 2 feet 10 inches in length, is painted, and has the letters "V.R." on the broad end. Mr. South presents an old-fashioned roller and mangling bat, and an interesting volume containing several curious old maps.

To the new museum at Wilberforce House several valuable additions have been made, including a slave-whip of rhinoceros hide presented by Mr. Bell; a number of eighteenth-century letters, etc., of the Brough family, Roulston; also deeds, etc., relating to Providence Chapel, Myton, Hull, presented by Mr. J. Rusholme: an old print of Holy

Trinity Church, Hull, on satin, presented by Mr. Percy Hobson, Cottingham; two coloured whaling prints—purchased; flenser (for whaling) in wood case—presented by Mr. Watson; and a portion of a dolphin's jaw, with a drawing scratched on the lower part, from the whaler *Truelove*.

The *Western Morning News* says that some recent excavations made in Friarn Fields, about 100 yards from Friarn Lawn, Bridgwater, have brought to light the existence of what is probably a Grey Friars' chapel. The Rev. Dr. Powell, the Vicar of Bridgwater, in reading old documents preparatory to writing a history of Bridgwater, obtained conclusive proof that in the thirteenth century a chapel was erected in the locality by the Grey Friars, and it was with the view of verifying the documentary assertion that these excavations have been carried out. Already part of the floor and walls of the chapel have been exposed to view. The stonework is most interesting, whilst the architectural features revealed are in some respects very curious. Some fine specimens of glazed tile and pottery, together with a number of bones, have been found. The excavators are hopeful of completing a ground plan of the ancient building.

In September an ancient boat was dug out of the peat moor at Shapwick, Somerset. It apparently belonged to the lake-dwellers, traces of whose village have been found at Godney, near Glastonbury. The boat is about 20 feet long and 4 feet wide, and was evidently hewn out of a tree-trunk. The wood was unfortunately too rotten to be removed intact from the ditch in which it was discovered by a labourer, nearly 12 feet down in the peat. Photographic pictures of the boat appeared in the *Daily Graphic*, September 28, and the *Illustrated London News*, September 29.

The celebration of the Quater-Centenary of Aberdeen University passed off most successfully. There was a great gathering of men of letters and of science from all parts of the civilized world; the organization arrangements were excellent; and the King's visit gave additional distinction to the occasion.

The northern city may be heartily congratulated on the brilliant and worthy success achieved.



The Hawick Archæological Society celebrated its jubilee on September 18, when its President, Dr. Murray, editor of the Oxford *New English Dictionary*, one of the original founders of the Society in 1856, was presented with the freedom of the borough. At the banquet held after the presentation, Lord Rosebery, replying to the toast of "The Kindred Societies," made an amusing speech on President Roosevelt and his attack on English spelling. He said that "the blow struck at the recognised spelling of the English race was a blow struck at morality itself. As a well-known statesman said on a famous occasion, he heard a smile. But he thought he could prove his case. Who was it who were hampered by the laws of spelling? It was only the conscientious and the virtuous. The unscrupulous and intrepid spelled ahead according to phonetic rules of their own, and produced a result full of acceptance to themselves and sometimes understood by others. But the man of conscience puzzled over his spelling, and he was not at all sure that our archaic rules of spelling, laid down strictly as they were from tradition and as stereotyped by dictionaries, had not filled half the lunatic asylums of the country."

An interesting article on the history of the Hawick Society appeared in the *Scotsman* of September 1.



In September, during some alterations to the square in front of the cathedral of Feltre, in Venetia, a monument came to light, bearing a Latin inscription beginning "Severo et Rufino Coss. V. Kal. Sept.," and therefore dating from the year 323. The cathedral of Feltre was, in ancient times, a temple of Apollo, and several inscriptions have been found within its precincts, but this is the first which dates from the fourth century.



An inquest was held at Sheffield on September 28 on a "find" of coins on land off Scott Road, Pitsmoor, Sheffield. Mr. E. Howarth, curator at Weston Park Museum,

Sheffield, said thirteen coins had been submitted to him for examination, and he had had another that morning. They were silver Roman coins, each known as a denarius, belonging to the following period: Two coins of the Emperor Domitian, A.D. 69 to 96; two coins of the Emperor Trajan, A.D. 98 to 117; three coins of the Emperor Hadrian, A.D. 117 to 138; one coin of Sabina, wife of Hadrian; one coin of the Emperor Antoninus Pius, A.D. 138 to 161; one coin of his wife Faustina; two coins of the Emperor Marcus Aurelius, A.D. 161 to 180; one coin not deciphered. Roughly estimated, they might be worth from 5s. to 7s. 6d. each. The coins, it appeared, were found by some workmen who were excavating on the Duke of Norfolk's land about a mile from Winco-bank camp. About forty appear to have been turned up, some of which were sold, some given away, and others exchanged for beer. The jury found that the coins were treasure-trove.



In the course of excavations at Bourges a considerable portion of the foundations of the first church, dating from the thirteenth century, has been disclosed. There has also been discovered a sarcophagus enclosing the body of an Archbishop of about that period, with cross and pastoral staff of copper-gilt, and a fine episcopal ring with turquoises *en cabochon* set in gold. These valuable objects have been deposited in the local museum.



A very interesting article appeared in the *Builder* for October 13, describing the history and fabric of the fine church at the out-of-the-way village of Monyash, which is to be found on the tableland to the east of Bakewell, Derbyshire. The paper was accompanied by a number of good lithographic illustrations.



The Rector of Welwyn, while engaged early in October in making a new croquet lawn in the rectory garden, a work that entailed the levelling of certain portions for a depth of some 3 feet, came across a large quantity of pottery, iron nails, and a bronze fibula of the Roman period. The foundations of one wall of a Roman villa constructed of

flints embedded in cement have been laid bare, and a considerable number of Roman coins, the varying dates of which cover a period of 200 years, have been also found. These include two copper coins of Antoninus Pius, A.D. 138 to 161; two copper coins of the tyrant Carausius, who, by the way, was a Briton of low extraction, a successful soldier, and Emperor of the West; one copper coin of Faustina the younger, who was the wife of Marcus Aurelius, A.D. 161 to 180; one copper coin of Constantine the Great, A.D. 306 to 337; a copper coin of Tetricius C. Pesuvius, the last of the Pretenders, who ruled Gaul A.D. 267 to 274; and eight others unnamed. One of the pieces of red Samian ware has stamped upon the bottom the name of the maker—viz., Secundinia.



A tradition has survived among the members of Lincoln's Inn that the name of their Inn is derived from the Earls of Lincoln. Henry de Lacy, "the last and greatest man of his line," who died in 1312, is supposed to have assigned the family residence in Holborn to a body of lawyers. Serjeant Pulling, in his *Order of the Coif*, refuses to believe in this "fond tradition of the old members of the Honourable Society of Lincoln's Inn to associate the name of the famous Earl of Lincoln with the institution of their Inn," and Mr. G. F. Turner, in a recent contribution to the *Athenaeum*, suggests another explanation of the origin of the Inn. Mr. Turner, who has been examining the chartulary of the Abbey of Malmesbury, in the Cotton Collection at the British Museum, has discovered that the Abbot's mansion in Holborn was known as Lincoln's Inn in 1380. The property was formerly owned by Thomas of Lincoln, a serjeant practising in the Court of Common Pleas, whose name appears in the Year Books of Edward III., and Mr. Turner's researches lead him to say that "it obviously acquired the name of Lincoln's Inn from Thomas of Lincoln."



This interesting discovery has resulted in a not unreasonable suggestion. "Thomas of Lincoln, the serjeant, was a likely person,"

writes Mr. Turner, "to have gathered round him a body of apprentices-at-law, such as those who formerly inhabited, and whose successors still occupy, the present Lincoln's Inn. Perhaps we may see here the beginning of that famous Inn of Court. Thomas of Lincoln may, on selling his Inn to the Abbot of Malmesbury, have taken up his residence at the Lincoln's Inn of to-day, which then belonged to the Bishop of Chichester, bringing there a body of apprentices who had lived with him in his old Inn." The old view that Lincoln's Inn was once the residence of the Earls of Lincoln can scarcely be said to be wholly disposed of by Mr. Turner's discovery, but probably few members of the Bar would be sorry to see it conclusively shown that one of the most famous of the Inns of Court has derived its name from a lawyer.



Several antiquarian articles of interest, beautifully illustrated, have appeared lately in *Country Life*. We may mention the second and third papers by Mr. L. Weaver, F.S.A., on "Lead Pipe Heads" in the issues for September 15 and 29; "St John's Hospital, Lichfield," October 6; and "The Amherst Library" and "The Evolution of the Bottle," October 13. Mr. William Crossing's eleventh Dartmoor article, "Vanishing Foundations," appeared in the *Western Morning News* of September 19, and the twelfth and last "Rejected by the Builder" in the issue of September 26. Other newspaper antiquarian articles worth noting are two on "Ancient Irish Ornaments," illustrated, in the *Irish Times*, October 4 and 13; "The Roman Occupation of Manchester," with a plan of the Roman fort, in the *Manchester Guardian*, October 12; "Some Excavation Results of the Year," in the issue of the same journal for September 24; "Historic Cisseter," in *Bristol Times and Mirror*, September 22; and last, but by no means least, a lavishly illustrated description of "The Recent Wonderful Discoveries in Crete," by Mr. D. G. Hogarth, in *Illustrated London News*, September 22.



A permanent museum of underground and other relics is to be opened by the London

County Council as soon as the existing collection at Forest Hill assumes a more representative character than at present; but whether this interesting department will be included in the new buildings, for which designs are now being invited, is not yet decided. Although the London County Council collection is in no sense comparable with the valuable collection beneath the Guildhall, the authorities at Spring Gardens, during the past seventeen years, have amassed quite a large number of strange finds brought to light in demolishing ancient buildings and making new thoroughfares. Among these are a seventeenth-century shoe in a perfect state of preservation, the old Half-Moon sign from Holywell Street, some bronze spear-heads from Southwark, a number of quaint flagons, jars, bottles, keys, pipes, and pieces of earthenware, and an Egyptian sculptured stone from Brompton. The result of the demolitions and excavations for the Aldwych improvement was disappointing, but a few interesting discoveries were made.



Some Household Remedies of the Seventeenth Century.

BY GEORGE PAYNE, F.S.A.

IN the *Antiquary* for March, 1894, pp. 99, 100, appeared a list of home-made medicinal remedies which came into my hands at that time. I now send a few others for insertion.

A DRINK FOR YE GOUTE.

Take as much virgins broome (such as first springs up after a feild is laid) as you can clasp in both y^r hands, half a pint of juniper berries, a penie worth of wild carrot seed, boyle these in two gallons of the first Wort till one half be consumed, and when it is cold enough, work it up with half a spoonefull of Rew in, then put it up in a litle vessel, and drink half a pint in the morning fasting, after dinner, and when you go to bed.

A REMEDY FOR THE STONE IN THE KIDNEYS.

Take new drawne Cassiah 8 drachmds, powder of Rhubarb 2 scruples 4 grains, venico turpentine washed in Plantane water 3 drachmds, cooling confection of gumme Tragacanth halfe a scruple. Powder of Liquorize 15 grains. Syrup of marchmallows so much as will make it into an Electuary.

After a draught of posset ale take the quantity of a walnut, and after an houre take a draught of posset ale made of white-wine with nutmegg and sugar. My frend that usually was afflicted every month or 6 weekes voyding stones and gravell, assured mee by the helpe of this hath been spared 3 yeares and more.

A REMEDY FOR THE GOUTE.

Take Liquorize 4 ounces; graines 2 ounces 2^{ds} Long-pepper 2 ounces saffron 6^d, garden scurvey grasse 6 handfulls; scrape the Liquorize and bruise it; beate the spice to powder, picke and shred the scurvey grasse, mixe them all and putting them in a fine linnen bag hang it in a vessell t contains 3 gallons: fill the vessell with stale strong beere, stop it close.

Drinke of it a pint in the morning fasting, and a pint at 4 of the clocke in y^e after-noon.

By the constant use of this my friend assured mee he had spared hims: a long while, taking it at the beginning of the fit.

S^r the scribe p^rsenting his love and service does heartily wish you the like successe of both.

THE RECEIPT FOR YE SNAGG WATER, MARCH 30, 1670.

Take a potle of snags, garden snags, put them in water with a handfull of salt, and when they are well purged wash them very cleane in fresh water, then breake them betweene 2 trenchers shels and all and put them shels and all into a galone of newe red Caves milke, put to it alsoe of sperment and balone and wormwood and dandeleon each one handfull, bruse ye herbes before you put them into the milke, let them steepe one night, distil it next day, in an ordinary still, keepe a wett cloth on ye head of ye still and

keepe it close, you may draw five pints of water and allow to every pint an ounce of white sugar Candy put into ye bottle it drops in.

Take 3 or 4 spoonfuls of this water first and last every morning and evening. It is good in any weaknes or consumption.

JO DICKINSON.

A DRINK AND PURGE FOR A NEW COLD AND CARRYING OF GREASE IN A HORSE WHEN HE HAS A DRY COUGH AND STRIVE TO DUNG OFTEN IN GREAT PAIN.

The Drink.

Take a pint of stale beere of Diapente, Turmeric, Licorice, Sulphur all in powder of each half an ounce, boyle them about a quarter of an hour, then take it off the fier and put into it Venice treacle and London treacle of each half an ounce, a dram of Chymical Oyle of Anniseede and three penie worth of saffron rubbd to powder.

Give him it lukewarm having first ridd him pretty smartly about a furlong. After you have given him it ride him likewise about a mile gently so as not to sweate him, then bring him in and cover him with a rugg very warm, let him fast about 3 houres after he is come in, then take his cloathing of by degrees and give him hay.

Give him his drink before he drinks in ye morning, and about 3 or 4 in the afternoone give him some warm water, and let him drink no other than warm water for 3 or 4 days together.

After the drink keepe him in a fortnight.

The Purge.

Take right sacatrina Aloes in fine powder one ounce, beate it up with syrup of roses or honey to a past, give him either by taking as much as you can hold at a time between your finger and thumb and so dropping it as far as you can reach with your hand into his throate, or by mixing it with a little Ale in a horn, give him it fasting in a morning, let him stand an hour after and then feed him well the rest of the day.

At 4 or 5 o'clock in ye after noone give him as much warm water as you judge necessary. The next morning let him drink about 30 or 40 gulps of cold water, then ride him a mile or two gently without sweating him.

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If it purge him about 7 or 8 times while you ride him, bring him in and set him up, otherwise let him drink again ye former quantity of water, and ride him again as at first, then about 4 hours after water and ride him again which must be repeated 3 times; if after the third riding he is thought not to be purged sufficiently let him drink his belly full, and ride him as before.

If he continue purging all night give him ye next morning a quart only of warm water and what hard meat he will eat.

In cold weather ride him well cloathed, in warm weather without cloaths.

After a fortnight or 3 weekes you may turn him to grasse having first inured him to a colder standing by degrees.

If one purge does not work very kindly give him another about 4 or 5 dayes after ye first.

Note yt you may give him ye drink before you give him ye purge.

Taught by Mr. Adams ye King's farrier at Newmarket.



Some West Berks Brasses.

BY HUBERT J. DANIEL.



THE Vale of the White Horse, in the western division of Berkshire, can show many good examples of memorial brasses, a form of monument much in vogue in England from the fourteenth to the sixteenth century. The best brasses, however, are to be found in the three churches of Childrey, Sparsholt, and West Hanney, all situated in the neighbourhood of the town of Wantage.

In Childrey Church the most curious brass, in point of dress, is one to William and Elizabeth Walrond (Fig. 1). Both of these persons died in the fifteenth century, but the date is left incomplete. The husband is attired as a gentleman of the day, not in armour, but in a long gown folded into several pleats which reaches from the shoulder to the ground. His feet are shod in the curious long pointed shoes worn at that period, and his hair is collected round the top of the head, not curled at the sides,

as is generally seen on brasses of that date. His wife Elizabeth has a hood over her head, which falls down to protect the nape of the



William & Elizabeth Waltrond. 14—
Childrey Church.

FIG. 1.

neck, rather like a sun-bonnet of the present day. She is clad in a tight-fitting bodice with a long skirt, and her cuffs seem turned back with fur. Another strip of fur hangs over either shoulder, rather like a modern boa, and a small cross is suspended from the throat.

Another brass in the same church is to John Kyngeston and his wife, *née* Fettiplace (1514). The male figure is clad in armour, but without spurs, the distinguishing mark of the knight (Fig. 2). A long cross-hilted sword is suspended from his left side, and is balanced by the "Misericorde" dagger which hangs from his belt on the right. The plastron only defends the upper part of the body, so the thighs and lower part are defended by a skirt of chain mail. The pauldrons protect the shoulders, and are fastened halfway down the forearm. The female figure is clad in a long gown, the head covered by a long

bonnet similar to the head-dress of a modern Sister of Mercy.

There are several brasses in Childrey Church to members of the Fettiplace family, who resided here for about six centuries. In the south transept is a large altar-tomb of Purbeck marble, on which are portrayed members of this family, in shrouds, in the act of rising from their coffins, and another brass commemorates William Fettiplace, who founded a charity here, and who died in 1513. Two members of the Finderne family are commemorated by brasses dated 1441 and 1444. Elizabeth and Katherine Fettiplace, two sisters who died in 1603, have a plain brass plate to their memory, but the most curious brass in the whole church is to a member of the Waltrond family who died in the fifteenth century. Above a brass plate, on which a rhyming epitaph is incised, is a figure of God the Father sitting in majesty, with hands outspread in the act of benediction. In front is set up a crucifix, over which stands the Holy Dove. The whole



FIG. 2.—BRASS TO JOHN KYNGESTON, ESQUIRE, 1514;
CHILDREY CHURCH.

design (Fig. 3) is unique in that part of the country, with the exception of one smaller example which is affixed to the above-

mentioned brass to John Kyngeston, and which was probably a copy of the larger one.



FIG. 3.—CARVING FROM A BRASS IN CHILDREY CHURCH, 1480.

In the chancel are two brasses to priests. One has lost its head, but the other is a very good example of the robes worn when saying Mass during the fifteenth century.

In Sparsholt Church the earlier brasses are mostly lacking inscriptions and dates. The earliest would seem to be the figure of a priest arrayed in full vestments, with chasuble, stole, maniple, and surplice (Fig. 4). Another brass is a very small figure of a female, which dates from the beginning of the sixteenth century. Two more show figures of a knight and a civilian. The more modern are simply brass plates with inscriptions; they are to Nicholas Cooke (1603), John Williamson (1633), Thomas Todhunter (1627), all three former Vicars of Sparsholt. John Fettiplace (1602) is also commemorated by a brass.

The third church which possesses a series of interesting brasses is Hanney. There is a large figure of a priest arrayed in full vestments, which portrays John Sayes, Rector of West Hanney, who died in 1370. Sir Humphrey Cheney's brass (Fig. 5) shows the figure of a knight lying in a recumbent position, with head resting on helmet, the latter being attached to the pauldron by means of a chain. This figure, like that of John Kyngeston in

Childrey Church, is protected by a combination of chain and plate mail. The date of this brass is 1557. Another brass is to the memory of Sir Christopher Lycot, who died at Basildon in 1599. He is depicted in a full suit of plate armour. His thighs are protected by greaves, and not by a chain mail skirt. Round his neck is a huge Elizabethan ruff. Sir Christopher was knighted before Rouen in 1591, and was twice Sheriff of the County of Berks. A large brass commemorates John Ayshcombe of Lyford (1592), with his two wives, ten sons, and four daughters; and another is to the memory of Oliver Ayshcombe, the founder of the Lyford almshouses (1611), his wife Martha Yate, four sons, and two daughters. The gentlemen on these brasses are dressed in the usual dress of a merchant or private gentleman of the period, with huge ruff, short doublet, trunk-hose, and long gown. Another brass commemorates Thomas Mellisbourne (1602), with his family.

Although these three churches have the best collections of brasses, yet good specimens are to be found in other churches in the neighbourhood. Wantage and Faringdon



FIG. 4.—PRIEST, SPARSHOLT CHURCH.

can show good examples, especially the former church, which has a splendid brass to

Sir Ivo Fitz Warine (1414), and another one, the demi-figure of a priest, which is supposed to be the oldest brass extant in the county.

In the chancel of Stanford-in-the-Vale Church there is a good demi-figure of an ecclesiastic who represents Roger Campdene (1398), while in Letcombe Regis Church is a tiny figure of Alicia Estbury, daughter of John and Agnes Estbury. This figure, apparently of the early sixteenth century, has an inscription, but no date, and is now headless.



FIG. 5.—SIR HUMPHREY CHENEY, 1557; HANNEY CHURCH.

Denchworth Church contains three brasses to the Hyde family. They are to William Hyde (1567), Oliver Hyde (1516), and William Hyde (1562). The latter seems to be the only palimpsest brass in the neighbourhood. The reverse has an inscription relating to Bisham Abbey. Another brass is to William Say (1493).

At Buckland is a large brass to John Yate (1578), and there is another at Steventon to Edmund Wiseman (1585).

East Hendred, a village which was once a centre of the wool industry, has brasses to two clothiers, William Whitwey (1479) and Roger Eldysley (1439), and a third to Sir John Eyston (1589).

This list of brasses might be prolonged, but sufficient has been said to show that the brass-hunter would find the Vale of the White Horse a happy hunting-ground in which to pursue his hobby.



Hertford County Records.*



THE Hertfordshire County Council is honourably distinguished by the attention it has given to things of the past. In the *Antiquary* for May, Mr. W. B. Gerish related what the Council had done for the guardianship and preservation of certain ancient monuments within the county borders; and now we have before us two substantial and handsome volumes containing what is practically a calendar of the county's Sessions Rolls from 1581 to 1850, prepared by the very competent hands of Mr. W. J. Hardy, F.S.A., under the direction of a committee, with Sir John Evans as chairman, which was appointed by the County Council "to consider and report upon the question of County Records, and as to the best means of arranging and keeping them."

The Sessions Rolls were chosen to be dealt with first, as containing the most varied information, and these volumes certainly amply justify the choice. The date on the title-pages, by the way—1905—appears to be a mistake, for Mr. Hardy's excellent preface is dated April 30, 1906, and the volumes were issued in the summer of the present year.

The first volume, covering the period 1581-1698, is naturally the more interesting of the two from an antiquarian point of view. There are comparatively few direct allusions to events of national history, but reading between the lines one can get a very clear and vivid impression of the relation of a

* *Hertford County Records: Notes and Extracts from the Sessions Rolls.* Vol. i., 1581 to 1698; vol. ii., 1699 to 1850. Compiled by W. J. Hardy, F.S.A. Hertford: C. E. Longmore, Clerk of the Peace Office. 1905. Deny 8vo., pp. xxxviii, 494; 516. Price 15s. per volume.

rural county, such as Hertford, to the general trend of national history. During the Commonwealth period the offenders "presented" are, of course, the sympathizers with the old order. In 1656 one Jacob Liles, blacksmith, "did (upon a feast-day [query fast-day], ordered to be kept by the Lord Protector) disturb the minister in his praying and preaching by working and beating his anvil in a most excessive and violent manner" (i. 113). A few years earlier a William Hunt deposed that "on the last day of humiliation" he asked Robert Humberston, as he was making faggots, why he wrought upon that day, whereupon Humberston replied: "What! do you think I will obey these rogues' days?" and said, further, "What did they pray for? The money that went to the rogues the Scotts!" (i. 87). After the Restoration the treasonable words came from the other side. In April, 1661, Edward Stone, hearing guns fired at the Coronation of Charles II., said: "If ever the Devil is abroad, he is abroad now," etc., and was promptly informed against (i. 137). In 1683 the Sessions ordered the apprehension of "John Leonard, of Broxborn, for speaking dangerous words in the vindication of Richard Rumbold, who is mentioned in the King's proclamation for conspiring the death of His Majesty and the Duke of York" (i. 331). The reference here is to the Rye House Plot. Two years later, at the time of the Duke of Monmouth's rebellion, a number of persons regarded as malcontents were bound over in sureties to keep the peace (i. 351); and a man gave information that, under the pretence of asking him to play at football, four men tried to get him to "goe and be listed for the Duke of Monmouth" (i. 353). Another turn of the political wheel brought men up for punishment for speaking well of King James and ill of King William.

Similarly, there are many notes during the Commonwealth period of applications from soldiers, or from the widows of soldiers who had fought in the Parliamentary armies at Naseby and elsewhere, for pensions or relief; but with the Restoration came like piteous appeals for help from old soldiers who had "faithfully served King Charles I."

The religious and ecclesiastical dissensions of the time are fully reflected in these pages.

The Conventicle Acts were rigorously enforced in the county, and the continual references to illegal gatherings for worship, and the long lists of the offenders' names, all show how strong in numbers and how earnestly persistent were the Hertfordshire Dissenters. Many entries recording the persecution of "Popish recusants" also show that there were many Roman Catholics in the county. With the repeal of the laws against Dissenters come numerous entries of licenses of buildings for public worship granted to various bodies of Nonconformists. Some curious incidents in church are noted. In 1639 sundry men "beat down" the glass window at the east end of Great Hadham Church, and "pulled up and destroyed the rails round the Communion-table" (i. 64). On a Sunday in February, 1653-1654, the Rev. John Parker, preaching in Bovingdon Church, used the words: "Because of swearing, the land mourneth," whereupon one William Weaver, a scrivener, interrupted and said: "How do you prove that?" "Out of the twenty-third of Jeremiah and the tenth verse" (his text), replied the preacher. Upon which Weaver answered: "You might have said so before." The preacher went on with his discourse, but presently the irrepressible Weaver exclaimed: "You have preached false doctrine this day, and so you did the last Sunday, and I will prove it" (i. 101). At Hunsdon, in 1658, the minister's prayer was interrupted by a stranger, who, in a loud voice, said: "The prayer of the wicked is an abomination to the Lord" (i. 122).

There are many references to the Quakers and to proceedings against them. The Sunday law seems to have been strictly enforced. There are many presentments for working, or for tippling, gaming, dicing, etc., on the Lord's Day. Still more numerous, before the Dissenters gained freedom of worship, are the presentments for non-attendance at the parish church. In 1700 two men of Cheshunt were presented "for not going to church or any other place of public worship" (ii. 24).

In the earlier years the entries largely relate to such matters as the stopping of field paths, the enclosing of common lands, the bad state of highways, neglect to keep in repair bridges, and so on. As regards the

road entries especially—and many details of materials used and of cost are recorded—one can easily realize how poor a state the country roads were in during the seventeenth century. There are several allusions to the old common field system of cultivation. In 1681 a man of Stopsley was indicted “for ploughing up a balke called Dodshott’s balk, in a common field called Haddon, being a church path leading from a place called Tankards, within the parish of Offley, to the parish church there” (i. 311). There are several presentments for building cottages with less than four acres of land. In 1679 John Petchley, gentleman, was presented, in extraordinary spelling, “for arecting a cottge in Gelson contrary to lawe, not having 4 akeres of free houlde land to it” (i. 295).

Sundry cases of supposed witchcraft are recorded. In 1652, when Mary Asser made an assault on Joan Whillocke, scratching her face and “drawing blood upon her,” so that several persons deposed that they saw the face of the said Joan “to be all over of gore blood,” the intention of the “drawing blood” is obvious (i. 94). And elsewhere there are various direct accusations of witchcraft. Fortune-telling occurs several times, and in 1703 a warrant was issued to arrest certain men and women described as “the heads of a gang of about 50 Gipsies travelling about telling fortunes and calling themselves Egyptians” (ii. 34).

In the second volume there are many instances of the judicial severity that lasted right through the eighteenth century. In 1768 William Knight of Hemel Hempstead was transported for seven years for stealing a pair of worsted stockings, value 2s. (ii. 108). The same fate befel another man in 1772 for stealing three shirts valued at 7s. 6d. (ii. 123). In another case twelve months’ imprisonment in a “solitary cell” was the punishment for stealing to the value of 10d. It is curious to find, so late as 1773, that a labourer “pleads his clergy.” He was not let off, but was “privately whipped and discharged.” The crack of the executioner’s whip is heard on nearly every page of the second volume, where is also much that shows the terribly unsanitary condition of the gaols. In 1816 some prisoners humbly petitioned the magistrates of Hertford for “that necessary

article soap, to keep ourselves clean”! (ii. 255).

There are one or two curious entries in these records. In 1639 a man was presented for “swearing twenty several oaths” (i. 66). One thinks of Dogbery in reading the deposition of a constable of Amwell, who complained in 1620 that one Curtys struck him and “did very much abuse him in words, calling him ‘goose the constable’ and divers other names” (i. 51). In 1647 there is a curious account of a man calling himself a “poor gentleman,” by profession a ballad-singer, who wandered about the country “and runs a-hunting often. He sometimes asks for a cup of beer, but is too stout-hearted to beg” (i. 87). A man in 1652 was charged with having “made away” his wife; but the justice decided that the woman had died of a “preternatural disease” (i. 94). A certain gardener in 1676 was indicted for “stealing a thimble off of a fish gate”—a cryptic record (i. 266).

Here is a vignette of village life: In 1660 two women were indicted “for standing as eavesdroppers under the eaves of the dwelling-house of Joseph Scruby, of Ware, and for repeating what they heard there with the intention to sow strife and dissension between the said Joseph Scruby and his neighbour.”

There are very many other details of country life illustrated in these very valuable volumes. There are at different dates tables of wages paid to various classes of labourers, artificers, and servants; rules laid down for alehouse keepers and “vittlers”; frequent prosecutions for engaging in a certain trade without serving apprenticeship—a tailor for exercising “the art, mistery, or occupation of ‘le grocer’” (i. 45), a chandler for trading as a draper, a tailor for acting as a barber-surgeon (i. 59, 61), and so on; an interesting account for church building in 1663 (i. 159-161); sundry household and trading inventories; instances of cruel treatment of children and apprentices; and a variety of other phases of the life of the seventeenth and eighteenth centuries. The volumes, indeed, abound in matter illustrative of history—domestic, social, and national. Each volume is separately and very fully indexed.

The Hertfordshire County Council is greatly to be praised and thanked for having

the work put in hand, and the greatest credit is due to Mr. Hardy for the very careful and thorough manner in which he has accomplished his task.

G. L. A.



Memories of Ufton Court.

BY ERNEST W. DORMER.

T was a bright day in late autumn when I took myself to view Ufton Court. Rich brown leaves, the cast-off produce of the woods, were strewn thickly along the country lanes. Acorns and chestnuts were heaped here and there in the tall grass by the roadside, and the children were happy in their pursuit of gathering fuel for the fast-dying festival of the Gunpowder Plot. The air was keen and the hollyberries numerous, betokening by the old saw a hard winter. The tall reeds in the Kennet were rotting and bending their heads to the inevitable, whilst the dark, turgid stream—the home of the ferocious pike—and the ripening alders on the banks, presented a picture unapproached by any other season of the year. The sun was setting in a rich red ball as I ascended the hill to the entrance of the Court, passing on my way the tillers of the soil, “plodding their weary homeward way.” I turn along a wide avenue bordered by trees and grass, and come face to face with Ufton Court, a sweet and quaint old home, rich with memories of bygone English country life.

The Court stands on a high platform of land on a road running parallel with the River Kennet, a few miles from the town of Reading. Built on a slope, it should command a fine view, and yet so diversified is the country with hill, dale, and wood, that the advantage of eminence seems sacrificed for seclusion and quiet. The exact period when Ufton Court was built has not been ascertained, but the year 1534 is stated by a good authority as the nearest time when its erection was decided upon, although there is a possibility that another building stood on this site or close by at an

earlier date. It certainly presents an extraordinary mixture of construction of the early Tudor period. Its nineteen gables and stacks of chimneys are Tudor without doubt; its black-and-white marble floors savour more perhaps of the Jacobean period; whilst most of the other features are of the time of Elizabeth.

It is a picturesque and extensive erection, and could have been built in a smaller space, with the same number of rooms, if so much had not been sacrificed for secret corridors and outlets and passages, which render compactness and regularity impossible. The exterior is particularly interesting. Two wings with gables and pinnacles project at each end, and in the centre is a large and novel porch, also projecting. Two seats on either side add a quaintness, and overhead is a cheery “lady’s bower,” with three windows. The wings and porch standing out thus form the letter “E,” which was a favourite plan of Elizabethan houses, and is said by some to have been fashioned after the initial of the Virgin Queen; but the animosity of the Roman Catholic family at Ufton, of whom we shall hear more anon, would hardly allow their home to be built on a plan coinciding with the initial of their bitter enemy.

Tall clusters of irregular chimneys break the line of the roof, which is tiled. The upper storeys have quaintly carved beams and corbels, and lop one over the other; these being terminated by small gables and pinnacles, each with a narrow casement along the front. The prevalence of these slender casements, in fact, is noticeable everywhere, and the small panes formed into patterns of octagons and diamonds present a very ornate appearance. Between the junction of each pair of gables are triangular leaden shields, holding long leaden water-spouts, which were originally intended to run the rain-water off the roof, but now only serve to heighten the picturesque appearance of the building. On one of these leaden shields are the initials “F. P.” (Francis Perkins) and the date 1664. The doors are of massive oak, from a neighbouring estate possibly, and are secured by locks and hinges of scroll work. The central doorway leads into an ante-chamber, and through

this the dining-hall is reached. This is an apartment of commanding proportions, and is sometimes used for meetings in connection with the parish. It has a handsome roof, hidden by a fine coved ceiling of stucco work, ornamented with elaborately intersected tracery and a graceful frieze. The two lower floors have some fine black-and-white marble pavements and decorated ceilings, also carved oaken panels.

In one of the rooms the panelling over the fireplace has in the centre the initials "F. P." and the date 1581. These are really little more than scratched with a sharp instrument, and were probably not the work of the artist who carved the adjacent panelling, but were executed by a Francis Perkins himself, then the owner. There were several Perkinses named Francis, who were successively the owners of the Court.

The stairs and corridors of this old home are in themselves a source of fun. Twists and turns, long steps and short steps, dim corners and low ceilings, are to be found everywhere, and a ramble among these queer-fashioned byways by one unacquainted with their formation is peculiarly interesting.

The architecture of the house, if one can adhere to a style, is that of the old English domesticated, the chief features of which were large heavy gables, cumbersome leaden water-spouts, and curiously-built entrance porches. The entrance porch of Ufton Court, which is carved and of the Elizabethan period, is interesting, and of a pleasing character. One-half of the front has been restored, but the other half is of the sweet old type, untouched by the marks of modernity, and retaining its inordinate lines, which in their twists and turns seem to regard the renovated portion with anything but a friendly eye.

Rambling, harmonious, and of a quaint internal construction is a good description for the old place, which suggests delightful secret chamber-hunting excursions, concealed cupboards, hiding holes, secret staircases, and narrow winding passages—in fact, all the paraphernalia which go to make an old home full of mysterious tales of the past. The house seems to have been built on no uniform plan, but, as one of its admirers has said, "to have been devised like a rabbit

warren, to meet the necessities of family existence as they arose."

The name of Ufton Court is indissolubly connected with hiding-places. The determination of the Roman Catholic families to adhere to their religion at all costs, and the fixed resolution of the law to stamp it out by inflicting the most sanguinary punishment and enforcing the most unjust taxes on all who dared to profess the tenets of the Church of Rome, called for a place of worship in the homes of the "recusants" in which their religious rites could be performed without intrusion or fear of discovery. Such a place was called "the chapel," and was usually an apartment in a most secluded part of the building, a garret sometimes, with hiding-places in the walls, under the rafters in the sloping roof, beneath the floors, or above the ceilings, where the priest and the articles necessary to service could be hidden in case of an alarm that a party were about to search the house.

The chapel at Ufton Court is a low-ceiled, long, narrow room in the top story, and still retains the marks where the altar-rails were fixed in the floor.

The man usually credited with the devising and constructing of these secret hiding-places is the Jesuit, Nicholas Owen, a servant of Father Garnet, who devoted almost his whole lifetime to the construction of these secret places in the homes of most of the Roman Catholic families of note in the country. It is said of him, "With incomparable skill he knew how to conduct priests to a place of safety along subterranean passages, to hide them between walls, and bury them in impenetrable recesses, and to entangle them in labyrinths and a thousand windings. But what was much more difficult of accomplishment, he so disguised the entrances to these as to make them most unlike what they really were. Moreover, he kept these places so close a secret with himself that he would never disclose to another the place of concealment of any Catholic. He alone was both their architect and their builder, working at them with inexhaustible industry and labour; for generally the thickest walls had to be broken into and large stones excavated, requiring stronger arms than were attached to a body so diminutive as to give

him the name of 'Little John,' and by this his skill many priests were preserved from the prey of persecutors. Nor is it easy to find anyone who had not often been indebted for his life to Owen's hiding-places."

"Little John" eventually died in the Tower, after having been subjected to the most horrible tortures on the rack in order to make him reveal the secrets in his possession.

The Perkins family, for several generations the owners of Ufton Court, were staunch Roman Catholics, and in their house at Ufton concealed a priest, to whose services members of the family secretly repaired. In spite of their precautions, they became objects of suspicion and persecution, and as those who bore news of the recusants were entitled to half the fines, it can easily be imagined the lives of the family were carefully watched, and frequent accusations made against them. It is recorded that on one occasion the house was searched by justices of the peace, who, however, failed to discover either the hiding-place of the priest or anything to bring the family within the power of the law, except that the Perkins then resident was a recusant; although on another visit considerable specie, the property of Thomas Vachell, of Reading, was found and confiscated.

Among some records preserved at Woolhampton College were found some years ago a few loose papers, on which were recorded notes, at one time diaries and registers kept by the two last priests resident at Ufton. One entry is as follows :

August ye 1st, 1762.

I leave in ye little cubbard by ye fireside in my room at Ufton Court Twelve pounds one shilling.

F.D. MADEW, O.S.F.

The chapel of the priest at Ufton was in use until 1802.

There is a small richly-decorated room—in fact, almost a closet—in the south wing, which was set apart as a private oratory for the priest at Ufton. The walls are panelled in oak, and painted alternately with the letters "I.H.S." and "M.R." (Maria Regina), interwoven with loops and ornamental work. This work is an excellent example of the Jacobean style.

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The many means of concealment and escape for the priests at Ufton Court in the times of their persecution are remarkable. One of the most peculiar of these "holes of detention" is built in a gable in the topmost story close to the ceiling. It is formed triangularly, and opened by a spring bolt, which is shot by pulling a string carried through an almost imperceptible hole in the framework of a door in a room a few yards away. The door of this peculiar hiding-place hangs on a pivot, and the outside is thickly covered with plaster similar to the remainder of the wall. Only a practised eye in such things would discern anything suspicious. It is of very stout construction, so that if tapped no hollow sound comes from the cavity behind, a precaution of undoubted value. It is thought the crucifix and other sacred ornaments were secreted here.

In the wall of another room is a hiding-place of entirely different character. The door forms part of the plastered wall, which is intersected by stout oaken beams, fitting so perfectly that no idea of a secret chamber on the other side of the innocent-looking partition would ever enter one's head. This apartment is just large enough to admit of a man standing upright inside. In a passage leading from one of the rooms is a trap-door in the floor, which is opened by pulling up what appears to be the head of a nail in the flooring. When this is raised a spring is released, and the trap-door opens, revealing a large dark hole, into which a narrow ladder leads. This hiding-place is said to have been discovered in 1830, when a crucifix and two ancient petronels were found therein.

The walls of the house were doubtless honeycombed with passages, and it has been stated that some of the old residents could make their way from the base to the topmost floor by means of these contrivances, and thus communicate with and take food to those whom the law and their adherence to their faith had caused to hide in some remote secret chamber. All the hiding-places were originally connected, but additions and alterations to the Court have destroyed the network in many places, while the pursuivants did their share in the wanton destruction.

3 G

A shaft in one of the cellars is thought to be one of the means of exit from the dining-room, and an underground tunnel can still be traced some distance beneath the terrace at the rear of the house. This tunnel was probably reached through a secret passage, and originally led into the garden, whereby the fugitive could escape into the woods.

In the year 1715, Francis Perkins of Ufton Court won the hand of the reigning belle of London society, Mistress Arabella Fermor, the daughter of Henry Fermor, of Tusmoore, Oxfordshire, and a near relative of the Earl of Pomfret. Arabella's beauty and charms are celebrated by both poet and painter. Parnell has put into verse the consternation of the "gilded youths" of the time when this fascinating lady left London Town for the cool shade of the country-side in summer.

There are several verses, of which the following is the first :

From town the fair Arabella flies ;
The beaux unpowdered grieve,
The rivers flow before her eyes,
The breezes softly breathing rise,
The Spring begins to live.

This amorous young lady was also the subject of Pope's "The Rape of the Lock," written in 1712. The incident which formed the germ of this poem is well known. The poet wrote a very graceful letter to her on the occasion of her marriage with Francis Perkins. It is said the Court was enlarged and much beautified for Arabella. Francis Perkins died in the year 1736, and was buried in Ufton churchyard. His wife survived him only a year, but her connection with "The Rape of the Lock" will ever keep her name in remembrance.

Behind the Court is a fine broad terrace, built on brick foundations, beneath which runs a series of cellars of accommodating proportions. Here strolled the fine friends of Arabella from town, in flounce and furbelow, in the days of patch and powder ; here Steele and Arbuthnot, Bolingbroke and Parnell, in powdered perukes, with witty words and jests on their lips, bowed to the queen of grace, Belinda.

Leading from the terrace to the old stone-walled garden is a flight of stone steps. At the end of the garden the ground slopes to a

little stream, which forms the boundary of the parish, and creeps along in curls and eddies. To the right at the rear of the house are nine fishponds. In these the carp and perch were fattened for the tables of the squire and priest. There was a rumour some few years ago that fish of a great size still abounded in these relics of an old Roman Catholic manor, but no catch has been reported. Carp are very long-lived fish, and thrive well in thick black mud, so that there is every inducement for them to become centenarians. The ponds are fed with water from the brook and connected by sluices, but they now present a scene of desolation in so far as order is concerned. Rank vegetation thrives in their half-filled beds, and the storms of centuries have entirely blotted out the trimness the sylvan spot once possessed.



A Pilgrimage to St. David's Cathedral.

By ALFRED C. FRYER, PH.D., F.S.A.

ILLUSTRATED BY PERCY HUME.

(Continued from p. 346.)

V.

THE CATHEDRAL : TRANSEPTS, CHOIR AISLES, AND CHAPELS.



THE transepts are approached from the nave aisles by a flight of steps and a Transitional doorway, which is very unusual. The north transept is the Chapel of St. Andrew, to whom the cathedral, conjointly with St. David, is dedicated. In the south wall is the shrine of St. Caradoc. This saint had his hermitage near Haverfordwest, where a well is still called St. Caradoc's Well. He died in 1124, and at the instance of the historian Giraldus was canonized by Pope Innocent III.* The tomb consists of a stone shelf placed under a round arch, while below it are two pointed arches and a couple of quatrefoils.

Leading out of this transept is the Chapel

* *Anglia Sacra*, vol. ii., p. 547.

of St. Thomas of Canterbury, which was built in the year when the body of the martyred Archbishop was translated from the crypt of Canterbury Cathedral to the choir. The bosses in the vaulting are elaborate. One has the head of our Lord and the Divine nimbus, and another represents Christ throned in glory and censured by angels. The beautiful Early English piscina has richly-carved spandrels. Jones and Freeman describe one of them as a man fighting a sea-monster, which is devouring another



ST. DAVID'S CATHEDRAL : ENTRANCE TO THE NORTH TRANSEPT FROM THE NAVE.

man. This is not correct, and the sculpture appears to represent a combat between two warriors with square shields. The opposite spandril has a dove with a leaf in its bill, so it is possible that the sculptor desired to depict war and peace.

Two fragments of Celtic slabs are preserved in the east wall of the south transept. One is inscribed :

PONTIFICIS ABRAHAM FILII IHC HED[OM]
I ISAC QUIESCUNT.

Bishop Abraham's sons Hedom and Isaac lie here at rest.

On the face of the stone springing from a root is a fine interlacing Celtic cross. The outer circle is plain, and terminates in a small Maltese cross. In the corners of the cross are the Greek letters alpha and omega. Nothing is known of the two sons of the Bishop to whom this fine memorial was erected, but their father, Bishop Abraham, was killed by the Northmen when they pillaged St. David's in 1078.

There are several tombs in the choir aisles. One with a floriated cross bears this inscription on the chamfered edge :

SILVESTER : MEDICUS : IACET : HIC : ETUS (QUE)
RUINA : MONSTRAT : QUOD MORTI : (NON) :
OBSISTIT : MEDICINA :

(Silvester the physician lies here, and his dissolution proves that medicine withstands not Death.)

There is no date, but the lettering indicates that Silvester died about the middle of the thirteenth century. The tomb attributed to the famous Giraldus Cambrensis depicts a priest holding in his clasped hands the Sacred Host. It is of the time of Bishop Gower, but, nevertheless, may have been erected to the memory of the historian.

Two figures in plate armour are supposed to be effigies of the valiant Rys ap Gruffydd and his son Rys Gwyg. The tombs and effigies are of later date, but they were doubtless erected by one of their descendants. Before the restoration they stood within the presbytery, not, as now, in the aisles. The former is designated by Fenton as the great Lord Rys, "with whom the principality of South Wales might be said to have fallen." His son died in 1255, and twenty-nine years later was born the first English Prince of Wales.

Fenton quotes this quaint elegy from Higden's *Polychronicon*, which expresses the esteem and honour this Lord Rees was held in :

"O blysse of battayle ! Chylde of chyvalry !
Defence of countree ! worshyppe of armes
—the noble dyadame of fayrnesse of Wales
is now fallen, that is, Rees is dead ! All
Wales grevyth Rees is dead—the enemy is
here, for Rees is not here. Now Wales
helpeth not herself ; Rees is dead and taken
away, but his noble name is not dead for
it is always new in the worlde wyde. His

prowesse passeth his manners—his wythe passeth his prowesse—his fayre speech passeth his wythe—his good deeds passeth his fayre speech."

The ornamentation throughout the cathedral shows, as a writer once happily said, "careful, thoughtful, and soulful work," and, besides, some of the minute details contain problems which still perplex the architect and archæologist. The piers of these aisles are peculiar, for a group of shafts is attached to each pillar, but they terminate in



ST. DAVID'S CATHEDRAL: RECESS IN BISHOP VAUGHAN'S CHAPEL.

a curious manner below the capitals of the piers. It has been suggested that, as they formed brackets, they may have been intended for figures.

The eastern chapels are extensive, and have attracted the attention of several of the great Bishop-architects who have been benefactors to this church. The south and north aisle chapels are respectively dedicated to King Edward and St. Nicholas, and are, alas! still roofless. In the first is a curious boss, now let into the wall, with three animals (asses or rabbits) carved upon it.

Their long ears are so arranged that although there are only three in number, yet each has its full complement. Another curious boss is preserved in the antechapel to the Lady Chapel, which consists of seven hideous heads.

The Lady Chapel was restored by the late Dean Howell, and contains beautiful sedilia and a tomb to Bishop David Martin, both of which are said to have been the work of Bishop Henry Gower, the Menevian Wykeham.

A most interesting feature of these eastern chapels is the space immediately east of the presbytery. It is quite probable that this enclosure was originally unroofed, so as to give light to the east windows of the presbytery. Bishop Vaughan, however, roofed it over, and converted it into a chapel, which was dedicated to the Holy Trinity. Professor Freeman does not generally give much praise to Perpendicular work, yet he says: "Bishop Vaughan's chapel is an extremely fine specimen of late Perpendicular, and that of the best kind, and is the more conspicuous as being the only portion of the cathedral of any merit or importance belonging to that style. It exhibits the same chasteness of design and delicacy of execution which distinguishes King's College Chapel, opposed alike to the meagreness of Bath Abbey and the corrupt form of overdone ornament of Henry the Seventh's Chapel." He praises also the arches which divide the chapel from the aisles, for the justness of their proportions and the purity of their detail. He says the stone screens with which they are fitted increase the effect of elegant richness; and the stone roof, this eminent critic declares, is composed of excellent fan-tracery.

In the year 1866 Sir Gilbert Scott discovered a recess in the west wall of this chapel. The lower part contained certain human bones, run into a solid mass with mortar. This was doubtless done in the sixteenth century to prevent desecration, and it has been surmised, with some degree of probability, that these bones were venerated relics of the Patron Saint of Wales. These bones were reverently interred within the cathedral by the late Dean Allen.

In the centre of this interesting recess is a

cross, and the spandrels between the arms have been cut through and communicate with the interior of the sanctuary immediately behind the high altar. It has been suggested that relics of St. David—possibly the bones discovered in the recess—were placed in a movable reliquary behind the high altar, and the pilgrims, as they passed through Bishop Vaughan's chapel, and, indeed, before it was converted into a chapel, could suspend their scarves through the spandrels of the cross, and let them rest on the reliquary while an interval was spent in prayer. In this way the relics would be safe from the hands of the pilgrims, for it was considered that the theft of relics carried its own absolution, and was not accounted a sin.

Around this central cross are four other crosses, carved at earlier dates for dedication purposes. The lowest is the earliest, and may perhaps have belonged to the church built by St. David, in which case it would account for it being a much-venerated relic.

Bishop Vaughan erected an eastern altar in this chapel, with a fine canopied niche on either side, with hagioscopes through which the altars in the chapels of King Edward and St. Nicholas could be seen. In this eastern wall are two windows, which form a most interesting field for conjecture. They were scarcely completed, for the masonry was not rubbed down before they were walled up. "This seems so unusual a treatment for windows of such refinement," says Mr. Phillips A. Robson, "that one is tempted to conjecture that some zealous subordinate of the Bishop's, anxious to give him a pleasant surprise, had during his absence caused these windows to be made, but on his return the incensed prelate promptly ordered their immurement."*

Before leaving this interesting chapel we must glance at several stones carved with Celtic crosses. They were found at Pen Arthur, and are kept here for preservation. One has the word GURMARC inscribed upon it, and also the Greek alpha and omega and I H S and X P S. The latter was cut after the corner was broken away. This cross was discovered by Professor Westwood. It has done duty as a

gate-post on a farm, and holes in the stone are marks of the hinges for a gate. Professor Westwood considers its date to be between the eighth and eleventh centuries. On the back of this stone is another cross, of perhaps a still earlier date. The stone is thought to have commemorated a battle fought in this neighbourhood.

(To be concluded.)



The Folk Traditions of the Ash-tree.

BY J. HOLDEN MACMICHAEL.

(Concluded from p. 372.)

IN what way the ash-tree was associated with the religious rites of the Druids does not appear, but the mountain-ash has been observed to be frequent in the neighbourhood of those monuments of antiquity commonly called Druidical circles.* Lightfoot, in his *Flora Scotica*, and Gilpin, in his *Remarks on Forest Scenery*, are both of opinion that the mountain-ash was held in high estimation by the Druids. In the St. Pierre tombstone, Monmouthshire, of about the thirteenth century, is to be seen, according to Professor Stephens, the trunk of the world-tree Yggdrasil budding into the Cross. The Rev. E. L. Cutts, in his *Manual of Sepulchral Slabs*, says that "the animal (? animals) and birds are probably ornamental, not significant." But surely they are intended to illustrate the cosmogony of animal life and the vitality of the mundane tree. Again, in the lower uncarved portion of the beautiful Gosforth Cross, Professor Stephens sees "the round-stemmed world-tree of our fore-elders, which tells us the same story as it told them, only evangelized."† Whether the reticulated ornamentation of ancient stone monuments represents

* Dalzell's *Darker Superstition of Scotland*, and Lightfoot's *Flora Scotica*, 1777, vol. i., p. 257.

† Professor Bugge's *Studies on Northern Mythology*, shortly examined by Professor Dr. George Stephens, 1883, p. 22. The cross is described in vol. iv. of Lyson's *Magna Britannia* as 14 feet in height.

* See Bell's *Cathedral Series: St. David's*, p. 63.

the interlaced growth of the ivy upon the trunk of the oak-tree, or whether the elongated stem of such ancient crosses as bear this ornament represents the sacred oak upon which was grafted the Christian tree of life blossoming into the cross, must remain a matter of conjecture, but it is surprising to find the ancient reverence for the oak-supported ivy surviving in the nineteenth century. The Rev. S. O. Addy, however, in his *Household Tales*, tells of an old man who said that when he was a boy his mother had a superstitious regard for the ivy when growing upon the oak, and that she once thrashed him for destroying some ivy which clung to that tree. She had no objection to "ivy being cut when it grew upon a house."*

The great preponderance of surviving superstitions concerning the ash-tree relate to its protective and curative powers. And if the general belief in fairies has been dissipated by the search-lights of science and common-sense, and by the withdrawal of the breath of life with which it was inflated by the poets down to the time of Pope, on the other hand the confident popular belief in the spirit of evil represented by witchcraft appears to be by no means dead, if we may judge by the many instances in which portions of the rowan-tree still serve both Celt and Teuton as a prophylactic against misfortune in the dwelling and domain of the farmer. In Strathspey, on May 1, a hoop is made with the wood of the rowan, when, in the evening and morning, the sheep and lambs are caused to pass through it. Collars of mountain-ash used to be put round the necks of cattle to keep off witches.† The herd-boys of Buchan in Aberdeenshire always prefer a herding-stick of ash to any other wood, as in throwing it it is sure not to strike on a vital part, and so kill or injure the animal, which they say a stick of any other kind might do.‡ In North-West Devonshire

* 1895, p. 62.

† Scatherd's *History of Morley*. Scott notes, in his *Demonology*, that while, in his time, fairy tradition had become, with many subordinate articles of credulity, obsolete, the belief in witches kept its ground (editon 1884, p. 153). Fairies are still believed in in Wales and many other parts, and the pixies are not quite dead in Devonshire. See *Devon Notes and Queries*, April, 1900, p. 37; and *Ditchfield's Memorials of Oxfordshire*.

‡ *Notes and Queries*, first series, vol. iv., p. 380.

if any animal is beaten with a rod of "care" the animal will become poor; on the other hand, a *touch* of the animal with a whip-stock made of the rowan-tree would keep off the evil spirits, and a wreath of "care" hung round a bewitched animal's neck will undo the injury; pigs are so decorated when they refuse to eat their food. In South-East Cornwall, if the cow is out of health and is suspected of having been overlooked, branches of care are suspended over her stall, and wreaths round her horns.* In Yorkshire, to be effectual, the requisite pieces of rowan-tree—for many were wanted: one for the upper sill of the house door, one for the corresponding position as to the stable, cow-byre, and the other domiciles of the various stock, one for personal use, one for the head of the bed, one for the house-place, etc.—must not only be cut on St. Helen's Day, but, in order to be quite fully efficacious, they must be cut with a household knife; they must be cut, moreover, from a tree which not only the cutter had never seen before, but of the very existence of which he must have had no previous knowledge or suspicion; and that on the tree having been found in this blindfold sort of way, and the requisite bough or boughs having been severed and secured, they must be carried home by any way save that by which the obtainer of them had gone forth on his quest.†

The cattle secure from witchery, the next and supplementary step was to insure the safety of the dairy produce. In December, 1891, a gale blew down in the grounds of Lightwood, Norton, in Yorkshire, a tree that was said to have been planted eighty years ago to keep the witch out of the churn. The people then spoke of the tree as the wiggin-tree, and a few days later the Vicar of Wortley, near Sheffield, said that in his parish the tree is known as the "wickersberry tree."‡ In Leinster, when witchcraft is suspected in the dairy, the doors are shut and the plough-irons thrust into the fire and connected with the churns by twigs of mountain-

* Couch's *History of Polperro*, 1871, p. 166.

† *Forty Years in a Moorland Parish*, by the Rev. J. C. Atkinson, 1891, p. 99.

‡ *Sheffield Telegraph*, December 24, 1891; quoted by the Rev. S. O. Addy in his *Household Tales*, 1895, p. 64.

ash or quickenberry.* Churn-staves were made of ash to keep the butter from being bewitched, and wooden milk-pails called "heshin" (ashen) are still in occasional use in Cheshire,† and are believed by Wilbraham in his *Glossary* to be always made of ash-wood. Selby, in his *British Forest Trees*, says in many parts of England milk-pails are made of the boards of the ash being rolled into a hollow cylinder with a bottom affixed.‡ The following sentence is of interest, representing as it does the witch's view of the rowan. It is from the *York Castle Depositions*, p. 209, a noted witch being the speaker: "I think I must give this Thomas Bramhall over, for they tye soe much whighen about him, I cannot come to my purpose, else I could have worn him away once in two years."

There are, of course, many alleged ways of curing warts, Mr. Addy alone, in his *Household Tales*, giving no less than twelve. It is surprising that ridicule and modern enlightenment as to the natural causes of things have not killed a childish belief that still exists in the many vicarious remedies for the excrescences in the skin known as warts, and for the healing of children afflicted with hernia and the rickets by passing them through a split ash-sapling. The belief is, of course, as Mr. Harland points out, based upon a common blunder in reasoning expressed in the phrase *post hoc, propter hoc*. The common form of this superstition is to touch the wart with a piece of bacon or other kind of meat, which must be stolen, and which as it decays will cause the evanishing of the wart. In Leicestershire a wart-charm is:

Ashen-tree, ashen-tree,
Pray buy these warts of me.

On repeating this, stick a pin into the tree, and afterwards into the wart, and then again into the tree, where it remains a monument of the wart, which is sure to perish.§ Or

* Henderson's *Folk-Lore of the Northern Counties*, 1879.

† Holland's *Glossary*.

‡ Edition 1842, p. 95. For similar dairy antidotes see the *Folk-Lore of Hawkshead*, by H. Swainson Cooper, F.S.A., 1899, pp. 309, 310; and the *Folk-Lore of East Yorkshire*, by John Nicholson, 1890, p. 122.

§ Northall's *Glossary*, 1896; and *Folk-Lore Record*, vol. i., p. 224. See also Halliwell's *Nursery Rhymes*, 1849, p. 208.

steal a piece of bacon and rub the warts with it. Then cut a slit in the bark of an ash-tree, and slip the bacon beneath a piece of the bark. In a short time the warts will die away from the hand, but will make their appearance on the bark of the tree as rough excrescences.* Ash-bark boiled in new milk is given to children as a specific for worms in the county of Wexford.† The ash-bark was one of the herbs and plants identified by Helvetius in the doctrine of signatures with the hands, fingers, and nerves.‡ The scholar made use of the inner bark of the ash to write on before the invention of paper,§ and Dioscorides the physician states that the juice of the ash is an antidote against the bite of the serpent.|| A cure for whooping-cough in Yorkshire is to cut off a piece of the patient's hair while he is asleep, make an incision in the bark of a wiggin-tree, bury the hair in the crevice, and close up the opening. The patient will then recover.¶ The strong bucolic faith in the process of passing a child through a split-ash sapling as a cure for rupture is explained by the fact that infantile hernia cures itself without treatment.** By boring a hole in an ash-tree and enclosing within it a living shrew-mouse, it was believed that a cure could be effected for lameness and cramp in cattle, both of which are laid to the charge of the unfortunate mouse.†† At the International Folk-Lore Congress held in London in 1891, Miss Margaret C. Ffennell

* Black's *Folk Medicine*, p. 38. See also *Nummits and Crummits*, by Sarah Hewett, 1900, p. 66.

† *Notes and Queries*, fourth series, vol. i., p. 226.

‡ Folkard, p. 159.

§ Johns, *Forest Trees of Britain*, p. 68.

|| Concerning snakes and the ash-tree, see Hunt's *Popular Romances of the West of England*, 1871 (?), p. 420.

¶ *Sheffield Daily Telegraph*, February 11, 1892; quoted in S. O. Addy's *Household Tales*, p. 92.

** See Mrs. Jackson's *Shropshire Folk-Lore*, p. 196; G. S. Boulger's *Familiar Trees*, vol. ii., p. 90; *Genl's Mag.*, October, 1804; Brand's *Antiquities* (Ellis), vol. iii., pp. 149-156; Pliny, *Natural History*, Book XVI., chap. xii.; Thorpe's *Northern Mythology*, 1851, pp. 47, 169; Black's *Folk Medicine*, p. 67; and a scarce volume entitled *Occult Physick: or, the Three Principles in Nature Anatomized by a Philosophical Operation taken from Experience*, by W(illiam) W(illiams), Philosophus, Student in the Celestial Sciences, London, 8vo., 1660. "Of the Quick-bane-tree, or Wild Ash," see John Bruce in the *Athenæum*, September 5, 1846, pp. 908, 988.

†† See Selby's *British Forest Trees*, p. 97; and White's *Selborne*, Letter XXVIII.

sent for inspection two pictures of the old shrew ash-tree in Richmond Park. Passing a child through the split-ash sapling was also a cure for rickets. All these remedies are vicarious, the ash-tree's severed part becoming reunited as the child recovered, or, rather, the child was supposed to recover, as the tree mended. The *Gardener's Chronicle* of April, 1846, states that there was then living in Sussex a man who, when an infant about fifty years ago, was passed through an ash-tree at Todhurst as a remedy for hernia. It was also a cure for idiocy in childhood and ague. Lightfoot says that in many parts of the Highlands of Scotland, at the birth of a child, the nurse puts one end of a great stick of the rowan-tree into the fire, and while it is burning receives into a spoon the sap or juice which oozes out at the other end, and administers this as the first spoonful of food to the new-born infant. The idea in this instance is evidently that of imparting the strength of the ash-tree to the child by giving it the sap, and is probably as ancient as the veneration for the tree itself. The child of the hardy Highlander would perhaps in ninety-nine cases out of a hundred be strong without the ash-sap, and here is another instance of the *post hoc, propter hoc* superstition.

The keys of the common ash were, when green, pickled and preserved as a "delicate salading," says Evelyn. In the East Riding the seeds of the ash-tree are known as "kitty-keys" or "ash-keys."* There is a game played by children in Lancashire in which the seed-wings are interlocked, and each child pulls until the one whose keys break is conquered. If there are no keys on the ash-trees there will be no king within the twelvemonth.† Mrs Jackson, in her *Shropshire Folk-Lore*, narrates a pretty story of another rural form of the superstition, obtained from a cottager, who asked: "Do you know what they call locks and keys—ash-keys? Well, one day, years before I was married, I was walking with my sister in the field at Whitgreave, near Stafford, and I found one of the *locks* of the ash that wanted the middle leaf (*i.e.*, an ash-leaf without the final leaflet).

* John Nicholson's *Folk-Lore of East Yorkshire*, 1890, p. 122.

† Loudon's *Arboretum et Fructicetum Britannicum*, edition 1838, p. 1223.

And my sister told me to take it home and put it up over the door, and to take particular notice of the first man that came in (that did not belong to the family), for whatever his Christian name was would be the name of the man that I should marry. Well, I did, and the first that came in was William M—, that lives now at K—, you know, ma'am. And I wasn't married till long after, and had no thoughts of Chidley (her husband) then at all; but, you know, ma'am, his name is William."* The more usual directions, however, were for the finder to place the ash-leaf without a middle in her bosom, and the first man she met while wearing it would become her husband—in agreement with the well-known rhyme current on the west side of Oswestry, if nowhere else in Salop:

Even ash and four-leaved clover,
See your true-love ere the day's over.

This is the form the charm takes also in Wiltshire.† In the North Riding the young woman repeats at the same time that she pulls privately an "even ash":

Even ash, even ash, I pluck thee
This night, my own true-love for to see;
Neither in his rich, nor in his rare,
But in the clothes he does every day wear.

In Owen's *Welsh Dictionary* we find the term "Cynever." Boys and girls go out to find an even-leaved ash, and the first that finds one cries "Cynever," while the first of the opposite sex that finds a second answers, and they firmly believe that these two will marry. The buds of the ash-tree were employed as charms. Those who ate them on St. John's Eve were rendered invulnerable to witch influence,‡ and on the way to the orgies of the Walpurgisnacht the Oldenburg witches are reputed to eat up all the red buds of the ash-tree, so that on St. John's Day the ash-trees appear denuded of them.§ The red berries of the rowan would seem to

* P. 181.

† *Athenaeum*, November 7, 1846. See also Hardwicke's *Science Gossip*, October 1, 1868, p. 232; Mrs. Jackson's *Shropshire Folk-Lore*, pp. 243, 246; the *Denham Tracts*, 1895; and *Nummets and Crummits*, by Sarah Hewett, 1900, p. 25.

‡ Napier's *Folk-Lore*, 1879, p. 125.

§ Folkard's *Plant-Lore*, 1884, p. 96.

mark them, as Grimm* suggests its flaming breast marks the robin, as sacred to Thor. The rowan is of the same order, I believe, as the pear-tree, and a drink was formerly made of the berries or "fruit," which resembled perry. The berries are in Cumberland called "hendrunks," because they are said to possess the property of intoxicating fowls.†

The association of trees and groves of trees with springs of water and with sacred wells is very common. Their worshipful character was no doubt owing to their mystic associations and a deeply-rooted belief in the spirits who inhabited them. All the well-springs were holy that gushed from the roots of the Askr Yggdrasil.‡ The ash is a tree that is often found associated with holy wells. As to the belief, according to the *Edda*, that man was created out of an ash-tree, there existed primitive legends, says Grimm, which made the first men, or the founders of certain branches of the Teutonic nation, grow out of trees and rocks, and which endeavoured to trace the lineage of living beings to the half-alive kingdom of plants and stones. Legend makes the first King of the Saxons, *Aschanes* (Askanius), grow up out of the Hartz rocks by a fountain-head in the midst of the forest. But to return to the ash in its relation to the holy well in the British Isles—a relationship which, it can hardly be doubted, is traceable to the Scandinavian legend and the mystic associations of the Yggdrasil. "Unjin" is the ash—in Chibber Unjin, the ash-well. At Chibber Unjin there was formerly a sacred ash-tree, where votive offerings were hung.§ Of the five trees—an oak, three ashes, and an elm—that were so strangely rooted together above the roof of the famous well of St. Keyne, near Liskeard, only two in 1866 remained—the elm and one of the ashes. The waters of this well were alleged to possess the power of conferring superiority on that one of a new-married couple who first drank its waters. In the year alluded to the water was procurable at a neighbouring cottage from the

original spring.* Gerarde tells us that among the wonders of England worthy of great admiration is a kind of wood, called stony wood, alterable into the hardness of a stone by the action of water. . . . He relates how, "being at Rugby, about such time as our fantasticke people did with great concourse and multitudes repaire and run headlong into the sacred wells of Newnan Regis, in the edge of Warwickshire, as unto the water of life which could cure all diseases," he went from thence into these wells, "where," he continues, "I found growing over the same a faire Ashe-tree whose boughs did hang over the spring of waters," etc.†

It is no doubt owing, in part, to popular credulity with regard to the supernatural properties of the ash that the tree is so conspicuous in the etymology of our place-nomenclature, and in a less degree in that of family names. The sacredness of the rowan is the key to the proper names Mac-Cairthinn and Der-Chairthinn, with which the student of Irish hagiology is familiar. They mean the son and daughter of the rowan respectively, and the former occurs as Maqui Cairatini on an Ogham-inscribed stone recently discovered in Meath, not very far from the Boyne.‡ Mr. Flavell Edmunds would, on a closer examination of our place-names, be bound, I think, to fall far short of the true estimate when he finds "ash" the root of only eighty-three place-names. One must, of course, avoid the danger of identifying the river name *Es* with "ash" the tree, as in the "Ash" in Hertfordshire and Wiltshire, the *Askbourne* in Sussex, *Asbeach* in the Fens of Lincolnshire, etc. But this peril steered clear of, there are probably twice the number of eighty names of places into the etymology of which "ash" enters, to say nothing of another numerous category in which the word "rowan" is conspicuous. Ashiesteel (Melrose) is thought to be the "place of the ash-trees," from the O. E. *steall*, *stel*, "a place," then the "stall" of a stable.§ Askham, the home among

* *Teutonic Mythology* (Stallybrass translation).

† Wm. Dikenson's *Cumb. Glossary*, 1873.

‡ Grimm's *Teutonic Mythology*, vol. ii., p. 796 (Stallybrass translation).

§ Rhys, *Celtic Folk-Lore*, 1901, vol. i., p. 352.

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* *Queen*, October 6, 1866.

† Folkard's *Plant-Lore*, p. 126.

‡ Rhys, *Celtic Folk-Lore*, vol. i., p. 292.

§ J. B. Johnston, *Place-Names of Scotland*, 1892, p. 18.

the ashes,* and "Ashman," which Lower thinks equivalent to "spearman," *æsc* or *ash* being constantly used in Anglo-Saxon poetry in the sense of spear, because the staff of a spear was usually made of that wood. Then there are Thirsk from the Norse, "Thor" and "Askr," an ash-tree; † Lasham in Hampshire and Lasham the patronymic, in Norman Esseham (Doomsday Book), 1086, and later Norman, with the prefix "La," Lasham. ‡ The hundred of Brocash in Herefordshire was so called from a great ash under which meetings of the hundred were held. § There are four places in Ireland called "Ash-grove," || and one in Wales known as "Mountain Ash." ¶ Perhaps there is some connection between "care," the Cornish and Devonshire name for the mountain-ash, and the Irish name "caor," for the berry of the tree, and the Welsh "cair." I do not know in what counties the old custom-rime is or was prevalent which says :

Care Sunday, care away
Palm Sunday and Easter Day ;**

but possibly this also has some reference to some Southron superstition with regard to the care-tree. One is aware of the obvious derivation of Rowntree, a Scottish surname, and the English "Nash," which is said to be a corruption of "atten-ash," as "Noakes" is of "atten-oaks"; but are not Ronton, near Eccleshall in Staffordshire, Runton in Norfolk, and Rownton in Yorkshire, etc., abbreviations of Rowan-town? Rooaun, Rooghan, Rooghaun, and Ruadchan are explained in Joyce's *Irish Place-Names* as meaning "reddish land." The rowan-tree was known by a great variety of names, among which were "rowntree," "roone-tree," "roan-tree," "rontry," "roddan," "care," "quicken-tree," "quick-beam," "whighen,"

* Robert Ferguson, *The Northmen in Cumberland and Westmorland*, 1856, p. 125; but see Professor Skeat in *Notes and Queries*, ninth series, vol. xii., p. 372.

† Baines, *Yorkshire: Past and Present*.

‡ *Notes and Queries*, ninth series, vol. xii., p. 291; see also note 5.

§ Nash's *History of Worcestershire*, vol. i., p. lix.

|| *Notes and Queries*, fourth series, vol. i., p. 225.

¶ *Ibid.*, ninth series, vol. xii., p. 211.

** See Halliwell's *Popular Rhymes and Nursery Tales*, 1849, p. 251. Care Sunday is the Sunday next before Palm Sunday and the second before Easter.

"wiggen," "whitten," "witchin," "witch-wood," "witch-bane," "wise-tree," "bickers-berry," "quickenberry," "wicky," "wild ash," "wild service," "mountain service," "bird service," "wild sorb," and "fowler's service tree," because the berries are used by fowlers, whence it derives one of its English names, and its specific name *Pyrus aucuparia* from the Latin *auceps*, a fowler. As to the word "service," Professor Skeat says that, historically, it is a later spelling of the Middle English *serv-ēs*, dissyllabic plural of *serve*, Anglo-Saxon *syryfe*, fem.; and in the Northern dialect this plural took the form *servis*. As to the Anglo-Saxon *syryfe*, it is not native English, but is derived (with mutation) from the Latin *sorbus*, a service-tree. Hence the derivation from Latin is perfectly correct; only "cerevisia = beer," as put forward by Prior in his *Popular Names of British Plants*, is a very bad shot.*



The Antiquary's Note-Book.

THE EXCAVATIONS AT CAERWENT.

THE following report on the excavations at Caerwent, 1904-1905, was presented by Mr. T. Ashby, junr., D.Litt., F.S.A., to the British

Association at their meeting in August last :

(a) *Report upon the Investigation of the Mound.*—Upon the south, west, and north sides of the city traces have been found within the city wall of an earlier defence in the form of a mound of very hard red clay—the local clay, but more compact and binding than this clay in its natural state: it can be recognised by its hardness when excavated, though there is but little difference in colour, and, further, by the existence on its surface of small pieces of charred twigs, which occur in less amount all through it. Just below it, too, there is also a layer of charred stuff, as if the brushwood on the site had first been set on fire, and as if that which grew on the top of the mound had also been burnt once

* See *Concise Etymological Dictionary*, 1901; *Notes on English Etymology*, p. 266; and *Notes and Queries*, tenth series, ii., pp. 166, 167.

or more. After the necessary profile measurements had been taken, the mound was cut into in several places. The first section to be described was that to the south of room of House XII. The material was here, as elsewhere, very hard red clay, with pebbles in it; 13 feet below grass level, at 10 feet from the wall of the courtyard (which interrupts its backward slope), a pocket of charred stuff and burnt bones was found, with some pottery, including figured terra sigillata and the bottom of one terra sigillata vase, with inscription, "Of Apro (C.I.L. vii. 1336, 78)." Under the mound itself one small piece of bronze, one bit of terra sigillata, one bit of pottery with rough black paste, and some grey pottery were found. Another partial section was made a little further west to the south of Room 15 of House XII. Here the crest of the mound was found to have been 5 feet only below ground. The hard clay layer was only 4 feet 7 inches thick at the crest, and 3 feet on each side; it consisted mostly of dark clay, with a lighter layer between. Under it were found several bones and a flake of flint, also a bone pin and several pieces of pottery. The earth below it is gravelly, with chips of limestone in it. Below this, again, comes natural hard red clay. Immediately to the west of the south gate the mound was found to slope away in all directions, showing clearly that there was a break in it to let the road out. Eventually a limekiln was found cutting into the mound, which was, perhaps, used by the builders of the wall. A similar section on the west side of the city, west of House VII., a little way south of the west gate, is published in the Caerwent Excavation Committee's report for 1901. Here there was a road at the bottom of the backward slope of the mound, on the further edge of which was the west wall of the house. On the west side of the city the mound has been traced, and its profile ascertained a little way east of the north gate. Two sections have so far been taken of the city ditch, one just outside the north gate, the other some way further east, but it has not yet been ascertained whether the ditch originally belonged to the mound, the wall having thus been constructed on a shelf cut in the mound, and using the same ditch. This can probably be found out at the point

indicated to the north of the amphitheatre, and it would be in this work, in taking another section of the city ditch and in working any wells that may come to light, that the balance of the British Association's grant for last year and the grant for the present year would be expended.

(b) *Sundry Animal Remains found at Caerwent, 1904.*—The following animal and other remains have been identified in the course of the excavations: Shrew, *Sorex vulgaris*; bird (egg-shell); toad, *Bufo vulgaris*; molluscs, *Helix pomatia* (fragment), *H. aspersa*, *H. rotundata*, *H. pulchella*, *Cochlicopa lubrica*, *Limax agrestis* (?); pig, *Sus scrofa*; teal, *Querquedula crecca* (?); fowl (?); fishbone; iron nail; *Achatina acicula* and *Microtus* sp.; much Roman pottery; *Mus sylvaticus* (?); Dunlin, *Tringa alpina* (beak).

(c) *Report on Wells and their Contents, 1905.*—The finds were as follows: Skulls of cows and other bones of cows and sheep—all cows were poleaxed; part of the skull of a dog, and three fragments of stag-horn; oyster shells, a scallop shell, fragments of wood, and hoops from buckets, small twigs, an acorn, fragments of human skull, much Roman pottery of ordinary types, and many old shoes (not of the open-work type), with hob-nails on the soles. The list of objects from the well in House XIII. includes small animals, but not pottery or bones of large animals, which have been kept separately in the museum at Caerwent.

(d) *Report on the Plant Remains for 1904.*—Mr. Clement Reid, who has kindly examined the samples of earth submitted to him, reports generally as follows: "Wheat is abundant, mixed with tares. We find also the celery. A single badly-preserved seed of parsnip may belong to the same peculiar variety which occurs at Silchester. The remaining plants are weeds, such as elder, dock, and stinging-nettle, with traces of willow and cotton-grass, suggesting wetter places. No cultivated fruits have yet been found, the only edible species being the blackberry."



At the Sign of the Owl.



THE death of Canon Raven, which was mentioned in last month's "Notes," took place on September 20, after a very brief illness. His last book, *The Bells of England*, which is noticed on another page of this issue of the *Antiquary*, was the fruit of the last year of a hard-working life. Dr.

Raven was ordained in 1857, and served his first curacy at Sevenoaks. From 1859 to 1885 he was headmaster, first of Bungay, and later of Great Yarmouth, Grammar School. In 1885 he was presented to the Suffolk living of Fressingfield, which he retained till his death. Dr. Raven's labours as an archæologist were many and varied. His book on the bells of Cambridgeshire appeared in 1881, and a companion volume on the bells of Suffolk in 1890. To the transactions of various archæological societies he contributed papers too numerous to name in detail, dealing with Roman remains, various aspects of campanology, ecclesiological and other topics. His published volumes included a capital *History of Suffolk*, 1895, in the "Popular County History Series." The forthcoming first volume of the *Victoria County History of Suffolk* will contain a section on "Early Man" from his pen. In recent years he contributed to the *Antiquary* a series of valuable papers on the "Antonine Itinerary." His last contribution, a review of the lately issued volume of Norwich City Records, appeared in the issue for April last. Dr. Raven was not only a most painstaking and thorough archæologist, but was also a devoted parish priest.

The fifth volume of Captain P. H. Hore's *History of the County of Wexford* will be published shortly by Mr. Elliot Stock. It will contain the history of the town of Wexford, and a chapter on the village of Taghmon. The town is historically interesting from the fact that it was the first foothold obtained by the Anglo-Norman invaders. The history is drawn from records, charters, and local documents, many of which have

not been printed before, explanatory notes being appended where needful. It is very fully illustrated by drawings of localities, antiquities, and buildings, and by plans and facsimiles.

Mr. W. B. Gerish, of Bishop's Stortford, has been at work for some years on a biography of Sir Henry Chauncy (1632-1719), the author of *The Historical Antiquities of Hertfordshire*, originally issued in folio in 1700, and reprinted in two volumes, octavo, in 1826. In writing the biography, Mr. Gerish has been much helped by being permitted to use a manuscript collection relating to the Chauncy family, now in the possession of Major W. A. Chauncy. The book, which will contain three sections, dealing respectively with Sir Henry's ancestry, his personal and family history, and his great topographical work, promises to be of much interest. Two hundred small-paper copies at 6s. and fifty large-paper at 12s. are offered for subscription. Subscribers' names should be sent direct to Mr. Gerish.

In 1881, Mr. J. E. T. Loveday, who described the incident in *Notes and Queries*, August 12, 1882, was going through his library on a winter night, when, in a dark corner behind two rows of books, he saw a little brown volume, and from the title of the first book, and because of its being uncatalogued, he was inclined to destroy it; but the second work, *The Passionate Pilgrim*, saved it. The title-page read as follows: "The Passionate Pilgrime, or Certaine Amorous Sonnets between Venus and Adonis, newly corrected and augmented by W. Shakespeare. The third edition, Whereunto is newly added two Love-Epistles, the first from Paris to Hellen and Hellen's answers back againe to Paris. Printed by W. Jaggard, 1612." Of the first edition of this work only two copies are known: one is in Trinity College Library, Cambridge, while the other was discovered in a garret at Sir Charles Isham's home at Lamport Hall nearly forty years ago. The second edition is lost, and of the third there is, besides the one in question, a second copy in the Bodleian. The third edition was published in two forms—first as by W. Shakespeare, but subsequently a cancel

title-page was printed, omitting the name of Shakespeare as author. Early in October it was announced that Messrs. Sotheby had sold privately Mr. Loveday's copy for the large price of £2,000, a sum only equalled by that paid in 1904 for the slightly defective quarto of *Titus Andronicus*. Both volumes, I regret to say, have gone to America.

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The interesting announcement is made that the firm of Messrs. Josiah Wedgwood and Sons, Etruria, Staffordshire, have made a discovery of valuable letters and documents relating to their great ancestor, Josiah Wedgwood. Full biographies of Wedgwood have appeared, but it is stated that the newly discovered papers contain biographical information which has not previously been used. They are to be published in book form shortly.

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The illustration below, which we owe to Mr. Sheppard's courtesy, is reproduced from



WILLIAM WILBERFORCE'S BOOK-PLATE.

the pamphlet describing the Wilberforce Museum at Hull, which is noticed on p. 439, *post*.

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The Royal Library of Berlin has lately received an addition of the first importance to the biography and the history of the latter

half of the nineteenth century. It is known that the late Professor Mommsen, the eminent historian, left directions that none of his private papers were to be published until thirty years after his death. To preserve them secure against all curiosity and leakage during so long a time would be a very onerous responsibility for members of his family. They have therefore transferred them to the National Library, by gift, and whole chests of papers, carefully classed and indexed, have just been received.

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The library at Trentham Hall, the Duke of Sutherland's splendid seat, is to be sold at Sotheby's on November 19 and the five following days. "It is not," says the *Times* of October 5, "a library of rare early printed books, but rather the accumulation of various generations of the family, and comprises fine copies of books in various languages on a great variety of topics. A perfect copy of the Third Folio Shakespeare, 1664, is one of the chief 'lots,' and others may be briefly mentioned: A large, clean, and sound copy of the last edition of the Bishops' Bible, 1602, very rare in such fine state; a very large copy of Coryat's *Crudities*, 1611; a similar example of Florio's *Second Frutes*, 1591; a large and sound copy of Higden's *Polycronicon*, 1527, with a number of interesting contemporary autograph signatures, such as 'Humphrey Allsop, Solicitor to my Lord Thomas Howard'; a number of early editions of Horace, including that issued at Florence in 1482, with a leaf of 'emendata' not mentioned by Hain in his description of this edition (8,881); a copy of Martial, 1619, which belonged to Ben Jonson, with his signature, motto, and numerous marginal notes, translations, etc., in his hand; a long series of Luther tracts (Lots 1,003-1,041); three excessively rare treatises printed by P. Treveris, of Southwark, for the use of the scholars of Oxford University in Henry VII.'s reign, and so forth.

"In county histories, fine books on natural history—the set of Gould's ornithological works is of the original subscription issue—finely illustrated works on flowers, and standard books generally, the library is well stocked. There are also a few interesting manuscripts."

I may note that an article by Mr. A. W. Pollard, on another famous library now in the market, that of Lord Amherst of Hackney, appeared in the *Academy* of September 22. Mr. Pollard views with complacency the probable transfer of many of the books to American custody. "If anyone," he says, "traces the history of book-collecting in England, more especially in the eighteenth century, he will note how one great library after another went to Oxford, to Cambridge, to Dublin, to the British Museum, and it is quite safe to predict that the collections now being formed by rich Americans will gradually find homes in American Universities, libraries, and museums, where excellent use will be made of them. The lesser English books which have drifted to the United States during recent years have been well paid for by the admirable *Contributions towards a Bibliography of English Literature*, issued by the Grolier Club of New York. The best research work in English literature is now being done in American Universities. If rare books were only playthings, we might remember that, if we want our friends to join in the game, we must let them share also in the means of playing it. But books are more than playthings: they are for use and study, and it is discourteous and unscholarly that this silly outcry against American bidders should be raised every time a collection is thrown on the market." There is some force in this, yet I fancy most English bookmen will continue to feel not unnatural regret at the constant exodus from this country of our rarest book treasures.

Messrs. Chatto and Windus announce the immediate issue of the first three plates of a series to be called "The Medici Series of Coloured Reproductions after the Old Masters." The plates are to be printed in colour, in exact facsimile, we are told, by a new photographic process which, it is claimed, "gives results such as have hitherto seemed impossible of realization." Certainly, photographic colour processes have not yet given very satisfactory results, and I shall be curious to see how far the publishers' claims on behalf of the new process are justified. The first three plates will be Luini's "Head

of the Virgin Mary," a detail from the fresco now in the Brera Palace, Milan; the "Head of the Christ," after the unfinished cartoon by Leonardo da Vinci, in the same palace; and Botticelli's "Virgin and Child," after the painting in tempera on wooden panel, now in the Museo Poldi-Pezzoli at Milan.

More than twenty years ago, when Dr. Furnivall proposed the issue of an edition of Shakespeare in the original first folio spelling, many people hastened to scoff at and denounce the project, and the columns of the *Athenæum* were the scene of a wordy war. Now it is announced that Messrs. G. C. Harrap and Co., of York Street, Covent Garden, are about to issue an edition of the complete works, reprinted from the first folio—the text unmodernized—in thirteen volumes. Mr. Sidney Lee and Dr. Furness give the undertaking their blessing, and no one makes an adverse remark.

Among the announcements of the Clarendon Press I note *The Evolution of Culture, and other Essays*, by the late Lieutenant-General Pitt-Rivers, edited by Mr. J. L. Myres; and *Surgical Instruments in Greek and Roman Times*, by Mr. James Milne.

The British Archæological School began its session with the return of Dr. Ashby, the director, on October 1, and there is every prospect of an active and successful season. The school has been so fortunate as to obtain the services of Mr. A. M. Daniel as assistant director. Mr. Daniel was some years ago a member of the British School at Athens, and he has since then paid an annual visit to Greece for archæological purposes. Mrs. Daniel is also an archæologist, and a former student of the school at Athens. During the session the catalogue of the Capitoline Museum—a work begun by Mr. Wace, Professor Percy Gardner, and Mr. H. Stuart Jones—will be continued. There has been, says the Rome correspondent of the *Morning Post*, a satisfactory growth of the library since the committee appealed for books on British topography last January. The appeal met with a generous response, and a quantity of works on that subject, and especially on the Roman period in Britain,

have been added to the collection, which will necessitate the erection of shelves in the outer room of the school. Where the library is weakest is in the department of mediæval history; but mediæval libraries are not improvised in a hurry; there are no cheap Teubner texts of the romantic centuries, but stout old fellows in vellum, who must be sought out, and who cost money.

“There has been discovered in Austria,” says the *Academy* of October 13, “a manuscript volume which will be of much interest to print collectors. It is a catalogue, of date about 1820, of a collection of Bartolozzi prints. The name of the owner of the collection has apparently been cut out of the title-page, and the whereabouts of the prints, if they exist now as a collection, is not known. Probably no more complete collection of the works of one artist was ever made. The catalogue describes every detail of no less than 2,472 prints and 4,506 ‘states,’ giving the artists after whom they were executed, the sizes, manner of engraving, dates of issue, and so on. An interesting circumstance is indicated by the catalogue. Although 2,472 prints are dealt with, there are not this number of plates, owing to the fact that some of the plates were made to do duty for more than one subject. It is interesting to note the number of ‘states’ of some of the best known Bartolozzi prints described in the catalogue. Of Miss Farren after Lawrence there are four; of Lord Thurlow after Reynolds, five; of the Earl of Camden after Gainsborough, six; of Lady Smith and her children, four; of Miss Bingham and Countess Spencer after Reynolds, four each; of the Duchess of Devonshire, three; of Countess Cowper after Hamilton, six; and of the Princess of Wales and Princess Charlotte after Cosway, four. In the subject engravings it is not uncommon to find six ‘states,’ and in one (‘Tenderness’ after Cipriani) there are seven. The catalogue is divided into sixteen parts, of which the first three are written in Italian and the remainder in English.”

BIBLIOTHECARY.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

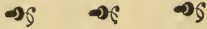
PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

THE new volume of *Archæologia Eliana*, the second of the new series, contains a variety of papers. The longest is a good monograph, by Dr. Allison, on “The Flail and its Varieties.” The paper, which is very liberally illustrated, is almost exhaustive so far as the different forms of this old-world agricultural implement are concerned, even a Japanese specimen being described and figured. The illustrations are most helpful. By way of appendix Dr. Allison gives some interesting details of old farming customs and threshing songs and stories. Local family history is well illustrated by papers on “The Seventeenth and Eighteenth Century Owners of Bewick” and “The Ancestry of Admiral Lord Collingwood,” by Mr. J. C. Hodgson, F.S.A.; on “The Killingworths of Killingworth,” by Mr. F. W. Dendy; and “John Lomax, ejected from Wooller, Northumberland, in 1662, with some Account of his Family,” by Mr. M. Phillips, F.S.A. Under the title of “Purchases at Corbridge Fair in 1298,” Mr. Dendy prints a valuable memorandum (both the Latin original and a translation are given) which was discovered among the papers of Colonel Gascoigne, of Parlington, Leeds, relating to purchases of cattle, waggons, and harness made at Corbridge Fair in 1298. The most exact details as to prices are given, and it is specially interesting to note, Mr. Dendy points out, that “the cattle were not bought wholesale at a fixed price, but each ox or lot of oxen appears to have been separately bargained for, and men were placed in different parts of the fair to effect the dealings, so that it should not be known that the cattle were all wanted by one party of large buyers.” Mr. Dendy gives reasons for supposing that these purchases were intended for use by Edward I. on his expedition into Scotland in 1298. The other papers in this volume—so attractive in the convenient and handsome *format* of the new series—relate to prehistoric burials on Tyneside, the history of the Presbyterian church at Morpeth, an incident at Newcastle after the Battle of Flodden, a walk-mill at Warkworth, a northern roll of arms, and the murder of William Delaval in Northumberland in 1618.



No. xlv. of the Cambridge Antiquarian Society's *Proceedings* contains a number of communications dealing with a great variety of topics. Mr. W. B. Redfern describes an Elizabethan bushel measure, of which two good illustrations are given, lately brought to light in the Cambridge Guildhall, and also a curious instrument (duly figured) called a “butter measure,” which was supposed to have been used in testing the yards of butter sold in Cambridge market, but was more probably used as a gauge for liquor. Going farther afield, there is a paper by Professor McKenny Hughes on “Bone Harpoons from Kunda, in Esthonia,” while Dr. Duckworth contributes an illustrated note on “Gable Decorations in Marken Island.” There is also the report of a lecture by Sir

R. Temple on "The Practical Value of Anthropology." Among the other contents may be mentioned "Some Consecration Crosses in East Anglian Churches," by Mr. T. D. Atkinson; "A Badge of the Cambridge Volunteers of 1798," by Mr. J. E. Foster; a "Second Report on Arbury," the earthworks near Cambridge; and a bibliographical note, by Mr. H. D. Catling, on "Loggan's *Habitus Academicus*," dealing chiefly with the illustrative plates to that very rare book. The number is freely illustrated throughout.



The new part of the *Journal of the Royal Institution of Cornwall*—Part 3, completing Vol. XVI.—contains, besides the President's address on "Cornish Scenery and Cornish Artists," and the usual accounts of the annual meeting and annual excursion, and sundry business details, seven papers. Only three of these come within our province. The Rev. S. Baring-Gould sends the penultimate paper of his series on "Cornish Church Dedications"—a series which contains much that is of great interest to students of hagiology and to folklorists. Under the title of "Mural Painting of St. Christopher in St. Keverne Church" is given a plate reproduced from a drawing by Mr. W. A. Rollason, with a brief description. The picture is a strange jumble, for the wall surface is broken, the superimposed seventeenth century decoration is mixed up with the painting itself, and the latter is sadly injured and decayed. Unfortunately, the picture is steadily deteriorating—"the plaster has lost its 'nature,' and is daily flaking off." The Institution has done well in reproducing the drawing which shows it even in its present melancholy condition. The third paper is the second part of Mr. P. Jennings's history of "The Mayoralty of Truro," containing a characteristic story of Dr. Wolcot ("Peter Pindar").



PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

ON September 25 the members of the HAMPSHIRE ARCHÆOLOGICAL SOCIETY visited Old Basing, Sherfield, and Bramley. After the site of Basing House had been inspected, a move was made to Old Basing Church, specially interesting by its connection with the Paulet family, and the uses that were made of it during the military operations in the district during the Civil War. In the Paulet Chapel a brass has recently been erected on the east wall in memory of the members of the family who are interred there, the names being copied from those found on the coffin-plates. These begin with Margaret, Countess of Wiltshire, who died in February, 1682, and finish with Maria, Countess of Bolton, who died in November, 1863, there being thirty-three names in all. There is also here a Flaxman monument to the "most noble Prince Henry, Sixth Duke of Bolton, premier Marquis of England." He died on Christmas Day, 1794. Canon Hessey, the Vicar, was from home, but his wife courteously met the party, and explained some of the leading architectural features of the church.

The party then went on to Sherfield-on-Loddon to

pay a hurried visit to the Decorated church of St. Leonard, which was restored in 1872 by the efforts of the Rev. A. G. Barker. They were met by Canon Crowdy, the present Rector, who gave a most interesting account of the church and parish, remarking that the decoration of the interior was very effective and very beautiful, and at the time it was executed there were only three churches in England treated in such a way. The Vicar was heartily thanked for his courtesy and interesting address, and the visitors then drove on to Bramley Church, which is a highly interesting building, especially for its wall paintings, the most noteworthy of which is a thirteenth-century representation of the murder of Thomas à Becket. There is a fine tomb to the memory of Bernard Brocas (who died in November, 1747) in the Brocas Chapel, with recumbent figures, by Banks. Brocas, the inscription tells us, was a "Lieutenant-Colonel of the North Hampshire Militia, who was descended from a long race of ancestors as remarkable for their loyalty and attachment to their King and country as for their many other virtues." There are also some interesting brasses.



The annual excursion of the COUNTY KILDARE ARCHÆOLOGICAL SOCIETY took place on September 19 to Athy, Ardscoil, Mullaghmast, Bealin, and Kilkea Castle. The party drove from Athy to the Moat of Ardscoil, whence they proceeded to the historic rath of Mullaghmast, where Lord Walter FitzGerald read a paper on "Mullaghmast: its History and Traditions." He mentioned that it was unknown by whom the rath was erected, but it was situated in the ancient territory of the O'Tooles, and from a very early date must have been a place of great importance. He described various battles fought here in the early centuries of the Christian era, and quoted from "The Annals of the Four Masters," dealing with the massacre which took place here on New Year's Day, 1577, when vast numbers of the people of Offaly and Leix were treacherously summoned to the rath by the "English of Leinster and Meath," and then shot and slaughtered "without mercy." He gave various versions of this slaughter, and, in concluding, made passing reference to Daniel O'Connell's Repeal meeting at the rath on Sunday, October 1, 1843. At Bealin House, the now ruined residence of the former Earls of Aldborough, Lord Walter FitzGerald read a most interesting paper on "Bealin," dealing with its vicissitudes.



A large party of members of the SURREY ARCHÆOLOGICAL SOCIETY paid visits to historic buildings at Richmond and Kew on September 22. Under the direction of Mr. M. S. Giuseppe, F.S.A., the visitors assembled in the old Parish Church, Richmond, where the borough librarian, Mr. A. A. Barkas, read an interesting paper on the church and its monuments. Among the tombs was mentioned that of John Lewis, who sturdily championed the people's rights and privileges, and secured for all time the right of way across Richmond Park. After the reading of the paper, Mr. Tibballs showed the company a number of entries in the old registers. Subsequently the party inspected the gateway of the Old Palace on

the Green, and then assembled in front of the main entrance to Asgill House to listen to a paper on "The History of Richmond Palace," by Councillor J. B. Hilditch. No palace in the world, he said, had been associated with more important historical events and personages than Richmond. Dealing with the "ancient manor and palace of Shene," Mr. Hilditch showed that a royal residence existed on that site about the year 1125, when Henry I. occupied the manor-house. Subsequently Edward II. frequently resided there, and founded a convent of Carmelite Friars, from which the adjacent Friars' Lane derived its name. Edward III., his grandson, Richard II., and afterwards Henry VII. all occupied the palace for longer or shorter periods, the last-named changing the name of the manor from Sheen to that of Richmond; and in consequence of the palace having been partially destroyed by fire about 1497, he rebuilt it with still greater splendour. He died there in 1509, and then the palace became the residence of his son, Henry VIII., during the early part of his reign. About the year 1524 Cardinal Wolsey was bringing to completion his beautiful palace of Hampton Court, which, on account of its exceeding in architectural appearance the royal one at Richmond, excited the envy of the King. Wolsey was afterwards permitted to reside at his pleasure in his manor of Richmond, and in the winter of 1525, as the plague was raging in London, Wolsey kept Christmas here in great state. It was Richmond Lodge, in the Old Deer Park, and not the palace, that was afterwards awarded to Wolsey for a residence in his disgrace. Edward VI. spent much of his time at Richmond, and here the Princess Mary frequently visited her brother, and was staying at the palace when the Wyatt rebellion broke out. During the reign of Queen Mary, her illustrious sister Elizabeth was for some time imprisoned in Richmond Palace, which she afterwards used as a royal residence, and finally ended her days within its walls. In 1587 the death-warrant of Mary Queen of Scots was signed by her at Richmond. After the death of Elizabeth the palace lost its attractions as a royal residence, and Windsor came into favour. Prince Henry, eldest son of James I., however, resided here, and died in 1612, mourned by the whole nation, and more particularly by the inhabitants of Richmond. Three years later the palace became the abode of Prince Charles, who made himself unpopular by forming the great park for hunting; and after the death of the King in 1649 Parliament passed an Act that all the royal palaces should be sold, the blow falling with much severity on the people of Richmond.

The party also visited the Trumpeting House and Wardrobe Court. Subsequently the "Dutch House," or Kew Palace, in Kew Gardens, was inspected, and here a paper on the palaces of Kew was read by Mr. William L. Rutton, F.S.A., who traced the building of the "Dutch House" to Fortrey, a Dutch merchant. The few vestiges which still remain of the "Dairy House" of the Earl of Leicester were examined by the archaeologists, who were also permitted to visit the interesting crypt.

The annual meeting of the EAST RIDING ANTIQUARIAN SOCIETY was held at Beverley on VOL. II.

September 26 and 27. On the first day the members met at St. Mary's Church, when Mr. J. Bilson gave an interesting description of the building, and explained its relation with the Minster. Originally, he said, Beverley Minster was a missionary settlement, and it gradually grew into a collegiate establishment, the Vicar of St. Martin's Altar being also Vicar of St. Mary's Chapel, which served one of the districts embracing the residential quarter of the town. St. Mary's was attributed to Archbishop Thurstan, who lived in the twelfth century. Beverley Minster, he said, was commenced on a consistent plan, and was completed a hundred years later by builders who had a great regard for the preservation of a harmonious design. This Church of St. Mary, like the great majority of parish churches, had very small beginnings, and had been so altered and enlarged that very little of the original structure remained. He traced its growth through the centuries, and drew special attention to the North Chapel as an especially beautiful piece of work. This was the design of one man, and contained some superb tracing, which was attributable to the flamboyant work of Flanders and France. To the present day there were people who spoke of the "Flemish Chapel," and he had seen that afternoon a photograph of a so-called "Flemish Room." As a matter of fact, it was English work of an earlier date than that of either France or Flanders. In the evening the annual dinner and business meeting were held, after which Mr. T. Sheppard read a paper on "Local Antiquities," and Mr. W. Stevenson another on "The Beaumont Cross."—The second day was occupied by an excursion to Brandesburton, Nunkeeling, and Bewholme.

The members of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY, under the leadership of Mr. Robert Peel, visited Chorley Old Hall on September 29. The older portion is a fine black-and-white building, erected about the fifteenth century, and there is an addition in stone of a more recent date. The hall contains an oak-panelled room with fine carvings. An excellent paper on Chorley Hall is published in the Society's *Transactions* for 1886.—The members then proceeded by a pleasant field-path to Alderley Church, where they were received by the Rev. Canon Bell, the Rector, who pointed out all the objects of antiquarian interest to the members, which included the interesting old schoolhouse and the old yew-tree, under which is the ancient font. The church is a picturesque building of grey stone broken with numerous projections, consisting of various parts erected at different periods, varying in height and style of architecture. The architecture of the tower is Late Perpendicular, with a modern belfry containing six bells. The church has a nave, chancel, and side-aisles, resting on octagonal columns with capitals. Of its early history comparatively little is known.—Mr. Robert Peel, in some notes on the Stanley family, stated that in a return to a writ of inquiry as to the betrothal of William Stanley the inquisition sets forth: "That on the Sunday after the Feast of St. Matthew the Apostle and Evangelist, two years ago, namely, on September 27, 1282, Philip de Bramville, with his wife and family, was at a banquet given by Master John de Stanley, on which occasion

Joan, suspecting that her father intended to marry her to her stepmother's son, took means to avoid it by repairing with William de Stanley to Astbury Church, where they uttered the following mutual promise, he saying: 'Joan, I plight thee my troth to take and hold thee as my lawful wife until my life's ended,' and she replying: 'I, Joan, take thee, William, as my lawful husband.'" The witnesses were Adam de Hoton and Dawe de Coupelond. By this marriage William became hereditary forester of Wirral, and came to live in Cheshire, assuming the arms borne by the Stanleys to-day—argent on a bend azure, three bucks' heads caboshed or. What coat he had before he now discarded.

Several members of the SUSSEX ARCHÆOLOGICAL SOCIETY paid a visit to Chichester on October 8, for the purpose of inspecting the Cathedral and the Franciscan Chapel, now known as the Guildhall, in Priory Park. The morning was spent at the Cathedral, where Mr. Prior was the lecturer, and a paper was also read by Mr. Johnstone on the church chests. After luncheon the party assembled at Priory Park, and here Mr. Crake read a paper on the history of the building and site of the Guildhall. Before he did so the archaeologists were welcomed by the Mayor (Alderman W. L. Gibbing), who, in referring to the work of repairing the roof, which the City Council had put in hand, said a great deal of money might no doubt be spent with advantage on the building, but money was scarce in the city, and, although they recognised their responsibility for keeping the building in a state of repair and preventing it from falling into ruin, he was afraid, if very much more was found to be desirable, they would have to depend to a great extent on outside help from those who were interested in archaeological matters.

A meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES was held on September 26, Mr. Richard Welford in the chair.—Mr. F. W. Dendy read some notes on the Adderley MSS. relating to the Tyne foreshore. Some years ago, Mr. Dendy said, he saw the manuscript. It was lent to him by the late Mr. Charles J. Spence, who was then its possessor. He made certain notes from it, which he now read to the meeting. The manuscript was in the handwriting of the Stuart period, and contained an account of the proceedings, of date 1668-70, between the Corporation of Newcastle and Sir Charles Adderley, and their landlords, the Dean and Chapter of Durham, relating to the claim of the Corporation to the soil of the River Tyne and Jarrow Slake, and the alleged sole right of the Corporation, as conservators of the river, to erect ballast-quays, wharves, etc.—Mr. W. H. Knowles, architect, Newcastle, called the attention of the society to the excavations in connection with the building of the new county offices at the Moot Hall, Newcastle, and said these had revealed some ancient walls, foundations, and arcade pillars. They were, he said, part of the Great Hall, in which Baliol of Scotland did homage to King Edward I. in 1292, and of date 1237. He proposed that the Duke of Northumberland be asked to make a communication to the County Council regarding the care of these and any future discoveries that might be made. This the

meeting agreed to.—On the following day, September 27, a country meeting of the society was held at Gainford, when Raby Castle was visited.

The quarterly meeting of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND was held at Dublin on October 2, Mr. J. R. Garstin presiding. The papers read were "The Castle of Raymond le Gros at Fodredunolan," by Mr. G. H. Orpen, who located the castle at Castletown, near Tullow, and "Notes on the Trim Excursion," by Mr. P. J. O'Reilly.—On the following day an excursion was made to Trim, where the visitors saw St. Patrick's Church, built in 1449; Talbot Castle, adjoining which is the tower, partly blown up by Cromwell, of the old Abbey of Trim, known as the "Yellow Steeple"; and the ruins of the church and priory at Newtown.

On September 29 the members of the ST. ALBANS AND HERTS ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY made an excursion to Someries Castle and the remains of Lord Wenlock's mansion near Luton. At the castle a paper compiled by Mr. Ashdown, largely from notes by the late Rev. H. Fowler, was read by Mr. Wadmore. Someries probably derives its name from "Sumpter-horseland," from the Latin "Somarius" through the French "Somaire." The Domesday Book shows that other estates were similarly charged with providing a pack-horse for the King. The manor of Luton, in which Someries is situated, is an ancient one, and in due season came into the possession, by marriage, of William Marshall, the famous Earl of Pembroke. On his death, in 1219, his son, William Marshall, inherited it, and soon bestowed it upon Fawkes, the son of Warin de Breaute. This baron held castles on the Marches of Wales, and had assisted Earl William in warfare against Llewellyn. Fawkes had been one of the stoutest supporters of King John, and, being a man after his own heart, had received from him the strong castle of Bedford. In 1221, when Fawkes was lord of the manor here, the "Dunstable Chronicle" tells us, "a castle was built at Luton, to the great peril of all the surrounding district." The paper went on to deal with this site, where only earthworks are now visible, and with the history of the castle and its owners.

In September the CUMBERLAND AND WESTMORELAND ARCHÆOLOGICAL SOCIETY visited the Penrith district, including Catterlen Hall, Blencowe Hall, Greenthwaite Hall, Greystoke Church, and Hutton John. Catterlen Hall, an ancient example of Peel Tower, was graphically described by Mr. John F. Curwen, F.S.A., Heversham. The building is in three periods, and its history is closely connected with the Richmond and Vaux families. Some splendid examples of early decorative art are to be seen. There is no definite evidence of the site of the early homestead of Blencowe Hall, the present one consisting of two towers. Greenthwaite Hall, still owned by the Howards of Greystoke, is a seventeenth-century building, absolutely beautiful in its simplicity. About the place there is a delightful legend of a former lady holder having been guilty of strewing about green oats to entice the red deer from the Greystoke

preserves, with which to feed her servants, until the menials objected to having black mutton four days a week. Greystoke Church, principally modern as it stands, but having interesting archaeological associations, was described by Dr. Haswell, Penrith. The old church contained six chantries, and formerly served a large parish 12 miles by 10, which included the present parishes of Threlkeld, Mungrisedale, and Watermillock. In 1292 the living was £120, a large sum in those days, when the bishopric was worth but £126. Except for the Pointed chancel arch, two pillars, and the rood-loft, little of the original church remains. There was formerly a college, but it was suppressed at the Reformation. At Hutton John, the ancient home of the Huddlestons, the country seat of Mr. Speaker Lowther, modern requirements have combined almost to eradicate the ancient parts of the pile, though a good many of the Tudor windows and other portable parts have been reinserted. Mr. Ferdinand Huddleston, brother of Mr. Andrew Fleming Huddleston, the present owner, led the party over his ancient ancestral home. The beautiful Dutch gardens, the pride of the neighbourhood, were also viewed. The Speaker and Mrs. Lowther entertained the visitors to tea.

A meeting of the RUTLAND ARCHÆOLOGICAL SOCIETY was held at Ketton on October 6, Mr. W. Perry presiding. The first paper was read by Miss Amy Tasker—"The Royal Palace at Collyweston." In the course of her remarks Miss Tasker gave the derivation of the name borne by this village. It has not, as one might readily be forgiven for thinking, any connection with the Latin *Collis*, a hill, but has its origin in the French abbreviation of the name Nicholas—viz., Colin. Nicolas de Segrave, Lord of the Manor in Edward III.'s reign, who gave the village its earlier name Colyn's Weston, is not, however, the earliest recorded holder, as Ralph de Limose is known to have been in possession in the time of the Conqueror. The castle at Collyweston was probably built in Henry V.'s reign by Sir William Porter, but it received additions from time to time at the hands of successive occupiers. The most noteworthy personage who resided here was Margaret Beaufort, Countess of Richmond, mother of King Henry VII. Miss Tasker related several historical events connected with this lady's tenancy of the castle, where a very sumptuous and magnificent style was kept up. Henry VII. remained here for a fortnight when escorting his daughter Margaret to meet her future husband, James IV. of Scotland, and many interesting details of this sojourn and the subsequent departure of the cavalcade were related. In the eighteenth century the building had begun to fall into decay, and from this time onward gradually disappeared, till at the present time only traces of the site can be discerned. A few fragments of the building have, however, been preserved owing to their having been removed and set up elsewhere. The south door of the parish church once formed part of the castle built by Sir William Porter, and is of the Decorated style. Miss Tasker concluded with some notes as to the church and village. The Rev. T. G. Gedge provided the second paper, "Conjectures regarding British Origins."

The annual meeting of the SHROPSHIRE ARCHÆOLOGICAL SOCIETY was held at Shrewsbury on October 10, when a satisfactory report and statement of accounts were presented.

On October 13 the members of the GRIMSBY ANTIQUARIAN SOCIETY made an excursion, under the guidance of Mr. J. J. Cresswell, to the churches of Brigsley, Ashby, Waythe, and Holton-le-Clay. The first church, that of Brigsley, is as yet unrestored, and though inclined to lament its forlorn and somewhat dilapidated state, the conductor congratulated himself and his flock on the points of interest, especially in seventeenth and eighteenth century work which are too often obliterated in nineteenth and twentieth century restorations. The tower is one of the early Norman type of which Clee and Scartho are representative specimens, but a fifteenth-century belfry has been substituted for the top stage. At present the lower stage is occupied by a quaint seventeenth-century ringing loft, from which through a picturesque wooden grille a charming peep at the interior of the church is obtained. A south aisle has been destroyed and the arcade built up, and from the few visible remains seems to have been of fifteenth-century date, to which also belongs the clerestory. The chancel is mainly of twelfth-century work, particularly remarkable being a charming geometrical traceried two-light window in the south side, worked apparently in local chalk, which though somewhat perished, retains enough of its mouldings to show that it was once a little masterpiece. The base and stem of a cross remain in the churchyard.

Ashby church, next visited, is perhaps most remarkable for the beautiful seventeenth-century Wray monuments, especially in the north aisle, with two recumbent figures under a beautiful canopy supported by ten graceful Corinthian columns and with weeping figures round the sarcophagus. The earliest part of the fabric is the south wall of the nave, where a Norman door built up indicates the original entrance. A very fine Norman stoup has been converted into an alms-box. To the transitional period belongs the north arcade, which almost looks as if the pillars had been remodelled in the twelfth century. In the early thirteenth this arcade was lengthened by one bay, and at the same time apparently the chancel was built, the windows, especially the lateral ones, exhibiting very gracefully proportioned reticulated tracery. The very unusual wooden chancel screen of the same date, in a mutilated state, has been removed to the Tower arch. The tower had been built completely in the twelfth century, and shows some fine dog-tooth ornamented windows. A modern entrance door has been cut in the west face, and against the south wall reposes the cross-legged figure of a warrior in chain-mail.

Waythe Church was so much rebuilt in 1865, that little besides the very early central tower remains of any genuine interest. This, like Clee, etc., is unlike them in being a central tower, therein more approaching the type of St. Mary's, Barton. A modern cross in the churchyard incorporates a portion of the old steps and shaft.

Holton has again an early tower, with the upper stage of the fifteenth century. There is nothing else

of interest except the Norman tub-font, with an ornamental rim partly worked with cable-mould with a small fragment of intersecting arcade interpolated. The church as a whole has been almost entirely rebuilt in an uninteresting style. A fragment of the churchyard cross remains.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

DESCRIPTIVE CATALOGUE OF DERBYSHIRE CHARTERS. Compiled, with Preface and Indexes, for Sir H. H. Bemrose by J. H. Jeayes. London: Bemrose and Sons, Ltd., 1906. Demy 8vo., pp. xii, 486. Price 42s. net.

This is a valuable book for the genealogist, topographer, or general student who takes any interest in the county of Derby. It is a descriptive catalogue of upwards of 2,700 Derbyshire charters in public and private libraries and muniment rooms, dating from early in the twelfth century to the middle of the sixteenth century. All the twelfth-century charters, numbering over fifty, are set forth at length, and the salient points of the remainder, including the names of the witnesses, are given in English abstracts. There is a great deal of fresh information in these closely-packed 500 pages, for a very large number of the deeds cited are in the hands of county families, and have not hitherto been noted.

Occasionally the original is in English, and conveys quaint information. Such is the following declaration (from the Foljambe muniments) of the year 1485, with regard to schooling at Chesterfield. Sir Thomas Balle, "prest," declared that neither John Calcroft, "ne his brodrur Sir Rauffe Calcroft, yt was vycarr off Chesterfeld, ne Thomas Calcroft fadur off y^e forsayd John & Rauffe," ever bought any land of his father, his mother, or himself, but that when he was "yonge & went unto y^e scole, my fadur & my moder were ryght pore & the sayd Rauffe Calcrofte vycarr dyd rewarde theym & me dyverrs tymes towarde my scole hyre and tuke apon hym and occupyed such lyffelod as we hadde, some in the feldez & some in ye towne. Bot I ne nodur of thym neuer gaffe ne sold one fote off lyfflod bot one plas to Sir Richard Fleycher prest and geff on to Henry Foliambe esquier all myne odur landes & tene-mentes."

The great majority of the documents relate to the transference of land, but some give fresh information on such matters as guilds, chantries, and religious houses. Many of the rent tenures or charges on land, particularly among the earlier deeds, are curious. They include the delivery on specified days of single apples, pairs of boots, capons, measures of corn or cummin, gillyflowers, gloves, hawks, pepper, a *roba competens* at Christmas, roses, and gilt spurs.

The indices are exceptionally full—indeed, without them the book would lose half its value. We do not

think, however, that Mr. Jeayes has been well advised in giving separate indexes of persons, places, and matters. It would have much facilitated reference had they all three been run together. If there was to be a separate "matters" or subject index, it might with advantage have been much extended.

Although such a work as this involves great labour—and no one interested in Derbyshire can fail to be grateful to Sir H. H. Bemrose and Mr. Jeayes for this volume—a little more trouble in revising it for the press ought to have been taken. There are a variety of fairly obvious mistakes, in addition to those corrected in an unusually long list of corrigenda. Mr. Jeayes states in the preface that he gives the abstracts of the charters in English, but, nevertheless, there are many unusual words left in Latin. It is scarcely possible to imagine that the English equivalents of such terms are not known to a gentleman who is an Assistant Keeper of the MSS. of the British Museum; but he ought to have remembered that this book will often be consulted by those who have no knowledge of Low Latin.

There seems, for instance, no meaning in leaving such a term as *bercharia* in inverted commas and untranslated. It is common enough in certain classes of old documents, and signifies a sheepfold; but it is just the sort of word that demanded the use of the English equivalent, as it would only be familiar to experts.

It may also seem, perhaps, somewhat hypercritical, but surely a gentleman in Mr. Jeayes' position, dating from the British Museum, might be a little less slipshod in his composition. The brief preface is slovenly in style throughout; two of the few paragraphs end with a preposition.

* * *

ILLUSTRATED CATALOGUE OF A LOAN COLLECTION OF PORTRAITS. Many plates. Oxford: The Clarendon Press, 1906. 4to, pp. 106. Paper boards and cloth back. Price 10s. 6d. net.

For a third successive year collectors and all interested in historical portrait-painting are placed under a great debt of obligation to the Clarendon Press by the publication of a finely illustrated record of an exhibition held in the Examination Schools in the spring. This year the portraits were those of historical personages who died between 1714 and 1837. The dates suggested a most interesting exhibition, and no visitor to the Schools last April and May can have been disappointed. In the beautiful book before us, as in its predecessors, a full catalogue of the 205 pictures is given, with brief biographical and descriptive notes, while in the accompanying plates no less than sixty portraits are reproduced. Mr. Lionel Cust, in his excellent introduction, shows how the early decades of the eighteenth century mark an important point of departure in the history of British art, and traces the results which flowed from the establishment of an Academy of Painting in 1711. The latter half of the eighteenth century was the golden age of English portrait-painting, with Reynolds, Gainsborough, and Romney as the three chiefs, with John Hoppner as *proxime accessit*, closely followed by Sir Thomas Laurence. The exhibition contained numerous examples by these five artists, as well as portraits by Kneller, Northcote, Opie, Thornhill, Lewis Vaslet, Verrio, West, and some sixty

other painters. The index of portraits contains a host of well-known eighteenth-century names—Addison, Pope, the Wartons, Johnson, Bishop Brownlow North, Flamsteed, Prior, Pitt, Blackstone, and many others. Among the most interesting reproductions are three portraits of Edward Gibbon, by Henry Walton, Romney, and Sir Joshua Reynolds respectively. But it is needless to mention particular plates. With very few exceptions, the reproductions are splendidly done; the indexes are complete; and in every way the volume is a most desirable possession.

* * *

CORNISH NOTES AND QUERIES. First Series.

Edited by Peter Penn. Illustrations. London: *Elliot Stock*; Penzance: *Cornish Telegraph Office*, 1906. 8vo., pp. 323, and Index (unpaged). Price 5s.

This is the first series of collected notes and queries from the columns of the *Cornish Telegraph*, covering the years 1903 and 1904; other volumes to follow at intervals are promised. These notes were certainly worth preserving in a form more permanent than newspaper columns. They have been arranged under twelve chapter headings, but the classification, as the editor candidly admits, "is only partially successful, inasmuch as many of the subjects overlap, and allusions crop up here and there to matters dealt with in other parts of the book." However, the arrangement adopted is certainly helpful. Among the most interesting and useful of the notes are those dealing with the old Cornish language, which died out but little more than a century ago. But there is something in these pages for all tastes, though, as is inevitable, there is great variety in value as well as in topic. All good Cornishmen will want to have this volume and its successors, while the contents will interest a great many students who cannot claim "One and All" for their county motto.

* * *

AN ARCHITECTURAL ACCOUNT OF THE CHURCHES OF SHROPSHIRE. By the Rev. D. H. S. Cranage, M.A., F.S.A. Part VIII. The Hundred of Bradford (North). Many plates and other illustrations. Wellington: *Hobson and Co.*, 1906. 4to. Price 10s. 6d.

Mr. Cranage is approaching the end of his labours. Two more parts will probably complete the work. The part before us deals with thirty churches, of which not a few are modern, or otherwise of not much importance. Of the thirty the most interesting are those at Cheswardine, Market Drayton—both containing much mingling of old and new work—Edstaston, Hodnet, Moreton Corbet, and Shawbury. At Market Drayton there is a feature worth special notice. At the apex of the chancel arch, says Mr. Cranage, "are two very interesting holes, one being larger and more worn than the other. We learn from the inventory of church goods in the seventh year of Edward VI. that there were two sanctus bells at Drayton-in-Hales at that time. The ropes to pull them must have gone through these holes. One was probably a much older institution than the other, and the hole for its rope is therefore much more worn." The account of Shawbury Church is an excellent example of Mr. Cranage's careful and thorough method of deriving architectural history from right reading of the stones. Here, also, there is a note

which is worth special quotation: "The rood screen and loft have disappeared, but there are clear signs of the fixing in the arch. There is a most interesting entry in the churchwardens' accounts for 1638. Money was paid 'for ridding the roode loft, and for helping up the beame to the roode loft.'" It is unusual to have reference to a rood-loft nearly a century after the Reformation.

The church at Edstaston is in some respects the most attractive in the Hundred. The plates throughout the part, from photographs by Mr. Martin Harding, are very good indeed, and among the best are those of the north and south doorways at Edstaston. The south doorway, which, being somewhat hidden within the porch, cannot have been easy to photograph, is particularly good.

Edstaston, as Mr. Cranage says, is a striking illustration of the fact that the history of a church has generally to be written from its architecture, and not from MS. records. It is the finest Norman chapel in Shropshire—till 1850 it was a chapel in the parish of Wem—and yet early records throw no light whatever on its history—"Mr. Eyton was able to discover nothing."

* * *

DROMANA: THE MEMOIRS OF AN IRISH FAMILY.

By Thérèse Muir Mackenzie (Thérèse Villiers Stuart). Fourteen illustrations. Dublin: *Sealy, Bryers and Walker* [1906]. 8vo., pp. xvi, 213. Price 5s. net.

In these pleasant pages Lady Muir Mackenzie tells the history of the FitzGerald—the family in whose possession the fine old house and beautiful demesne of Dromana have been in unbroken succession for 500 years. One of the most interesting chapters is that containing an account of that wonderful old lady, Katherine FitzGerald, the old Countess of Desmond, who died in 1604 at the alleged age of 140. Lord Leicester, writing in 1640, remarked that she "might have lived much longer had she not mett with a kinde of violent death: for she would needes climbe a nut tree, to gather nuts, so falling down she hurt her thigh, which brought a fever, and that fever brought death"! The imagination boggles at this picture of the sprightly old lady of 140 climbing a nut-tree. The other chapters are full of interest, and associate the fortunes of Dromana and its owners with many stirring episodes in Irish history, and with many vivid pictures of social life. Lady Muir Mackenzie has written a readable and useful little book, which is embellished, as our forefathers used to say, with a number of good illustrations, mostly portraits. We miss an index, and the title-page should have been dated.

* * *

MEMORIALS OF OLD SOMERSET. Edited by F. J.

Snell, M.A. With many illustrations. London: *Benrose and Sons, Ltd.*, 1906. Demy 8vo., pp. xiv, 292. Price 15s. net.

We welcome another volume in this handsome series, especially one dealing with a county so rich in attractions as Somerset. It would be easy to complain of omissions, but a book of this kind cannot possibly satisfy everyone, for its comprehensiveness must be relative only. The editor has certainly got together a very readable miscellany. One or two of the

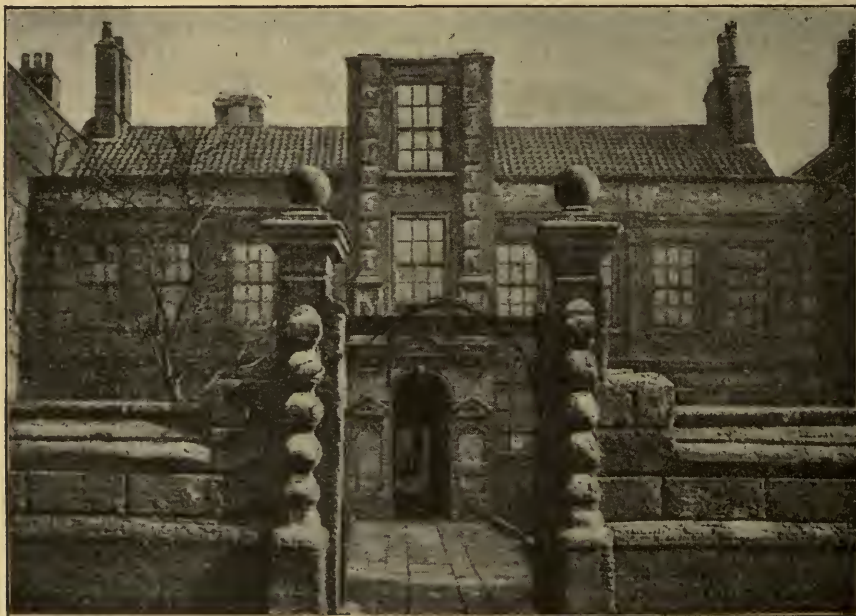
biographical sketches, such as the "Admiral Blake" and "William Dampier," are too slight to be altogether satisfactory, and "The Follies of Bath," by Mr. W. Tyte, is a subject worn threadbare; but otherwise there is little to grumble at. Mr. H. St. George Gray is thoroughly at home with "The Glastonbury Lake Village," of which he gives a good account; and the Rev. D. P. Alford supplies one of the most readable papers in the volume on "Samuel Daniel and the 'Lake Poets.'" Other good articles are "Ancient Stone Crosses"—there are over 200 in Somerset—by Mr. A. Gordon; and "King Alfred and the Danes," by the Rev. C. W. Whistler. Canon Church deals competently with the history of "Wells Cathedral," but an architectural description of the fabric would have been a welcome supplement. Among the other contents we note a too brief notice

the dedication of the birthplace of William Wilberforce to the public by the opening of the Wilberforce Museum at Hull. We are also indebted to Mr. Sheppard's kindness for the use of the block on this page, showing the front of the building. The pamphlet, which is sold at the museum for one penny, and is freely illustrated, contains a full account of the opening ceremony, a description of the building, a sketch of Wilberforce's life and work, and other matter.

* * *

THE BELLS OF ENGLAND. By J. J. Raven, D.D., F.S.A. With sixty illustrations. London: Methuen and Co., 1906. Demy 8vo., pp. xvi, 338. Price 7s. 6d. net.

Criticism is silent in the presence of this volume of "The Antiquary's Books," and that for two reasons.



THE WILBERFORCE HOUSE, HULL.

of "Church Towers"—a splendid feature of the county—by Mr. G. Clinch; "Historic Somerset" and "A Family of Politicians," by the editor; "British and Roman Bath," by Mr. W. Tyte; and "Taunton and its Castle," by the Rev. D. P. Alford. The Rev. L. T. Rendell reviews the very interesting "Letters of Dorothy Wadham," who lived her long married life near Ilminster, published two years ago. The photographic plates are very good, especially those of Glastonbury Abbey. The volume is daintily "got up" in white and gold, and reflects credit on all concerned in its production.

* * *

Mr. Sheppard, of the Hull Museum, sends us the latest of the "Museum Publications"—an account of

In the first place the book amply justifies the late Canon Raven's reputation as probably the first of English campanologists, and it would really be difficult for the critic to write otherwise than in terms of almost unmixed eulogy. Secondly, the death of the author just as his book reached the hands of the public has caused such keen feelings of regret and so deep a sense of loss, that the most hardened critic would feel that it is a time to be silent. Campanology was a lifelong hobby with Dr. Raven, and in these always readable pages—their author's pen was never that of a "dry-as-dust"—he has poured out the accumulations of many years. Beginning with ancient allusions to the uses of bells, and then passing by a discussion of two early forms of development—

the open and the closed—to the beginnings of bell history in these islands, the author traces that history through Saxon, Norman, and mediæval times. Special chapters are devoted to mediæval provincial founders; to mediæval uses and beliefs; the coming-in of black-letter, in succession to Lombardic lettering, for inscription purposes; early foundries in London and various provincial districts; the Tudor period; and the foundries of post-Restoration times. The concluding chapters deal with change-ringing; very large bells (*signa*); carillons, hand-bells, and tintinnabula; bell legends and traditions; bell poetry; and, finally, "Usages, Law, Conclusion." The book is not only delightful to read, but presents in handy form a mass of accurate information not easily accessible otherwise. The illustrations will be particularly useful to serious students of campanology, and the index (chiefly of persons and places) is sufficient.

* * *

THE TOWN COUNCIL SEALS OF SCOTLAND. By Alexander Porteous. Edinburgh and London: W. and A. K. Johnston, Ltd., 1906. Large 8vo., pp. xii, 300. Price 21s. net.

Mr. Porteous has got together a curious collection. In 1892, by the Burgh Police (Scotland) Act, all Scottish Burgh Commissioners were made corporate bodies having a common seal. "The seal," says Section 55, "shall bear a device to be fixed on by the Commissioners at a meeting to be held for the purpose." An Act of 1900 turned the Commissioners into Town Councillors, and in most cases the legends round the seals were altered accordingly. Mr. Porteous, in the handsome and rather portly volume before us, gives sketches of the seals used by 203 burghs, with descriptive letterpress. The seals of some of the older burghs have been in use for centuries, and have a genuine heraldic interest. But many of the lately incorporated burghs have ignored heraldry properly so-called, and have made use of devices invented "out of their own heads," and a few of these are of the most extraordinary kind. Motherwell has a conglomeration of a railway-bridge with a train puffing along on it, a pit-head frame to suggest the coal-mines of the district, Vulcan with his hammer, and the Scottish thistle. Markinch has a sketch of its parish church—a plain, bald building. The Tranent device consists of two shields, one bearing a harvester and corn-stook, the other a miner with pick and lantern, with a pit-head in the background and a star in the corner. But though some of the seals may be grotesque, many embody much interesting legend and history. Mr. Porteous has evidently taken great pains to get accurate representations of the seals, and writes well and carefully on their legends and symbolism. Local customs and local history are frequently illustrated in readable fashion. Despite some pictures which would make a herald weep, the book is really a contribution of considerable value to Scottish local and civic history. It is in every way creditably produced.

* * *

We have received the Report of the Colchester Corporation Museum for the year ended March 31, 1906. It records continued and increasing interest in the collections. A complete list of the additions, both by gift and purchase, is given, and includes

several finds of considerable interest. A valuable collection of Roman and Saxon antiquities, found on the site of the Roman station (Othona) near Bradwell-on-Sea, has been deposited in the Museum. It illustrates the occupation of one site over a long period of time. The report is illustrated by six good plates—all well executed in Colchester—of some of the additions to the Museum.

* * *

The *Scottish Historical Review*, October—the first number of a new volume—offers a varied and most attractive bill of fare. E. Maxtone Graham sends "A Bundle of Jacobite Letters"—old letters of much charm, dating from the early years of the eighteenth century, and bearing on the history of the Nairne family. Under the title of "The Witches of Alloa," the Rev. Dr. Fergusson gives some extraordinary details from "confessions" made by miserable women charged with witchcraft at Alloa in June, 1658; and folk-lore is further represented by a folk-tale, "Story of the King of Ireland and his Two Sons," written down in Gaelic and translated into English by the late Gregorson Campbell, of Tiree. In "Glimpses of old Scots' Parish Life," Mr. E. Pinnington gives some curious and amusing particulars as to life in Montrose in the eighteenth century. Sir Herbert Maxwell continues his translation of the *Scalacronica* of Sir Thomas Grey; and Mr. A. H. Millar writes on "Bishop Norie's Dundee Baptismal Register, 1722-26." The reviews and shorter notes abound in matter of interest.

* * *

In the *Reliquary*, October, Miss L. Eckenstein discusses a quite fresh subject—"Horse Brasses"—the ornamental brasses with which cart-horses are often so gaily adorned. Mr. Le Blanc Smith describes "Some Pre-Norman Crosses in Staffordshire"; Miss S. Beale treats of a well-worn theme, "The Evolution of the Ancient Lamp"; and Miss C. Mason has an interesting paper on "Blythburgh and its Church." The whole number is freely illustrated. The *Architectural Review*, October, is chiefly given up to a full description of the new Belfast City Hall, accompanied by an abundance of excellent photographic illustrations. The *Essex Review*, October, is full of good things. We note especially a very full and interesting "Seventeenth-Century Inventory," communicated by the Rev. E. G. Norris, which shows, among other things, how extensively hops were then cultivated in Essex; "Some Ancient Charities," by Mr. W. C. Waller; and "Concerning Pattens," by Mr. Miller Christy.

* * *

Northern Notes and Queries, No. 4, October (Newcastle: M. S. Dods), contains the first part of a paper on "Three Family Histories from the Halmote Books of the Bishops of Durham," and the usual variety of notes and notices. In the supplement the publication of the records of the Gateshead Company of Drapers, Tailors, Mercers, etc., is continued. We have also before us the *Rivista d'Italia*, September; *Auction Sale Prices*, the useful record of prices realized for the quarter to September 29; *Records of the Past* (Washington), September, with, *inter alia*, well-illustrated articles on "The Mosque

of Isa Beyat Ephesus" and "Green Lake [Minnesota] and its Mounds"; *Scottish Notes and Queries*, October; the *East Anglian*, June, containing several sixteenth-century Suffolk wills; the *Beacon* (Bath), October, with a view of Claverton Manor and a good paper on "Richard Graves and the 'Spiritual Quixote,'" by Mr. J. F. Meehan; and good catalogues of miscellaneous books from Messrs. B. and J. F. Meehan, of Bath, and Messrs. W. N. Pitcher and Co., of Manchester.



Correspondence.

THE ORIGIN OF IRISH MOTTES.

TO THE EDITOR.

I REGRET that absence in Switzerland prevented me from answering in last month's *Antiquary* Dr. Davies Pryce's objections to one of the arguments in my paper on this subject.

I do not think that even a large number of exceptions will invalidate the general truth that the fortresses of the tribal period are large, those of the feudal period small. The first half of this statement is not one which I make on my own authority; it is the opinion of such recognised authorities as Köhler, Sophus Müller, and Verneilh, who have paid special attention to earthworks. It is hardly credible that such writers would repeat a statement without regard to fact. It is quite true that where a tribe was small, a small camp would suffice. We have no statistics of the relative sizes of earthworks in the British Islands (though we shall have when the Earthworks Society has done its work), so I cannot produce figures to confirm my position. I think it will be found to be confirmed by the size of those works which have the reputation of having been the seats of the ancient Kings of the Irish provinces. Thus Emania encloses an area of 12 acres; Knockaulin, of 37 acres; Tara must cover about 10 acres, though whether the present earthworks at Tara were ever anything else than sepulchral may reasonably be doubted.

But as regards the relatively small size of motte castles there cannot be any doubt. Dr. Pryce adduces Thetford and the so-called Rathceltair at Downpatrick as instances to the contrary. But if Thetford covers as much as 8 acres, that is accounted for by the fact that it had two ditches and two banks round both the motte and the bailey, the motte having a third ditch as well. Besides this, the unusual height of the motte (100 feet) necessitated a broader base. The area enclosed by its banks and ditches is not large. About a hundred years ago, when it was perfect, Britton describes the bailey as 300 feet square. This would work out to a little more than 2 acres.

The whole area of the bailey at Downpatrick cannot much exceed 3 acres, and of this at least a quarter is taken up by the motte.

The Scottish brochs appear to me to be a quite exceptional type of fortification, whose place in social history has not yet been determined. All we know is that they were the work of a post-Roman people, who

had learned much from Roman civilization (witness their excellent though dry masonry), and who had some special reason for taking very good care of themselves. But the *personal* character of the motte-and-bailey castles is absent from the brochs; the cells in their walls are of equal size, and we detect no chambers for the chiefs.

ELLA S. ARMITAGE.

AN ANGLO-SAXON GRAVE IN EAST YORKSHIRE AND ITS CONTENTS.

TO THE EDITOR.

In the description of this grave and its contents in the September number I noted with interest Fig. 5. I have a similar object from a lake-dwelling in co. Fermanagh, Ireland. In an illustrated paper of mine concerning this dwelling, which appeared in the *Journal of the Royal Society of Antiquaries of Ireland*, Part III., third quarter, 1900, p. 228, I thus described this object: "Fig. 1, p. 230, from No. 2, is a ring made from the base of a stag's horn. The interior is smooth and worn in places, and the side is pierced with several small holes. What I take to be a similar object is figured in *The Lake Dwellings of Ireland*, Plate XXXV., Fig. 5, p. 143. Its use is there stated to be unknown. Several of these rings are also to be seen in the Dublin Museum of Science and Art. They may have been ornaments, or more probably may have been used for suspending some object from the person."

The diameters are almost the same as in the English specimens, but the inside of the ring is not so circular, and at one point there is a smoothly-worn notch, which could have been caused by the friction of the ring of the missing pin.

I may add that this dwelling was probably occupied during the twelfth century. It is strange that both Celt and Saxon, when in a primitive state, seem to have chosen this particular portion of the red deer to form a toilet article.

S. A. D'ARCY.

Clones, co. Monaghan,
Ireland.

NOTE TO PUBLISHERS.—*We shall be particularly obliged to publishers if they will always state the price of books sent for review.*

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

TO INTENDING CONTRIBUTORS.—*Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.*

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.

The Antiquary

An Illustrated Magazine devoted to the Study of the Past.

Published Monthly. Price 6d., post free 6s. per Annum.

Programme for 1907.

ARRANGEMENTS have been made for the appearance in 1907 of the following papers, among others: Illustrated articles on **Some Antiquities of Tiree**, by Mr. W. G. Collingwood, M.A., F.S.A., and on **A Sussex Hill Fort**, by Mr. William Martin, M.A., LL.D., will appear in early numbers. Mr. I. Chalkley Gould, F.S.A., hopes to write on **Types of Early Strongholds**, and Mr. George Payne, F.S.A., will discuss **Early Settlements by the Kentish Marshes**. Mr. W. J. Kaye, Jun., F.P.A., sends an illustrated paper on **Roman Triple Vases**, and Mr. T. Sheppard, F.G.S., contributes a brief account of some **Inscribed Roman Fibulæ**, with illustrations. An illustrated article on **Some Rutland Antiquities**, by Mr. V. B. Crowther-Beynon, M.A., F.S.A., will be printed early in the year; and Mr. D. MacRitchie, F.S.A. Scot., will supply an illustrated **Notice of a Hebridean Earth-House**. Mr. Francis Abell will give an account of his **Pilgrimage along the Roman Wall in 1906**, and Professor Edward Anwyl, M.A., has also promised to contribute.

In an early issue it is proposed to print the first of several papers containing a **Transcript of the Guest Book at the English College, Rome**, communicated, with notes and introduction, by Mr. W. J. D. Croke, LL.D., of Rome. Mr. George Neilson, LL.D., F.S.A. Scot., sends notes on **Law in Mediæval Literature**, and Mr. H. J. Daniell writes on **Samuel Butler's Country**.

Miss E. C. Vansittart will contribute one of her fresh and entertaining papers on some subject connected with **Roman Traditions and Customs**, while Mr. J. Holden MacMichael promises a folk-lore article on **The Evil Eye**.

In Ecclesiology the following may be named: The Rev. Herbert Pentin, M.A., F.S.A. Scot., sends an illustrated account of **The Painted Glass in Milton Abbey Church**, and Mr. W. E. Ball, LL.D., will supply two papers on kindred themes—one, illustrated, on **Some Fifteenth-Century Glass at Nettlestead on the Medway**, and the other, **Notes on Some Fragments of Ancient Glass lately discovered at Edenbridge Church, Kent**. Mr. W. B. Gerish's illustrated article on **Aspenden Church, Herts**, will appear in an early issue. Dom H. P. Feasey, O.S.B., promises an account of **An Ecclesiological Tour through East Anglia**. The Very Rev. J. L. Darby, D.D., Dean of Chester, sends a short illustrated paper on **St. Anthony's Chapel on Cartmel Fell**. Other contributions in this section will be an illustrated account of **Coulsdon Church, Surrey**, by Mr. J. S. Ham, and an illustrated article, by Miss F. M. Steere, on **Monumental Brasses in Cirencester Abbey**.

Papers on historical and social subjects will be numerous. We name a selection: Mr. J. Tavenor Perry sends an illustrated note on **A Memorial of Hanworth Manor**; Mr. A. Ballard, B.A., LL.B., promises a paper on **An Oxfordshire Village in the Thirteenth Century**; and the Rev. C. W. Whistler writes on **The Danish Landings in Somerset**. Colonel Fishwick, F.S.A., will contribute an article on **Parbold, alias Douglas, Chapel**. A paper on **Bury St. Edmunds: Notes and Impressions** is sent by the Rev. H. J. Dukinfield Astley, M.A., Litt.D., and the Rev. J. A. Lloyd, M.A., F.S.A., hopes to contribute a short article on **Merchants' Marks**. On a Seal found at **Bishop Wilton, East Riding of Yorkshire**, is the title of a contribution by the Rev. E. Maule Cole, M.A., F.G.S., and Mr. J. G. Wood, M.A., F.S.A., writes on **The Will of William, Earl of Pembroke**. Mr. W. J. Fennell, M.R.I.A., will continue his series of papers on **Some Old Ulster Towns** with an illustrated article on **Donegal: Where the Masters Wrote**. London will not be neglected. Mr. Aleck Abrahams sends **Some Notes on Fleet Market and Farringdon Street**, based almost entirely on new research and local matter hitherto unpublished, and a short paper on **No. 277, Gray's Inn Road**; while Mr. J. Holden MacMichael will continue his valuable papers on **The London Signs and their Associations**. Mr. S. H. Scott will write on **Old Oak Furniture in Westmoreland**, and Mr. W. G. Blaikie Murdoch has also promised to contribute.

Among the many other papers which will appear will be one on **Sundials**, illustrated, by Mr. A. C. Fryer, Ph.D., F.S.A.; a short article, illustrated, on **The Coffin of William Harvey, M.D., Hempstead Church, Essex**, by Mr. G. Montagu Benton; an illustrated account of **An Old Cornish Village**, by Mr. I. G. Sieveking; and a short paper on **Monumental Skeletons**, by Mr. G. L. Apperson, I.S.O.

All the usual features of the magazine will be maintained. In the **Notes of the Month** will be chronicled the latest discoveries and all current events of archaeological interest, while in **At the Sign of the Owl "Bibliothecary"** will continue his notes on the literary side of antiquarian study. Reports of sales and notices of the **Publications and Proceedings of Archæological Societies, London and Provincial**, will be regularly given under the heading **Antiquarian News**. The **Antiquary's Note Book** will be, as heretofore, the occasional receptacle of interesting extracts, documents, and short notes on various subjects. All new publications of antiquarian importance will be noticed regularly under **Reviews and Notices of New Books**, and the **Correspondence** page is always open to readers. All these sections are occasionally illustrated. No effort, it may be added, will be spared to keep **THE ANTIQUARY** in the honourable position it has won.

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The Antiquary.



DECEMBER, 1906.

Notes of the Month.

IN a brief article contributed to the *Builder* of November 3, Mr. J. Oldrid Scott, F.S.A., the architect, sums up the damage done to Selby Abbey by the disaster of October 19-20. The injury, he says, "does not extend to the outer walls, except to a small degree. Nor are the groined aisles of the nave and choir seriously damaged. The parts of the building which have suffered most severely are the choir, nave, tower, north transept, and the Latham Chapel, where the fire originated. This chapel is east of the north transept, with arches opening into it and into the choir aisle. The effects of the fire here are terrible; the roof has, of course, gone, as well as every trace of the organ, which filled the chapel, while the face of the stonework has practically been destroyed. Not a scrap of moulding exists in the three arches, and so great was the heat that the stone ribs of the groining in the adjacent choir aisle were completely destroyed. There can be no doubt that the fire started in the organ, spreading from it to the transept and to the choir, while the tower and nave suffered later on. The nave, owing to the fire there having started some hours after the commencement, had but little injury done to its stonework, as the fire brigades from York and Leeds were by then on the spot, and were able to play on the beams of the roof as soon as they fell. The roof was destroyed, but hardly a trace of injury can be found in the arcades and piers.

VOL. II.

"Very different is the condition of the beautiful choir. Here the burning timbers of the roof fell to the floor, and combined with the flames from the stalls and screens, burning the lower part of the fine piers of the arcade so severely that large quantities of the stone have fallen away, necessitating in some cases the immediate shoring of the arches.

"Happily the arches themselves, with the beautiful capitals and canopies above, have hardly been touched, though all is much discoloured. The firemen concentrated their efforts to save the grand east window, and succeeded to a very large degree.

"The tower is completely burnt out, all the floors and roof having gone, while most of the bells fell to the floor and broke up, the others remaining perched up in a very insecure position on the iron girders. The whole of the fittings have gone, including the long range of stalls, the numerous screens, the reredos, pulpit, and benches. The interior is a terrible sight, but those responsible for the building are full of hope that all may be reinstated in the course of two or three years." The same issue of the *Builder* contained a very fine drawing of Selby Abbey from the south-east, made by Mr. Arnold Mitchell in 1889.



Mr. Scott estimates the total cost of reparation and restoration at about £50,000, and considerable sums have already been promised. Referring to the passage in Mr. Scott's report touching the proposed "new roof and oak groining," Mr. St. John Hope, in a letter to the *Times* of November 6, said: "Surely, after the severe lesson we have just had, the choir and presbytery ought now to receive the stone groining for which they were designed. . . . The 'tushes' for the flying buttresses to take the thrust of a stone vault exist, where they have not been 'restored' away, and there is no constructional reason that I know of against those supports being built with the stone vault. Common sense dictates that so grand a church should as far as possible be made fireproof." As can be seen in Mr. Scott's article above, it was the falling of the burning timbers of the roof that wrought such destruction in the fittings of the choir. Mr. Hope's suggestion

3 K

is excellent, and there is every reason why it should be carried out.



Mr. Hope also called attention to the "loss of the remarkable relic cupboard that stood under the arch to the north of the high altar. Much regret has been expressed at the burning of modern fittings which can be replaced by as good or better; but the loss of the mediæval cupboard is irreparable, as well as that of the remains of the old stalls."



We note with deep regret the death, on October 28, at the age of sixty-three, of Mr. J. T. Micklethwaite, F.S.A., architect and surveyor to the Dean and Chapter of Westminster since 1898. He built many churches—several in conjunction with Mr. Somers Clarke—and was a frequent and valued contributor to the journals and transactions of many archæological and architectural societies. He was also one of the founders of the Henry Bradshaw Society, the St. Paul's Ecclesiological Society, and the Alcuin Club. He published only one book—*Modern Parish Churches*, 1874—which had a great effect upon subsequent church buildings, and is still to a considerable extent regarded as authoritative.



"Excavations have been begun," says the *Times* of November 2, "within the area enclosed by the Roman walls at Pevensey, which is supposed to be the site of the Roman-British city of Andredceaster. The committee who are undertaking the work include Mr. W. Page, F.S.A., Mr. C. R. Peers, F.S.A., Mr. H. Sands, F.S.A., Mr. L. F. Salzmänn, and Mr. J. E. Ray (members of the Sussex Archæological Society), with the assistance of Dr. Haverfield and Mr. Fox. Mr. Salzmänn is superintending the work, with the assistance of Mr. Ray. Several trial shafts were sunk, and the ancient pathway from the north postern gate was disclosed at a distance from the walls. From the result of these trials the committee have laid plans of excavation, which should disclose the foundations of Roman buildings. They also intend to obtain a ground-plan of the Decuman gate and of the Norman castle. Excavations were last made at Pevensey in 1852, but nothing of importance was un-

earthed. The property belongs to the Duke of Devonshire, and he and the tenant have given permission to excavate. Subscribers to the funds include the Duke of Norfolk, Canon Cooper, Canon Deedes, and Mr. Rudyard Kipling."



The exhibition of Jewish Art and Antiquities, referred to in last month's "Notes," was opened in the Whitechapel Art Gallery by Canon Barnett on November 6. Perhaps the most salient feature of the exhibition is the number of scrolls of the law, with their cases, mantles, and pointers, which have been lent. A unique case, containing all the objects of the Jewish ritual, dated seventeenth century, has been lent by the Victoria and Albert Museum. Tephillin and Talith figure prominently. These tephillin, or phylacteries, are worn at times of prayer, as the catalogue explains, in literal obedience to the command: "They shall be for a sign on thy hands and as frontlets between thine eyes" (Deut. vi. 8). They are bound, with intricate interlacing of the bands, on the left arm and on the forehead between the eyes. One of the most beautiful objects in the exhibition, which is excellent in every respect, is a wonderful repoussé and engraved silver ark for the scroll of the Law. It is of square form, and bears double eagles and a shekel in the middle, and rests on a bell-shaped pedestal. Other exhibits which render the collection well worthy of a visit from all interested in art and archæology, are the several shopphars, or ram's-horn trumpets, used on the New Year and the Fast of Atonement.



In a pleasant article on "Treasure and Tradition" in the *Morning Post* of November 2, Mr. Andrew Lang, referring to occasions on which tradition that clings to a permanent object in the landscape may be correct, says: "Thus the natives of New Zealand had a tradition that their ancestors, when they arrived in their canoes some four centuries ago, buried some sacred things under a large tree. It is said that the tree was blown down in recent times, and that the sacred things were discovered. A friend of my own in Perthshire asked an old cottager if he had ever heard of a gentleman

dying in a certain place after the Battle of Killiecrankie. 'Ay,' said the old man, 'and his inside was taken out, when his friends took the body home, and buried under yon tree.' Now, my friend knew that his ancestor's body had been disembowelled before it was taken to be buried in the Lowlands. All tourists to Killiecrankie are shown a tall standing stone on the level land or 'haugh' by the river, and are told that there Claverhouse fell. It does not seem that this story can be true, for the great Dundee fell before 'the break in the battle,' on the upper plateau. But I casually discovered that but forty years after the battle this erect stone was regarded as the place of the fall of Dundee. There was nothing to mark the actual spot, and the stone, probably erected in prehistoric times, was forced very early into the service of tradition."

The remains of a Roman villa have been discovered at Grimston, near King's Lynn. Excavations have been made under the supervision of the Norfolk Archæological Society, and the *Eastern Daily Press* reports that the villa apparently runs from north to south. At the north-east corner was located the hypocaust, or heating chamber, of the house, the flue tiles for the hot air being found in some cases *in situ*. Amongst the débris in the hypocaust were found many fragments of mosaic pavement, with portions of designs; but it had evidently been broken up, and for the most part lay face downwards. Adjoining the hypocaust was found an ashpit, in which, besides ashes, oyster-shells, and bones of sheep, pigs, and ducks, were discovered some fragments of Roman window-glass, some bone pins, and the blade of a large knife. To the west of the hypocaust is a large chamber paved with red tesserae, probably about 30 feet square, although the western boundary wall has not yet been discovered. From this chamber ran southwards a long corridor or passage way, with rooms apparently on either side of it, although the foundations on the eastern side are somewhat indefinite. This corridor is 8 feet wide and about 60 feet long, being also paved with red tesserae. On the western side of the corridor, and at its southern end, are two or three chambers, one being 21 feet

square, portions of the others having in recent times been removed in making a pit. In the southernmost of these chambers were found large quantities of wall plaster, richly painted in pure bright colour, and some lined margins, showing that the villa must have been artistically decorated at a considerable cost. Early in November the excavations were suspended, the remains laid bare being covered up for the present.

Arrangements were completed at a meeting held on November 7 for establishing an archæological club for Brighton and Hove, with the object of stimulating interest in the archæology of the district, and particularly of preserving and recording matters of interest in the study. It is intended to supplement, as far as possible, the work of the Sussex Archæological Society.

An interesting discovery has recently been made in the Church of Sta. Maria Novella at Florence. Between the two more famous chapels of the Rucellai and of the Strozzi there is that of St. Gregory the Great. Remains of frescoes, probably of the fourteenth century, depicting the eventful life of that Pope, have now come to light there, as well as an older decoration in Byzantine style. The latter discovery confirms the theory of Mr. Wood Brown that Greek artists were employed in decorating the original Church of Sta. Maria Novella—the present building was begun in 1278. Such a combination of Eastern art in a Western church is peculiarly appropriate to an edifice which contains the tomb of the Œcumenical patriarch who attended the Florentine Council for the Union of the Churches.

A curious custom, which dates back over 300 years for its origin, is observed at Newark, Notts, during the autumn. According to local historians, on a Sunday evening in the autumn, about 300 years ago, a wealthy and well-known local merchant, named Gofer, wandered abroad in the woods which at that period surrounded the township of Newark. By some means or other he lost his way, and as the woods were then infested with robbers, the merchant did not expect to see his home again, and was about to give up in despair

when he suddenly heard Newark Parish Church bells ringing for Sunday evening service. By noting the direction from which the sound of the bells came he succeeded in finding his way out. As a thank-offering for his providential escape, he bequeathed a sum of money, the interest of which was to be paid to ringers to chime the bells for six successive Sunday evenings every year, for an hour, beginning with the twelfth Sunday before Christmas. Up to the present the custom has been rigidly observed, though many residents in the town are ignorant as to the reason.



Mr. Kempe, the Chancellor of the Diocese of Newcastle, has decreed that, subject to certain legal conditions as regards the land being fulfilled, a faculty shall be issued for the building of the nave of Hexham Abbey Church. The original nave was destroyed in 821, and a scheme for rebuilding it in the thirteenth century came to nothing through the burning of the church by the Scots in 1296. Some little work was done in the fourteenth century, the remains of which are still to be seen in the shape of walls a few feet high. It is proposed now to build the nave in the Perpendicular style. The decision is one much to be regretted. The present Abbey Church is a building of considerable beauty and of much interest, and the addition of a modern nave can only be regarded as a mistake.



During recent replastering operations in the north aisle of the parish church, Steyning, Sussex, the workmen discovered an old doorway which had evidently been plastered up in the remote past. When the plaster was removed, a fine arch of stonework $4\frac{1}{2}$ inches deep was revealed, and set in this was a fine specimen of a Tudor door. The Vicar (the Rev. A. Pridgeon) suggests that this was the door through which excommunicated offenders were sent from the church. The hinges on which the door hung are quite intact.



In *Country Life* of October 20 appeared a very interesting letter from Mr. S. Aveling. He wrote: "In the High Street of the city of Rochester several old houses are being demolished to make room for electric tram-

ways. Among them is a small inn bearing the sign of the White Hart. It was built in the year 1396, and the sign was evidently taken from a badge of King Richard II. From time to time the house had undergone alterations, but it had an unbroken record as an inn from the time it was built. The ownership was first transferred in 1401, and again in 1433. On 'the 21st Feb. in the 18th yere of the reyne of King Henry the 7th, an owner, one Robert Croft, left by will money for the fyndyng of a priest in the Church of St. Nicholas to synge for the soule of the said Robert Croft.' An interesting inventory of the contents of the house was made in 1569, and is printed in a paper in *Archæologia Cantiana*, 1895. The names of the rooms are given, and the number of panes of glass in the windows. In the reign of King James I. the property came into the possession of the old family of Dalyson of Hamptons, Kent. On the last day of June, 1667, Samuel Pepys sojourned and slept at the White Hart. He had visited Chatham, and strolled on to Rochester with a friend—'a fine walk, and there saw Sir F. Clerke's house, which is a pretty seat' (illustrated in *Country Life*, May 27, 1899), 'and went into the Cherry Garden, and here met with a young, plain, silly shopkeeper and his wife, a pretty young woman, and I did kiss her.' He and his friend then went to the White Hart to supper, 'and then to bed. Our beds were corded, and we had no sheets to our beds, only linen to our mouths' (a narrow strip of linen to prevent the contact of the blanket with the face). Rochester is noted for many old inns. The Crown Inn was established in 1390, and the original building was destroyed within the writer's recollection. It was the scene in the second act of Shakespeare's *Henry IV.*, Part I., of the Two Carriers and Gadshill. The first owner, Symond Potyn, left money to found almshouses for the poor. These old inns are rapidly disappearing throughout the country, and we are losing many of the old signs and signboards, and their often beautiful hammered ironwork, supports, and framing."



On the occasion of a recent visit of the Sussex Archæological Society to Chichester, Mr. E. S. Prior, M.A., who described the Cathed-

dral to the visitors, pointed out the dangers that threaten fine monuments of art in our churches and cathedrals from unscrupulous American visitors. He told his hearers that he was recently at Christchurch, photographing some fine carving in the church, and noticed that one of the best portions of the carving had been ruthlessly cut and hacked about since his previous visit, a few months earlier. When he called attention to this, the verger told him that a party of ten Americans had recently visited the church, and that while six of them had held him in conversation at the other end of the building the rest had occupied themselves with cutting pieces from the carving—presumably to take away as mementoes. Since he had lived at Chichester he had himself noticed six distinct chips which had been knocked off the beautiful figure on the tomb of Lady Maud FitzAlan, one of the most beautiful monuments of its kind in the country. We kept the statues of Greece and Rome in our museums, said Mr. Prior, and visit any damage committed to them with severe penalties; but statues which are quite as valuable, as being the best art, and should be more so, as being English, we are content to leave at the mercy of the vulgar curiosity or the carelessness of the public.

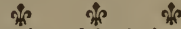


The Bradford Historical and Antiquarian Society has issued an interesting programme of papers for the current session. On December 7 Mr. J. J. Brigg, M.A., is to lecture on "The Remains of a Roman Way in the Neighbourhood of Keighley." In 1907 it is proposed to make excursions to Ripon Cathedral and Fountains Abbey, Richmond Castle and Easby Abbey, Leyburn and Bolton Castle, and other places of interest.



The report of the Commissioners of Woods, Forests, and Land Revenues gives some particulars of the work done during the year 1905-1906 for the preservation of the structure of Tintern Abbey. The view of the venerable ruins has been very materially improved by the clearing away of a large quantity of soil and rubbish from the west end of the building. The work in connection with the resetting of the centre mullion and what remained of the tracery of the great east

window has been satisfactorily completed, including the protection of the gable over and walls adjoining, and the scaffolds have been removed. In the south transept a scaffold has been erected and an examination made of the upper part of the staircase at the south-west angle and of the south wall and gable adjoining, where the coping and springer to the same hung over in a dangerous manner. The wall, which had broken away, has been reset to a sufficient height to support the springer and coping, and render them secure. The tops of the walls, where exposed to the weather, have been made sound and protected, and the open joints of the masonry pointed. This was an important and very necessary work, requiring a considerable amount of material, and involving much labour and time owing to the great height from the ground. Considerable repair has been carried out in connection with the passage above the arcades, the floors have been made good to exclude water from the walls and arches beneath, and some large openings which weakened the walls have been built up. Much work yet remains to be done, especially in connection with the eastern arch of the tower, and with the north transept and stair.



The spring meeting of the Bristol and Gloucestershire Archaeological Society will be held at Northleach on May 28, and the summer gathering will probably take place at Stroud on July 16, 17, and 18.



The Council of the Royal United Service Institution, in its *Journal* for October, announces that the First Commissioner of Works has decided that the work of restoration of the ceiling of the Banqueting House at Whitehall shall be commenced at an early date. The process of restoration will probably occupy a period of six months, but during this time visitors will be admitted to the museum as usual, since only a portion of the ceiling will be covered from view at a time. Charles I. commissioned Rubens to paint the ceiling. It is divided by a rich framework of gilded mouldings into nine compartments, with allegorical subjects. The centre one represents the apotheosis of James I.; on either side of the ceiling are

oblong panels expressing the Peace and Plenty, Harmony and Happiness, which, according to the painter's fancy, signalized the reign of James I.; and in the other compartments Rubens' patron, Charles, is introduced in scenes intended to represent his birth and his coronation as King of Scotland; while the oval compartments at the corners are intended, by allegorical figures, to show the triumph of Virtue over Vice. Rubens was paid by Charles I. the sum of £3,000, and received the honour of knighthood for his work, in which, according to Sir Godfrey Kneller, he was assisted by Jordaens. The sketches were made in England, probably on the spot, but the actual painting was executed and completed in Antwerp in the year 1635. The ceiling has been four times restored—in the reign of George II., by Kent; in 1785, by Cipriani; in 1837, under the direction of Sir Robert Smirke (when the entire building was restored at a cost of £15,000, by Sir John Soane), and again at a later date in the nineteenth century.

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In the *Surrey Comet* of October 13 Dr. W. E. St. L. Finny, a well-known local antiquary, had a good and appropriately timely article on the history of "The Office of Mayor." Other newspaper articles of antiquarian interest have been a paper on "Bamburgh Castle," by Mr. F. Stopford, in the *Evening Standard* of October 23; an interesting account of the work of the Glasgow Archaeological Society, *à propos* of its jubilee celebration, by Mr. W. G. Black, in the *Glasgow Herald*, October 30; the first of a series of articles, illustrated, on "Coats of Arms of London Boroughs," in the *Observer*, November 4; "An Autumn Drive in the Valley of the Teign," by Mr. A. J. Davy, in the *Torquay Times*, November 3; and some good illustrations of excavations at Herculaneum in the *Illustrated London News* of November 3.

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At the general meeting of the Egypt Exploration Fund, held at Burlington House, Piccadilly, on November 13, Mr. Hilton Price referred to the remarkable discovery at Der-el-Bahri of the shrine of the goddess Hathor, which was mentioned in the "Notes" in the *Antiquary* for April last. When all the rubbish

had been cleared away the top of an arch became visible, made of two blocks leaning against each other. A hole having been made underneath, it was found that this arch was the forepart of an arched room or shrine, in which was discovered a natural-sized Hathor cow, cut out of sandstone and painted, in a perfect state of preservation. This was the great find of the year. It was the first time on record that a shrine containing a god or goddess has been met with intact. A message was at once despatched to Cairo, and soldiers were sent to guard it; but before they arrived Mr. Currelly, who was engaged in the work, sat up all night with the charge to protect her from harm. The cow is of the same type as its modern representative, is painted a reddish brown, with curious black spots in the form of a four-leaved clover, and on both sides of the neck are papyrus flowers and buds. The shrine in which it was found was built of sandstone blocks, covered with stucco, and elaborately painted and sculptured with pictures of Thothmes and Merit Rā and the cow of Hathor. The whole of this shrine was taken down, and carefully transported, together with the cow, to Cairo, where it has been rebuilt in the Cairo Museum. The neck of the cow bears the cartouche of Amenophis II., the son of Thothmes III. of the Eighteenth Dynasty. It is in high relief, showing that it was contemporary. Experts declare this to be the finest specimen of Egyptian animal sculpture yet found.

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In an address (read by Mr. Hall) M. Naville, who has been carrying out these excavations, said Der-el-Bahri would be a lasting work of the fund of Egypt. It was one of the great attractions, and one of the most striking sights of all the antique remains at Thebes. When they had carried away the two mounds of rubbish on both sides of the ramp, the whole end of the valley at the foot of the majestic cliffs of Der-el-Bahri would be cleared and open, and the visitor crossing from the river would have before his eyes, not a labyrinth of rubbish mounds, but two temples of remarkable design, dedicated to various gods, and chiefly the goddess who was supposed to dwell in the caves of the mountain, and to go down occasionally to the river—

Hathor, mistress of the West. One of these temples, the largest, was built by a mighty queen; its pillars had been re-erected, and its ceilings restored by the fund, so as to protect the sculptures.



Dr. B. P. Grenfell reported finds of literary papyri at Oxyrhynchus far exceeding the discoveries of any previous season. These comprised new odes of Pindar, parts of the lost tragedy of Euripides on Hypsipyle, parts of a new Greek historian, and of a commentary on the second book of Thucydides, the second half of the *Symposium*, and portions of two manuscripts of the *Phædrus* of Plato, of the *Panegyricus* of Isocrates, and the speech of Demosthenes against Boeotus. These manuscripts all belong to the second or third century.



A discovery was made on North Hill, Colchester, on the afternoon of November 14, of a Roman mosaic pavement, about 2 feet below the surface. The pavement, or flooring of a room, is of an elegant geometrical design in red, orange, white, and black tesserae, surrounded by a broad border of plain red tesserae. Similar pavements have been found at various times in Colchester, and portions are preserved in the Corporation museum. It is hoped that the present discovery will be successfully lifted, and added to the valuable collection in the museum.



Professor Waldstein's tenacity has earned its reward; his project has made a great step forward. The Italian Central Commission of Antiquities and Fine Arts has unanimously accepted the Professor's scheme for the excavation of Herculaneum on the following conditions: First, that subscriptions in aid of the work shall be contributed from private sources, the funds to be administered by an international committee, under the presidency of the King of Italy. Secondly, that the executive committee be composed of an equal number of Italian and foreign members, all of whom are to be nominated by the Minister of Public Instruction; the president of the committee to be an Italian. Thirdly, that official reports on the excavations shall be issued by and at the expense of the Italian Government. Fourthly, foreign members of

the committee to be allowed to introduce students of their own nationality, to assist the work of excavation. Fifthly, that whatever objects are discovered shall be the property of the Italian Government, which may allow foreign States which have taken an important part in the work to have specimens and duplicates.



Professor W. M. Flinders Petrie delivered the seventh Huxley Memorial lecture on the evening of November 1 in the theatre of the Civil Service Commission, Burlington Gardens, W. Professor Gowland, President of the Anthropological Institute, occupied the chair. The lecturer said that the subject of his address was Migrations. The growth and decay of races, their changes and movements, formed a large part of the study of man, and the historic records of various races must be our guide in learning how to interpret their remains. All he could hope to do in the lecture was to outline the general considerations bearing on the movements of races; to sketch the racial history of Egypt, the country that we know best historically; and to show the changes in one great period—from Augustus to Charlemagne. Migration was common to man and the lower animals, and mixture by migration was perhaps more active now than it had previously been. The peaceful migration into England amounts to two-tenths from other parts of the kingdom, and in London there is an additional tenth coming from abroad. Four conditions fix the product of this mixture: (1) plasticity of race; (2) environment; (3) amount of mixture; and (4) time. Professor Petrie next followed the changes in the population of Egypt for the last 10,000 years. These were shown to be thirteen in number, and were illustrated by a fine series of lantern pictures taken during the lecturer's excavations. In prehistoric times the population of Egypt was, he considered, the same as the Amorite and Algerian, which lay respectively to the east and west. Then the movements of separate peoples, such as the Saxons and Danes, were shown in a series of maps, each dealing with the migrations of a single race. From these race movements the conclusion was drawn that peoples become adapted to their environment in about a thousand years,

even where little intermixture takes place between the immigrants and the natives. The lecturer further considered that the material for studying the progress of man might be properly arranged in the following order : bony structure, colour, physiognomy, language, and culture, while history was the key to show what deductions should be drawn. In conclusion, he said that convulsive migrations represented terrible tragedies, the wreck of the whole system of civilization, protracted starvation, and wholesale massacre. The only way to save a country from immigration was to increase the capabilities of its inhabitants by thorough weeding, so that other races could not get a footing by competition or by force. The ideals of the present time—equality of wages, maintenance of the incapable by the capable, equal opportunities for children of bad stock as well as good stock, and the exclusion of more economical labour—were the surest means of national extinction. The one great lesson of this world-agony of migrations was the necessity of weeding, and it was the statesman's duty to see that this was done with the least disturbance, the least pain, and the most whole-hearted effect.

Signor Conrado Ricci, who has rendered splendid service to Italy in reorganizing and rearranging the galleries of Bologna, Ravenna, Parma, Milan, and Florence, and to whom it is due that so many priceless treasures of Italian art have been rescued from neglect or the grasp of the foreign buyer, has lately been appointed Director-General of Antiquities and Fine Arts in Italy. He hopes shortly to initiate the excavation of Cumæ, the most ancient Greek colony in Italy, which was destroyed in the twelfth century, and which, in consequence of the fact that the position and limits of the ancient city are known, and that there are no modern buildings on the site, can be excavated at comparatively small expense, and ought to yield magnificent results. Signor Ricci also interested himself in the question of the excavation of the Greek walls at Forcella, which he considers are probably not town walls, but supports built into the side of the hill in order to strengthen some large construction which apparently existed there.

On November 14 an Aberdeenshire farmer named Thomson, ploughing a field in the parish of Leslie, struck an obstacle which a little excavation showed to be part of a stone cist containing a well-preserved large human skeleton, with the legs detached and laid alongside the body, which appeared to be that of a man, with skull also in a good state of preservation. The cist comprised two upright coreen slabs, with one on the top 3 inches thick, and was $3\frac{1}{2}$ feet long by $2\frac{1}{2}$ feet wide, and 21 inches deep. At the left side of the head was an urn, beautifully carved, but decayed and in fragments, and containing only mould fallen in. It was $5\frac{1}{2}$ inches wide across the top, 3 inches across the bottom, and 9 inches deep. The bottom of the cist had been bedded with small chips of stone, quite black, and covered with a fine soft plastic clay, on which the corpse had been laid. Several boulders were unearthed around, but no arrow-heads or stone implements were discovered.

Mr. Hans Vischer, the British Resident at Kuka, now nearing Lake Chad, after passing through the Sahara from Tripoli, is repeating the adventures in the same region of Henry Barth, who fifty years ago gave the world the most fascinating account of travel in Africa that it had up to that date received. To the student of Barth it is clear that Mr. Hans Vischer has found the hinterland of Tripoli in the state in which the early Victorian traveller left it. The Roman ruins scattered among fig and olive groves, the unending stony deserts, the hostility between slave-hunter and the hunted—all are chronicled in the vivid pages of half a century ago.

On November 13 at Messrs. Stevens's auction-rooms, in London, there was a sale of remarkable curios. A human head, shrunk by the natives of the Napo-Tivaros, Ecuador, Indians, who used to reduce and mummify the heads of their enemies, realized 16 guineas. Two other human heads, male and female, brought in £28 7s. These two specimens came from the River Uconzali, and belonged to an adjacent tribe to the Napo one. The specimens are reputed to be the only two ever brought out of the country.

What was the Earliest European Use of Arabic Numerals?

BY WILLIAM E. A. AXON, LL.D., F.R.S.L.



HE date of the introduction of Arabic numerals into Europe has been a matter of considerable discussion. There are few examples of Arabic figures in inscriptions, that can be regarded as genuine, to be found in this country before the sixteenth century, though they are found in Germany in the fifteenth. Mabillon, after examining 6,000 manuscripts, found no earlier instance than the date 1355, written by Petrarca. There is said by Sir James Picton to be an account in the Record Office of the year 1325 which is endorsed with that date by an Italian merchant, and a document of the year 1282 in which the single figure 3 is used. There is, however, in the Cambridge University Library a Latin version of a treatise on the Astrolabe, written by Macha-allah or Messahola, which is dated 1276. In this manuscript the Arabic numerals are quite freely used. This manuscript, to which I called attention in a communication to the Literary and Philosophical Society of Manchester (*Proceedings*, April 18, 1876, pp. 173-176), was then the earliest known example of the use of Arabic numerals in Europe.

I desire now to mention some still earlier examples.

The late Pope Leo XIII., distinguished as a poet and scholar, showed a wise and generous disposition in the encouragement of historical research. Under his auspices there appeared in 1903 the first volume of an elaborate work devoted to the illustration of the "Collezioni Artistiche, Archeologiche e Numismatiche dei Palazzi Pontifici, pubblicate per ordine di Sua Santità Leone XIII." This first volume contains: "Gli Avori dei Musei Profano e Sacro della Biblioteca Vaticana, pubblicati per cura della Biblioteca medesima, con introduzione e catalogo del Barone Rodolfo Kanzler, Direttore del Museo Profano della Biblioteca Vaticana" (Roma: Officina Danesi, fol.). There is a copy in the John Rylands Library at Manchester. In this beautiful and elaborate

work, of which only 100 copies were printed, the third figure of the sixth plate of the "Museo Cristiano" is thus described:

"Il Salvatore glorioso in un nimbo a vesica piscis sorretto da un angelo in basso, ed in alto da un cherubino e da un serafino come lo dicano le iscrizioni che hanno a lato: CHERV | BIN, SERA | PHIN. Sul libro del Salvatore leggesi: EGO | SV̄ RE | SVR-REC | CIO ET VITA; nel nimbo crucigero leggonsi le tre lettere separate della parola REX. In basso veggonsi due santi nimbati, e sulle loro testa i nomi: S̄ | GER | VASI, S̄ | P̄ | TA SI VS (sec. xii. ?); alt. o. 223, largh. s. 115."

The photolithograph shows a detail which the cataloguer has not recorded. At the foot of the plaque is the incised date 1287. This, if it be taken, as I think it must be, as a contemporary record, shows Arabic numerals as far back as 1247. The Munich State Library possesses a Chronicle of Regensburg which is exhibited in the Hall of Princes. This manuscript is officially described as the oldest in the library containing Arabic numerals, and as having been written between the years 1167 and 1174. The Vienna Library and the Munich Library are each said to contain still older examples of the use of Arabic numerals, but apparently the Regensburg Chronicle is the earliest that can be dated with certainty.*

As the treasures of the great museums and libraries become better known by the publication of catalogues and facsimiles, and by the researches of students, we may hope to find more light on the many points still obscure in the history of arithmetic. At present we may point to early examples, beyond suspicion, of the European use of Arabic numerals—to the Vatican ivory of 1247, the Cambridge manuscript of 1276, and the Regensburg Chronicle of 1167. These show that the Arabic numerals were known in Europe two centuries before the earliest date known to Mabillon.

* See *Beilage zur Allgemeinen Zeitung*, 1903, Nos. 262, 264, 268, 272; 1904, No. 31.



The Fian's Castle, Loch Lomond.

BY DAVID MACRITCHIE, F.S.A. SCOT.



ON the eastern shore of Loch Lomond, just opposite the island of Inch Lonaig, there is a low, narrow promontory which formerly bore the Gaelic name of *Ru na Caiseal* (Castle Point). Before referring specially to the castle whence the promontory received its name, I may say a few words regarding the various place-names to which it gave rise. First of all, the Gaelic *Ru na Caiseal* became Anglicized into the Roo of Cashel, the Gaelic pronunciation being thus correctly preserved. Then, probably in the early nineteenth century, this term fell into disuse. The fertile land adjoining the castle had, however, received the name of *Strath-Chaiseal* (Castle Vale), which, according to English phonetics, may be written *Stra-hasel*, for the initial *c* of *caiseal* here undergoes aspiration. Then, oddly enough, this vale or strath of the castle eventually gave a new name to the promontory, which is now known as *Stra-hasel Point*—i.e., Castle Vale Point.

But the promontory had also an alternative Gaelic name, and one which was only recently relinquished, for there are still men alive who were accustomed to use it. This was *Ru na Fian*, or, in Anglicized form, *Roo na Feean*. And the castle itself was spoken of as *Caiseal na Fian*—that is to say, the promontory and the castle of the "Fian." There is much uncertainty as to the etymology of "Fian," a word which in the eighteenth century gave rise to the substantive and adjectival forms "Fenian" and "Fingalian." The popular translation "giant" is, however, sufficient for the present; and, indeed, a local laird, Buchanan of Auchmar, who described this stronghold in the first quarter of the eighteenth century, has no hesitation in speaking of it as "Castle-na-fean, or the Giant's Castle." But Graham of Duchray, writing in 1724, gives this "giant" the personal name of "Keith Mac Indoill." Here a new vista opens out before us; for this name is almost certainly one of many variants of an appellation, generic rather

than individual, which occurs frequently in Highland tradition. Ciuthach Mac an Doill, Ciofach Mac a Ghoill, Ceudach Mac Righ nan Collach—these are some of the shapes which it assumes. Campbell of Islay states that *ciuthach*, far from being a personal name, is applied to any man of a certain legendary race, "described in the Long Island as naked wild men living in caves." One of these "kewachs" (for so the word is pronounced according to English phonetics, the *ch* being guttural) figures in the story of Diarmaid and Grainne, and one version says that he "came in from the Western ocean in a coracle with two oars." What further increases the probability that Graham of Duchray's "Keith Mac Indoill" was a member of this race is the circumstance that a structure at Uig, in Lewis, similar to this Loch Lomond stronghold, is known as *Dùn Chiuthaich*—i.e., the Kewach's Castle. It may be added that the ground-plan of both buildings shows a departure from the exact circle which, in the great majority of cases, characterizes this class of structure; for both belong to the order of "brochs" or "Pictish towers"—buildings akin to the martello towers of Corsica and Sardinia, but invariably distinguished by having double walls of great thickness, within which are the passages and rooms of the builders, the interior area being devoid of floors or roof. Like the "fian" or "keith" of Loch Lomond, the "kewach" of the Lewis tower is also traditionally remembered as a "giant." Nevertheless, the dimensions of the passages and rooms in the two buildings here cited as assigned to these people lead one to assume that their stature was rather below than above that of the existing natives of the localities in question.

The former home of "Keith Mac Indoill" on the shores of Loch Lomond is described by Graham of Duchray in 1724 as "the ruins of an old building of a circular shape, and in circumference about sixty paces, built all of prodigious whinstone without lime or cement. The walls are in some places about 9 or 10 feet high, yet standing." During the period which has elapsed since those lines were written—nearly two centuries—the walls have been almost quite demolished. But the remaining fragments

suffice to denote the character of the original structure.

After reading the accounts of the eighteenth-century writers already cited, I formed the conclusion that this "castle" had been of the same order as the "brochs" or "Pictish towers" referred to above, and a visit to the place proved this assumption to be correct. The masonry is certainly that of the brochs, the stones being unmortared, unhewn (or, at any rate, quite unfinished), and often of great size. Owing to the fragmentary con-

The doorway, which faces east, has been strengthened on either side by walls of immense thickness, the breadth of the walls at these portions having been from 15 to 20 feet, so far as one can estimate from existing remains. Within the thickness of these walls, on the north and also on the south side of the doorway, there is a chamber, now roofless. The northern chamber is 10 feet long by 6 feet 2 inches broad, and the greatest height of its walls is $3\frac{1}{2}$ feet. In its upper courses the wall of this chamber



PORTION OF EXTERIOR WALL : HIGHEST PART SIX FEET.

dition of the ruins, it is impossible to arrive at a definite conclusion as to the exact appearance of the original building. Its ground-plan forms an irregular polygon, not a circle, as in the true brochs. It may, therefore, have been akin to the "cashel" (*cailleal*) of Ireland, the walls of which do not rise into a tower, or it may have resembled the "semi-brochs" described by Mr. Erskine Beveridge, F.S.A.Scot., in his book on *Coll and Tiree*. What remains of its eastern or landward wall shows, however, all the characteristics of broch buildings.

shows a tendency to converge in a "cyclopean" arch, and the probable height of the chamber when roofed may be estimated at 6 feet. The dimensions of the southern chamber do not differ greatly from those of the other. Each chamber has a narrow passage leading into the court of the castle.

The doorway, seen in the accompanying picture, revealed the fact, after careful excavation, that a second building had been reared upon the ruins of the first, for the remains of another doorway, built of well-shaped, dressed stones of red sandstone, was

found superimposed upon the rude flags that paved the original entrance. The stones on either side of this later door had a niche or groove, as if for a portcullis, or a door sliding down from above, and there were also leaden "bats" let into the stone on either side on which, presumably, an inner door was hung.

This second occupation, by people possessed of much higher architectural knowledge than the original builders, makes it

church of Kilmaronock (if such now exist) may throw some light upon this second building. The church of Kilmaronock belonged to the monks of Cambuskenneth down to the Reformation.

NOTE.—In the examination of this place I owed much to my friends, Mr. W. S. Turnbull, F.S.A.Scot., and Mr. J. Tudor Cundall, B.Sc., the former of whom furnished a man and boat, while the latter made plans and photographs. The excavation was conducted by permission of the owner, His Grace the Duke of Montrose, K.T.



PAVED FLOOR OF DOORWAY, INDICATED BY FIGURE.

impossible to say whether the scanty relics found in digging belonged to the earlier or the later builders. In some cases they were obviously quite modern, and wholly unconnected with the occupants. The relics included fragments of pottery, the teeth of some ruminant, fragments of bone, some small lumps of reddish-yellow clay—in some cases burnt—and charcoal, this last near the site of a hearth. The red sandstone of the later building is believed to have come from Kilmaronock Quarry, some six or seven miles farther down the loch, and perhaps the charters relating to the castle or to the

The Lord-Lieutenant of Lincoln's Inn and Prince of the Grange.

BY WILLIAM CRADDOCK BOLLAND.

THE official records of the Inn make no mention of the Lord-Lieutenant of Lincoln's Inn and Prince of the Grange. All that Pearce, the historian of the Inns of Court, can tell us about him is contained in two or three lines quoted from Evelyn's *Diary*; while Dugdale

and Lane and Spilsbury have not one word to say of him. And yet he was one who made flutter enough in his own day to achieve a knighthood for himself and a baronetcy for his father—a feat which probably no other son has ever yet accomplished—and to him came as his guests King Charles II. and his brother, the Duke of York, and a brilliant crowd of nobles and gentlemen. But in that short note in Evelyn's *Diary* lies all that can be discovered to-day concerning him from generally accessible sources. It seemed, then, a task well becoming an old member of his Inn, almost a crying duty for some such one, to search out and piece together from surviving contemporary records all that is still discoverable concerning him, for the revival and perpetuation of his memory, and for the information and entertainment of those who are interested in the Inn and its history and all that pertains to it.

I propose to let such records as I have found speak for themselves, allowing myself only to interpose a word or two here and there by way of connection, or of further information derived also from contemporary sources. And first of all as to the Grange of which the Lord-Lieutenant of Lincoln's Inn was also Prince. Star Yard, between New Square and Chancery Lane, is marked in Rocque's map of 1764 as Lincoln's Inn Grange. In the Black Books of Lincoln's Inn, under the date of January 30, 1587, occurs the following:

"Whereas dyvers gentlemen of this House have had and yet have theire lodginge and chambers in the newe buyldinges neare this Howse, called 'The Grange,' and because theire hath dyvers lewde and yll disposed persones, as well Semynaries [*i.e.*, Seminary priests] as other papysticall persons, had theire chambers and lodgings theire, by reason whereof the gentlemen and Fellowshipe of this Howse hath byn touched in credytt, It is therefore now ordered that yf any Fellowe of this Howse doe or shall at any tyme after the xxvth of Marche next commynge lodge or abide in the sayed Grange, that then and from thensforth he or they immediatlie after such time or tymes of his lodginge or abydinge there as afore-sayed be expelled out of the Fellowshipe

of this Howse, and noe more to be accepted or accounted a Fellowe of the same."

The earliest mention of the Lord-Lieutenant of Lincoln's Inn I have been able to find is in *The Kingdom's Intelligencer* for December 9 to December 16, 1661. *The Mercurius Publicus* for December 12 to December 19 contains an identically worded notice. It is as follows:

"LINCOLNS INN.

"The Society of Lincoln's Inn having thought fit since his Majesties most happy Restauration to renew the ancient Customes of that House in the choice of a Lord Lieutenant and Prince of that Grange, have unanimously elected John Lort Esq: in that eminent dignity, and assisted his Highness with Officers befitting his state; a List whereof ye have as followeth:

The Lord Chancellor, Maurice Eustace Esquire.

Lord Treasurer, Mr: Hayes.
 Lord President of the Councill, Mr: Holmes.
 Lord Privie Seal, Mr: Payton.
 Lord Constable, Mr: John Eustace.
 Earl Marshall, Mr: Bennet.
 Lord Steward, Mr: Arden.
 Lord Chamberlain, Mr: Dodington.
 Treasurer of the Household, Mr: Stevens.
 Comptroller, Mr: Duckett.
 Master of the Horse, Mr: Hook.
 Vice-Chamberlain, Mr: Lake.
 Secretaries { Mr: Warren,
 { Mr: Car.
 Lord Chief Justice, Mr: Rich.
 Lord Chief Baron, Mr: Lamb.
 Master of the Rolls, Mr: Strood.
 Prime Sergeant, Mr: Cateline.
 Attorney, Mr: Leigh.
 Solicitor, Mr: Goodman.
 Lieutenant of the Tower, Mr: Glynn.
 Captain of the Guards, Mr: Bridle.
 Master of the Ceremonies, Mr: Wise.
 Champion, Mr: Jennison.
 Cupbearer, Mr: Crosse.
 Sergeant at Armes, Mr: Gouge.
 Sword-bearer, Mr: Wallis.
 Chaplain, Mr: White.

"The Lord Lieutenant hath also created certain Peers of his Principality, for the

tryal of such Criminals as shall be brought before his Highness and their Lordships, a List whereof is this that follows :

John Lord Eustace of Eustace, Lord High Constable.

Francis Duke of Cornwallia.

Henry Duke of Holingford, Lord High Steward.

Robert Lord Painton Marquess of Privalia.

James Lord Hayes Earle of Beaufort.

. . . Earle of Nigropont, Vicount Brasil, Baron of Medera.

Tho. Earle of Hookford.

Henry Earle of Ockington.

Maurice Lord Eustace Baron of Clarmont.

Tho. Vicount Arden.

John Baron de la Mont.

George Lord Bentivolio.

Edward Lord Vicount Rich.

Tho. Lord Duckenfeild.

Hen. Vicount Sapientia."

These old newspapers speak of the "renewal" of ancient customs, and Ruge, in his *Diurnall* (British Museum, Add. MSS., 1016 and 1017), says that the "custom about twenty yeares ago was used yearly," but I can find no trace of any Lord-Lieutenant of Lincoln's Inn either before or after the year 1661-1662. Other Christmas revels there had been from time to time, but if ever there had been a Lord-Lieutenant of the Inn before, all record of him has escaped my search.

In the *Mercurius Publicus* of Decmber 19 to December 26, 1661, and *The Kingdom's Intelligencer* of December 23 to December 30, I find the following information :

"LINCOLNS INNE."

"Whereas the last accompt that was given concerning the Election of the Lord Lieutenant and Prince de la Grange, together with that of his Highness most Honourable Privy Council, and great officers of State and Household was imperfect, it is thought fit to give now this ensuing Relation, the most exact that can yet be procured :

Maurice Lord Eustace, Baron of Clarymont, Earl of Utopia, Lord High Chancellor.

Robert Lord Peyton, Marquess of Privalia, Lord high Tr.

Joseph Lord Herne, Earl of Beaumont, Marquess of Villeroy, Lord President of the Council.

Richard Lord Stephens, Baron of Medera, Vicount de Brazeel, Earl of Nigropont, Lord Privy Seal.

Philip L. Matthews, Duke of Ferrara, Earl Martial, and one of the Bedchamber.

Thomas L. Lake, Duke of Cannonia, Lord High Chamberlain, and one of the Bedchamber.

Francis L. Cornwallis, Duke of Cornwallia, one of the Gentlemen of the Bedchamber.

John L. Eustace, E. of Mountfort, Lord high Constable.

Thomas L. Hook, E. of Flanchford, Master of the Horse, Justice in Eire, and one of the Bedchamber.

James L. Butler, Vicount Villamore, Earl of Bellaranta, Lord Steward of his Highness Household, and one of the Bedchamber.

George Lord Stroud, Master of the Rolls and Revels.

John L. Dodington, Baron of Delamont, Earl of Quantochia, L. Chamberlain of the Household.

William Lord Caward, Vicount of Metropolia, Vice-Treasurer.

Thomas L. Ducket, Earl of Duckinfield, Treasurer of the Household, and one of the Bedchamber.

Henry L. Fairfax, Earl of Oakingham, one of the Bedchamber.

Henry L. Wise, Vicount Sapientia, Earl D'Abbeville, Master of the Ceremonies, and one of the Bedchamber.

Conway L. Hill, Baron of Ballamount, Master of the Privy Purse.

Henry Warren, William Car, Secretaries to his Highness.

Edward L. Rich, Vicount D'Ombois, Lord Chief Justice of his Highness Bench.

Laurence L. White, Vicount Argoenta, one of the Bedchamber.

Arthur L. Jegon, Baron of Stackpoole, Comptroler of the Household.

George L. Bennet, Baron of Bentivolio, Vice-Chamberlain, Master of the Household, and one of the Bedchamber.

Henry L. Bedingfield, his Highness Chief Justice of the Common Pleas.

John Brydall, Captain of the Guard.

Thomas Wether, Master of the Court of Wards, and one of the Masters of Requests.
Lord Chief Baron, Mr. Lambe.

His Highness Serjeants at Law, Mr. Richard Cateline, and Mr. Alexander Broome.

Attorney Generall, Henry Warren, Esquire.

Solicitor Generall, Mr: Goodman.

Lieutenant of the Tower, Mr: Tankred.

Esquires of the Body, Mr: George Robins,
Mr: Bendish.

Master of the Requests, Mr: Jaack Preston.

Clerke of the Crown and Peace, Mr: Sadler.

Gentleman of the Horse, and Yeoman of the Wine seller, Mr: George Wallis.

Cupbearer, Mr: Richard Crosse.

Carver to his Highness: Mr: Hugh Hodges.

Champion, Mr: Robert Gennison.

Warder of the Cinqueports, Mr: James Gouge.

Serjeant at Arms, Mr: Aston.

Clerk of the Green Cloth: Mr: Polewheele.

Shewer to his Highness, Mr: Byde.

Clerk of the Kitchin, Mr: Ridges.

Chaplain in Ordinary to his Highness, Mr: Ashley.

"His Highness having some occasion to enlarge his Lodgings, intimated his desire unto Mr: St. John, by his Principal Secretary, to have the use of his Chambers: the said Mr: St. John returned the following civil, and acceptable Answer,

Superscribed thus :

"For Henry Warren Esq: Principal Secretary to his Highness the Lord Lieutenant of Lincolns Inne, and Prince of the Grange.

"MR: SECRETARY,

"Immediately upon receipt of yours, I have dispatched the bearer to signifie my chearful obedience to his Highnesse's commands concerning my Chambers at Lincolns Inne, and wish they were a Palace befitting his State, that I might have had the opportunity of paying part of that duty I owe to his Highnesse of that Honourable Society, where I have my education with continued and undeserved respects. I am grieved, I confesse, that former Precedents should be made mention of in your letter, because the

least intimation of his Highnesse's pleasure, would of it self easily perswade his assent who is glad of this occasion to serve him. Sir, it would be presumption to kiss his Highnesse's hands, and to wish him an happy Government. I beg his Service to yourself may not be accounted so who is

"Sir,

"Your humble Servant,

"OLI. ST. JOHN.

"Dec. 15. 1661."

GRANDEES OF THE GRANGE.

Lord High Chancellor of the Grange	Lord Privy Seal
Lord High Treasurer	Lord Duke of Friesland
Lord President	Lord Duke of Can-
John, Lord Roberts,	novia
Lord Privy Seal to his Majesty	Lord Duke of Cornwallia
Arthur, Earl of Anglesey	Lord High Constable
Anthony, Lord Ashley	Mr. of the Horse
Sir Kenelme Digby	Lord Steward of the Household
Sir Henry Wright	Lord Chamberlain of the Household
Sir William Pierrepont	

Clerks of the Council

Rich: Barry, Sec. to the Chancel.
(Will. Parsons.

Rugge gives a similar list of the Prince's officers.

The Eustaces, John and Maurice, were nephews of the Lord Chancellor of Ireland, and the knighthoods conferred upon them a few months later are announced in the following somewhat ingenuous Gazette :

"WHITEHALL,

"October 19, 1662.

"This day Mr. John Eustace and Mr. Maurice Eustace, both nephews to the Lord Chancellor of Ireland, attending his Majesty's commands into that kingdom, received the honour of knighthood, so sensible is his Majesty of the services done to his Crown that he doth not only please himself in preferring his faithful ministers, but takes a delight in conferring honours on those related to them, whose vertuous inclinations promise an imitation of the like loyalty."

Rugge tells us that "the prince put his footmen and pages in a very hansom livery, and hee himself, Mr. Lort, very fine in cloathes, and his nobility in their respective places very fine; and his Knights of the Garter had all of them stares on their cloathes; and his other officers some with white staves, some with other badges; Lord Keeper, his mark a Golden Key. When he went from his lodging hee was guarded by his servants bare-headed to church; the mace carried before him; alsorts of musicke playing before him during dinner-time; sometimes he dined alone; his highnesse was served on the knee with cupbearer and taster; the place was called the presence where he dined: very great feastes he feasted the Lord Mayor and his majesties nobility."

We now come to the chief event in the Prince's reign, his entertainment of Charles II. and his Court. The exact date of this is fixed for us by an entry in Pepys's *Diary*:

"*January 3rd* (1661-62).—To Fairthorne's, and there bought some pictures of him; and while I was there, comes by the King's life-guard, he being gone to Lincoln's Inne this afternoon to see the Revells there; there being, according to an old custome, a prince and all his nobles, and other matters of sport and charge."

From the *Mercurius Publicus* of December 26 to January 2, 1661, I take the following:

"MUNDAY,
"Decemb: 30, 1661.

"His Majesty having intimation that Prince de la Grange did intend to send Maurice Eustace (Baron de Claremont, Viscount Kedeen, Count and Marquess de Utopia, Duke de Palermo, Lord high Chancellor of the high and splendent order of the Sun and of his Highnesse Privy Council) Ambassador to his Majesty, was pleased to honour the said Prince by commanding his Nobility to send their Coaches with six horses apiece for conducting of the said Ambassador and those nobles that attended him to Whitehall, and accordingly the Ambassador went in his Grace the Duke of Ormond's Coach, and at Whitehall gate was met by Sir Charles Cotterell, Mast. of the Ceremonies, who con-

ducted him into the Presence Chamber, and from thence into the Privy Gallery, where His Majesty gave the said Ambassador Audience, who first presenting his Letters of Credence, did also deliver this Embassage in Law French, being the Language of the Prince and the Place from whence he came, wherewith his Majesty was very much satisfied, and did Graciously condescend to the said Prince's desire to honour him with his presence on Friday next in the afternoon, at his Palace at Lincolnes Inne; the like Embassage was sent to his Royal Highness the Duke of York and the Duchess, by the Lord Stevens, the Lord Privy Seal, and the Lord Sapientia, Mr. of the Ceremonies, who received the like princely return: and while the Lord Chancellour was thus employed, he deputed Sir George Stroud Lord Keeper of the Great Seal."

Then in *The Kingdom's Intelligencer* for December 30 to January 6, we find this:

"WHITEHALL,
"Jan. 2.

"We are commanded to recall a mistake in our last news-book concerning the Prince de la Grange, for whereas 'twas there said, That His Majesty was pleased to honour the said Prince by commanding His Nobility to send their Coaches for conducting the said Ambassador and those Nobles that attended him to Whitehall; and also that the said Ambassador was meet at Whitehall-Gate by Sir Charles Cotterell Master of the Ceremonies; We must now acquaint the Reader that his Majesty gave no such command (though we received it under the hand of such as we thought of unquestionable credit), and that the said Prince de la Grange His Ambassador was not meet at Whitehall-Gate by Sir Charles Cotterell, but by the said Prince's own Master of the Ceremonies."

For further details we must go to Rugge and his *Diurnall*:

"In this twelve days' raigne he sent an Ambassador to the King's Majesty, who invited the King to a banquet. Accordingly he went. This Ambassador was attended by the nobility. He went one night to Whitehall to waight upon the King. He was

attended with his owne nobility in 12 coatches."

Says Evelyn, under the date of January 1, the day he went up to town for the purpose of going to Lincoln's Inn on the 3rd :

"I went to London, invited to the solemn foolery of the Prince de la Grange, at Lincoln's Inn, where came the King, Duke, etc. It began with a grand masque, and a formal pleading before the mock Princes, Grandees, Nobles, and Knights of the Sun. He had his Lord Chancellor, Chamberlain, Treasurer, and other Royal Officers, gloriously clad and attended. It ended in a magnificent banquet. One Mr. Lort was the young spark who maintained the pageantry."

"On a friday," says Rugge—and January 3 in that year was a Friday—"was a very noble banquet and a stage play. With the King went the Duke of York and his Dutchess, and the Duke of Albemarle and the Duke of Buckingham, and the rest of the nobility."

I should infer from Rugge's expression that the Prince continued in office only from Christmas to Twelfth Day; at any rate, we find that on January 17 he was certainly *functus officio*, for under that date we have the following notice both in *The Kingdom's Intelligencer* and the *Mercurius Publicus*: "His Majesty was graciously pleased to confer the honour of knighthood on John Lort Esq: the late Lord Lieutenant of Lincoln's Inne, and Prince de la Grange; who during the time of his dominion and principality there, gave honourable entertainments to his Majesty, his highness the Duke of York, the Nobility, Judges, Irish Commissioners, Lord Mayor of the city of London, etc. And as a further mark of favour his Majesty hath conferred upon his father the honour of Baronet."

And there the recoverable official history of the Lord-Lieutenant of Lincoln's Inn seems to end. But in the November following he appears to have had a reminder, not altogether an agreeable one, probably, of his passed-away greatness. Under the date of November 27, 1662, we find in the Black Books of the Inn that at a Council held on that day it was "ordered that Mr. Gwidoth the Steward doe with all convenient speede

acquaint Sir John Lort Knight, one of the Associates of the Bench, that the moneys due to the said Steward for the beere spent att the Christmas kept by hym last yeare are expected to be paie'd by the said Sir John Lort, as being his proper debt; and that this Society is not liable to the payment thereof, and that the same hath beene refused to bee allowed upon the accompt brought in for this last yeare past, and soe the House not to bee charged therewith, but the said Sir John Lort, to whome he is to apply hymselfe for satisfaction therein."

In the accounts of the Treasurer of the Inn from November 28, 1661, to November 28, 1662, appear the following items :

"Payments: £4. 17. for food at the Bench Table for Sir John Lort, Knight, and £20 for the banquet to him."

I will conclude this paper with such details of Sir John's personal history as I can discover. He was born in or before 1637, and was the only son of Roger Lort, of Stackpole Court, in the county of Pembroke. His mother was Helen, the sister of Arthur, the first Earl of Anglesey. He was admitted a student of Lincoln's Inn June 27, 1660. He was knighted on January 17, 1661-62, and on February 7 following he was "associated to the Masters of the Bench gratis, but from henceforth this is not to be drawn into example." He succeeded to the baronetcy some time in 1663, before July 12, on which day he intermarried with Susanna, daughter of John, second Earl of Clare, and he died in or before 1673. He was succeeded by his only son, Gilbert, born about 1670, upon whose death—unmarried—at the age of nineteen, the baronetcy became extinct.

NOTE.—There is in Lincoln's Inn Library a very scarce tract entitled "Εγκυκλοχρηια or Universal Motion, being part of that Magnificent Entertainment by the Noble Prince, De la GRANGE, LORD LIEUTENANT OF LINCOLN'S INN. Presented to the High and Mighty CHARLES II. Monarch of Great Britain, France and Ireland, on Friday 3 of January 1662. LONDON. Printed 1662." It describes in fantastic language "the whole designe" of the masque.



Vanduara, or Roman Paisley.

BY THE REV. J. B. STURROCK, M.A.



ALTHOUGH Julius Cæsar invaded Britain in 55 B.C., yet the occupation of the country by the Romans properly dates from A.D. 43 to A.D. 409. It was only gradually that they subdued Britain, and the portion of it north of the Grampians they never touched, whilst their hold of the Lowlands north of the Forth and Clyde was temporary. Their real dominion stretched only to the wall which was built in A.D. 139 between these two rivers by Tullius Urbicus, and called after the Emperor Antonine; and the chief means they relied on for keeping this part of the country in subjection were the opening up of good roads and the building of strong forts.

One of these encampments was on Oakshawhill, which is in the very heart of modern Paisley, and rises gradually from the west bank of the White Cart to where the John Neilson Institution now stands. On the site of this famous school was the prætorium, or fort proper, which though not large must have been a place of considerable strength, as it was surrounded by three earthen ramparts with their accompanying fosses or ditches, the remains of which, even in the seventeenth century, were so large "that a man on horseback could not see over them." So wrote the learned Principal Dunlop, of Glasgow University, in his account of Renfrewshire, who also states that besides these fortifications a dyke about a mile in circuit ran along the foot of the hill on both sides to the river.

From this it would seem that the whole hill had been held by the Roman troops, and it is known that this large camp had outposts at Woodside and Castlehead, the three places forming the salient points of an equilateral triangle, whose sides were about half a mile long. Forsyth, in his *Beauties of Scotland*, thinks that there was another outpost at Camphill, near Langside; but the three just mentioned, lying so close together, formed a stronghold which could easily be defended by trained troops against any attack

of the Celtic inhabitants of the neighbourhood, the Damnii or Damnonii, who were always willing to rise against their masters, when the Caledonians from the north broke through the wall of Antonine. About ten miles of that defending rampart, which was twenty-seven miles long, had been in view of the Roman soldiers stationed on Oakshawhead, stretching from Chapelhall, near Old Kilpatrick, away to the east beyond Glasgow. In its final condition it was a strong defence, consisting of intermingled stone and earth, strengthened by sods of turf, and measuring 24 feet in breadth at the base and 20 feet in height. It was surmounted by a parapet for the protection of its defenders, and throughout its entire length there were erected small forts, about two miles distant from each other, with smaller watch-towers between them. In front of it was an immense fosse or ditch, averaging about 40 feet wide and 20 feet deep. To rush such a defence at any time required great daring on the part of the assailants, but this the Caledonians, or Picts, as the Northern warriors were called, frequently did; and it was then that such a stronghold as Oakshawhill was of signal service to the Romans, for from it their troops at the wall could be reinforced, or on it these could fall back.

To it a paved road led from near Rutherglen, where it branched off the main military road from Carlisle, which passed Lockerbie, Moffat, Carstairs, Carlisle, Wishaw, and Motherwell, crossed the Clyde at Glasgow, and stopped near Old Kilpatrick, at the end of the great wall. The present Causeyside (Causeway-side) indicates the direction in which this branch road, after passing Langside and Crookston, approached the encampment; and the gateway, therefore, by which the soldiers entered the camp must have been close to the river, right opposite to where the George A. Clark Town Hall now stands, or at the foot of the Dunn Square. For the whole way it ran through a vast forest, which stretched from Glasgow to the Gleniffer Braes, whose southern end is called Ferineze—that is, "the fir promontory." It was in such vast forests that the natives lurked and had their fastnesses, and as these were very numerous the Romans were compelled to make good roads if they were to

subdue and hold the country, their military instincts thus leading them to act in harmony with the opinion of the great Duke of Wellington, who, in referring to the Kaffir War of 1852, said: "I have had a good deal to do with such guerilla warfare, and the only mode of subduing a country like that" (covered with the dense African bush), "is to open roads into it, so as to admit of troops with the utmost facility."

Such, then, was the encampment on Oakshawhill, which, strange to say, has not yielded any Roman remains, although it is now built upon throughout its entire length, and has the town on either side of it. In preparing the bowling-green on the top of the hill where the John Neilson Institution now stands, although the ancient ramparts of the fort partly served to enclose it, yet no relic of the Roman occupation was discovered. There is a tradition to this effect, that the ground in some parts of this site then gave back a hollow sound as if there were vaults underneath, but this report never led to any investigation. As it is, chance alone revealed Roman remains in the neighbourhood of Paisley, once in 1751, at the Knock Farm, half-way on the road to Renfrew, where six urns were dug up; and, again, in 1829, near Staneley Castle, at the foot of the Gleniffer Braes, where a small brass medal (commemorative of the Roman Conquest of Judea in A.D. 70), was found by a man who was delving a piece of ground.

It is the common opinion in Paisley that this strong encampment was the Vanduara, mentioned by Ptolemy, the great geographer of the second century, as one of the three towns of the Damnii, south of the Firths of Clyde and Forth, the other two being Colania, near the sources of the Clyde, and Coria at Carstairs. Certainly there is ample evidence that at all these places there were strong camps which were connected together by good roads, and mainly because of this antiquaries were generally agreed that Paisley was the site of the ancient Vanduara, until Mr. Skene in his *Celtic Scotland*, published about thirty years ago, threw doubts upon this belief. One of their arguments was this, that Vanduara was a likely Latinized form of the old British word "Wendur," which signifies "the white water,"

a name, as they said, very like "the White Cart," which flows through Paisley. Skene replies to this by saying that rivers do not change their names, and that if this particular river had ever been called Wendur, it would have borne that name still. This does not seem a very satisfactory rejoinder, as the distinguishing peculiarity of the name Wendur is undoubtedly found in "white," "the White Cart," the latter word meaning, in the same old British tongue, "narrow," which came to be applied to the river to distinguish it from the broader "water," the Clyde, into which it flows. All that has happened, then, in the course of ages, is that the two distinguishing prefixes have been retained, and the common word "water" dropped. Besides, Mr. Skene's dictum about rivers never changing their names is too sweeping, and a case in point is this, that whilst geographers always speak of the North Esk between Forfarshire and Kincardineshire, the people of that district invariably call the river "the North Water." He has, however, another argument against Paisley's claim to the old name, and it is this, that in the best editions of Ptolemy's work the word is not Vanduara, but Vandogara, which obviously connects it with Vindogara, or the Bay of Ayr. He, therefore, infers that the place meant was Loudon Hill, where there are still some remains of a Roman camp. About this argument, again, there seem to be some loose joints, for he does not condescend on the proof which satisfied him, that the editions with Vandogara are better than those with Vanduara; Vandogara, besides, is not Vindogara, and does not mean the Bay of Ayr; and, lastly, Loudon Hill has as little connection with the Bay of Ayr as Oakshawhead, from which, by the way, Goatfell in Arran is seen on a clear day. The older antiquaries are, therefore, probably correct in their surmises, as the camp on Oakshawhill was certainly far larger and stronger than that on Loudon Hill, and more directly connected with the security of the Roman province. Mr. Skene is but one of the authorities on such a question as this, and as he differs from all the others, his reasons would require to be far more conclusive than they are before his opinion can be generally adopted, especially as his

"theories are now sceptically regarded," according to Mr. Andrew Lang, whose recent *History of Scotland* has become so deservedly popular. What, too, favours the older belief is the fact that St. Mirin chose Paisley as the scene of his labours. Like all other missionaries, ancient and modern, he had done this because it afforded him easy access to many of the natives. Missionaries don't settle in a wilderness, as Loudon Hill and neighbourhood had been at that time, and wait for the people to come to them. They go to the people, where these are assembled in villages or towns, and with this agrees the earlier legend of St. Mirin as given by Fordan, and freely paraphrased by the poet Motherwell in *Renfrewshire Characters and Scenery*: "When St. Regulus had established himself at St. Andrews, those of his followers most eminent for their piety and gifts of speech were sent on missions to divers parts of Scotland to preach the Gospel. St. Mirin was appointed to the west, and after long travail he arrived at the place where Paisley now stands. *It had recently been abandoned by the Romans*, and was then in possession of a potent chief, whose name hath not descended to posterity, but who, being much captivated by the winning manner of the saint, allotted him a small field on the south side of the town by the bank of a clear and pleasant rivulet, which field, though now built on, was known by the name of St. Mirin's croft, and which rivulet still bears the name of the devotee who lived on its banks." According to this extract, there was an old British town on and about Oakshawhill in the fifth century, and one need not doubt this simply because there is no evidence of its existence when the abbey was built on the other side of the river in the twelfth century, when he thinks of the wattled huts of the natives and the unsettled state of the country. All things considered, it seems highly probable that Paisley was the Vanduara of the Romans.




A Pilgrimage to St. David's Cathedral.

BY ALFRED C. FRYER, PH.D., F.S.A.
ILLUSTRATED BY PERCY HUME.

(Concluded from p. 421.)

VI.

THE CATHEDRAL: CHOIR AND PRESBYTERY.

 N entering the tower space through the archway in Gower's unique rood-screen, we stand within the choir. Sir Gilbert Scott found the tower was in such a dangerous state that he was obliged to support it while piece by piece the piers were rebuilt from their foundations. Each pillar carried a weight of 1,150 tons, and this load was supported on timber shorings during the operation of reconstruction. It had to be held up on wooden "needles" inserted in the stonework, and supported on scaffolding, but in making the holes to insert the "needles," he found that the wall (6 feet thick) had the middle 2 feet apparently filled without any mortar or cement, for when they attempted to cut through it, "it poured out like an avalanche." They had to stop it by cramming in bags of sand, and subsequently by opening the wall above and running in liquid cement.*

Between the choir and presbytery is a delicate wooden parclose screen. Such a screen is unusual, and it is placed in a somewhat oblique direction across the cathedral, while the opening is not quite in the centre. Professor Freeman considered the position of this screen remarkable, and the only instances he could mention where indications that such screens existed are Malmesbury and Dorchester. This parclose screen divides the choir from the presbytery in the same way as the choir is cut off from the nave with the rood-screen.

The stalls occupy the tower space, and are of the Perpendicular period, being erected during the episcopate of Bishop Tully (1460-1480). The poppy-heads are particularly

* See Sir G. S. Scott's *Report to the Dean and Chapter*, 1869.

fine, and the stalls of the chancellor and treasurer are decorated with grotesque heads.

The misereres are well executed, and exhibit some fine examples of grotesque carving. Two men from their attitudes would appear to be suffering from lumbago; a fox in a hood hands a small cake to a figure with a human head but possessing the body of a goose; a carpenter is seen building a boat, while his fellow is drinking from a jug; and another is a boat at sea with three monks in it—one rows, one steers, and the third is afflicted with *mal de mer*. It has been suggested that

The Bishop's throne has three seats, and was constructed by Bishop Morgan (1496-1505). It is a curious blend of Perpendicular and Decorated work, and the open spire ascends to about 30 feet.

The presbytery is very pleasing, and its four Transitional bays are of good proportions, and the clerestory lights of the same period are beautifully ornamented with a kind of chevron. The east wall is justly considered one of the finest blendings of Norman and Early English work in the cathedral, or, for the matter of that, in the kingdom. The three beautiful lancet windows



ST. DAVID'S CATHEDRAL: PRESBYTERY, SHOWING THE PARCLOSE SCREEN.

"perhaps this may be but the remembrance of a stormy passage across the tide race to Ramway Island, here set down at the expense of the sick brother. . . . The little bosses of the shafts above them are also powerfully carved; each little face, tiny as it is, is full of varied expression: anger, scorn, laughter, rage, imperiousness, disgust, apathy, imbecility, yokelism—all have found a delineator. Some of the quaint little faces have their tongues lolling out, others have asses' ears, or dogs' ears, and here and there occurs a lion's face."*

* See "A Dead City," by James Baker, in *The English Illustrated Magazine*, No. 61, p. 37.

were originally open and filled with glass before Bishop Vaughan built his chapel behind them. At that date they were blocked up, and they are now filled in with mosaics by Salviati. Above are four reconstructed lancet windows, and these, being above the roof of Bishop Vaughan's chapel, are filled in with painted glass. The rich ornament round the lower lancet windows, the embattled band below the sills, the interesting semicircular arches adorned with a ball ornament, and the great mosaics with their sombre figures, form a unique reredos to the high altar. The encaustic tiles in the sanctuary are examples

of fifteenth-century work from the famous Malvern manufactory. Some are decorated with the arms of Edward III., the Berkeley and Beauchamp families, the Tudor rose, and vine-leaves and grapes. On the floor behind the high altar are several altar slabs which originally belonged to various altars in different parts of the great church. One is only $14\frac{3}{4}$ inches by 9 inches, and is inserted in a larger stone; it is marked with the usual five crosses, and may have been an *altare portabile*. In the Life of St. David



ST. DAVID'S CATHEDRAL: SHAFT OF EAST WINDOW, SHOWING THE EMBATTLED BAND AND SEMI-CIRCULAR INTERLACING ARCHES BELOW.

we are told that the patriarch of Jerusalem gave an altar to St. David, and this stone, Rhygyfarch informs us, was existing in the year 1090 when he wrote his history. It has also been suggested that this *altare portabile* may have been a "seal" for a reliquary or receptacle for altar relics, and if so, this one, and one discovered in the Jesus Chapel in Norwich Cathedral, are the only two at present known to exist.*

About the centre of the second step of

* See *Handbook to the Cathedrals of Wales*, by R. T. King, p. 147.

the presbytery is a squared mortice. It may have received the cross which was placed in this position on Good Friday to be kissed by the clerics and the laity, or it may have held the stem of the reader's lectern.

In the centre of the presbytery is the altar tomb of Edmund, the eldest son of Owen Tudor and Queen Catherine, and from him sprang forth that Duke of Richmond whose bravery and daring caused Crookback Richard to exclaim, "I think there be six Richmonds in the field!" This legend runs round the great tomb: "Under this marble stone here inclosed, resteth the bones of that most noble Lord Edmund, Earl of Richmond, father and brother to kings, the which departed out of the world in the year of our Lord 1456, the first of the month of November. On whose soul Almighty Jesus have mercy." This monument was originally set up in the Grey Friar's Church, Carmarthen, but was removed to St. David's in the year 1535.

The history of St. David's goes back to the mythical period when good King Arthur ruled the land; in fact, even earlier than this we find indications of a religious settlement existing here long before the birth of the patron saint of Wales. The Breton Life of his mother, St. Non, says that she repaired to a church near St. David's, where the great Gildas was wont to preach. So we may say that for 1,400 years prayers and Eucharists have been offered to Almighty God in this peaceful valley, and for some 700 years have these Norman pillars and rounded arches withstood the storms and tempests and the wear of ages.

Our pilgrimage is ended, for we stand before the shrine of St. David, which occupies a modest position in the presbytery. The shrines of St. Cuthbert at Durham, St. Thomas the Martyr at Canterbury, and Edward the Confessor at Westminster, all stand in dignified and honoured places behind the high altar. It would seem, however, that at St. David's we find the retention of an ancient British custom, and it has been pointed out that the tombs of St. Teilo and St. Dubricius are placed in similar positions in Llandaff Cathedral, and that of St. Ninian at Whit-herne is found in an identical place.

Countless streams of men and women

for several centuries resorted to the Land's End of Wales on pilgrimage, and hither came fierce William the Conqueror in the humble guise of a pilgrim. A century later another King of England also came here in the capacity of a palmer; and Henry II., on his way to Ireland, besought victory at the shrine of the patron saint of Wales, offering two velvet copes, and on his return he again knelt, and as a thank-offering, presented a handful of silver.

We do not know what the shrine was like at this period, but it was evidently



ST. DAVID'S CATHEDRAL: ST. DAVID'S SHRINE.

portable, for it was stolen in the year 1086 and despoiled.* The structure we now see dates from 1275, when Bishop Richard de Carew constructed a new feretory for the relics. This was also portable, for we find that in 1326 the townspeople were required in time of war to follow the Bishop with the feretory for one day's journey in either direction;† and a statute of Bishop Nicholls (1418-1433) enjoins the chantry priests to

carry the relics in procession when the precentor directed them to do so.

The shrine occupies the third bay from the east on the north side of the presbytery, and extends from pillar to pillar. On the presbytery side are three low arches and four quatrefoils in the spandrels. The two outer quatrefoils are ornamental, the two central ones communicated with lockers at the back for offerings. Above the arches rests a flat table, which many believe held the movable feretory, but some think was a seat for pilgrims, only to be found on those types of shrines which were influenced by the British or Celtic Church.* Above this stone slab is a blind arcade of three arches; within the arches were paintings of St. David with St. Denis on his left and St. Patrick on his right. The back of the shrine projects slightly into the aisle. In the lower portion are three round-headed aumbries, and over each is a chamfered quatrefoil with two high niches between them. Soon after this shrine was erected it was visited by Edward I. and Queen Eleanor,† which is the last recorded royal pilgrimage to this famous shrine by a King of England and his Queen.

The historical facts connected with the life of the patron saint of Wales are not numerous. It would appear, however, that he was born in the immediate neighbourhood of the old Roman town near Whitsand Bay, about two miles from St. David's. "As a grandson of Ceredig, David was allied to the ruling dynasties of Western Wales; while on the female side he had an infusion of Irish blood in his veins, the wife of Ceredig being a daughter of Brychan; he was thus qualified by descent to represent the leading elements in the nationality of the country."‡

It is probable that he studied in the famous schools of Llantwit Major and also under Paul Hen at Whitland in Carmarthenshire. He journeyed through Wales preaching the Gospel and founding monasteries. In the list of his foundations occur the celebrated names of Glastonbury, Leominster, Repton, Crowland, Bath, and Raglan. It has been

* Browne Willis, 69.

† *Anglia Sacra*, p. 651; *Annales Cambrie*, in ann. 1284.

‡ *Diocesan History of St. David's*, by W. L. Bevan, p. 18.

* *Anglia Sacra*, vol. ii., p. 649.

† See *Shrines of British Saints*, by J. C. Wall, pp. 63, 93.

suggested, however, that the mention of the first five places arises from misreadings of Welsh names.* His alleged pilgrimage to Jerusalem, and his consecration as Archbishop by the patriarch, is a romance of a later age, and rests upon no firm historical data. Some writers, however, consider the curious story of the persecution he underwent from a Gaelic chief named Baia or Boia (who, with his wicked wife, came to a violent end as the reward for their ill-treatment of the saint) may have some historical foundation.†

At any rate, we know that St. David founded his monastery on the site of the present cathedral, which is still called *Ty-Ddewi* (David's House), that the Synods of Llanddewi-brefi and Lucus Victorix were held during his episcopate,‡ and that he died about A.D. 601.

It is an interesting fact that St. David is a South Wales saint and has nothing to do with the North, and whether this restriction was due to tribal or to geographical conditions is very difficult to say. At any rate, not a single church or chapel built before the beginning of the nineteenth century is dedicated to him in the whole of North Wales, while no less than fifty-three churches are dedicated to him in South Wales and the adjacent counties of Monmouth and Hereford.

The very large place accorded to St. David in Cymric hagiology must not be overlooked. Among the celebrities of his day he stands foremost. Paulinus was his tutor, Teilo his disciple, Kentigern visited him, and Deiniol and Dubricius solicited his presence at Llanddewi-brefi. St. David was canonized by Rome, and the Latins regarded him as the patron saint of Wales. In a poem in the *Red Book of Hengest* we read that he was regarded as more than a local saint. "Actively," says the writer, "will the sons of Cymry call upon Dewi, who loveth peace and mercy."§

St. David must have, indeed, been a spiritual force in the age in which he lived,

* *Dictionary of National Biography*, vol. xiv., p. 114.

† *Ibid.*

‡ The Synod of Lucus Victorix was held A.D. 569, as stated in *Annales Cambrix* (codex B), and Llanddewi-brefi at a somewhat earlier date.

§ Skene's *Ancient Books of Wales*, i. 495, ii. 298.

and as one of the great sons of the Celtic Church his name has been handed down to us. The wild legends which have gathered round him are, doubtless, the embodiment of half-remembered incidents in a beautiful life; and St. David, the patron saint of Wales, with his Celtic fervour and passionate enthusiasm, has been added to the long roll of great churchmen who in many lands and in various ways have shown themselves to be "lovers of men."



English Pageants of the Streets.

BY I. GIBERNE SIEVEKING.

IN former days the street was the centre of all life. To the man in the street came the Church with her message to eye and ear; the theatre played before him; trade clamoured her wares as he passed along. Music, painting, and the drama spoke first-hand to the people, the middleman not having yet "arrived." Street pageants of all kinds were a feature of every-day life. For nearly four centuries mystery plays and moralities largely influenced the mental attitude of the English people.

Art was the handmaid of religion in those days. Jean François Millet spoke very strongly of her function as teacher, and lamented her decadence in later days, when she no longer carried out her mission so seriously and effectively as in earlier ages. It has practically been fully proved that the great impetus for the inauguration of the mystery play was the Religious Brotherhood system which spread all over Europe in the twelfth century. According to Davidson, monks often composed plays, and the monasteries bore the expenses of having them performed.

As far as one can discover, the earliest mystery play performed in England was in 1110, and is mentioned by Matthew Paris, who says that Geoffrey, afterwards Abbot of St. Albans, produced at Dunstable the play of *St. Catherine* and "borrowed copes

from St. Albans to dress his characters." This item shows us in what a serious light the Church of that time regarded the mystery play as a real factor in the religious education of the people, that the actors should be allowed to wear the priests' vestments in which they officiated at the abbey services. Indeed, even as late as 1328 the Bishop of Chester urged on his diocese that they should resort "in peaceable manner with good devotion to hear and to see the said plays."

In the first instance, I suppose there can be no doubt that, from the fact of the earlier mystery plays being performed in churches, they were regarded as an act of worship, a sacred service; and one remembers that originally the clergy themselves took part in them; but afterwards, when the plays left the precincts of the church, and even of the churchyard, they were prohibited from doing so any longer. Directly the trade-guilds entered into competition, Pope Gregory laid his veto on the priests any longer being active participators in the plays. This was about the year 1210. Nevertheless, though the embargo still remained, yet it is proof of the high position the drama held in the fourteenth century that the English bishop aforementioned so strongly urged play-going on his people. It is a proof, too, in our own day, of how far it has fallen from its high estate, and sacred office of teacher. Practically, during the fourteenth, fifteenth, and sixteenth centuries there was no town in England which did not have its miracle play.* They were escorted by a guard of craftsmen, or, at least, by men who were hired to be in charge of the pageant as it moved along. It always seems to have been a *sine qua non* that the actors should be chosen with especial care, and trained as for some sacred office. Sometimes there would be six rehearsals for a play, and sometimes not so many. Very early in the reign of mystery plays the Latin in which they were originally performed was exchanged for the language of the country, so that to-day no trace of a Latin copy remains in England. One finds record that each craft or guild defrayed stage expenses out of their own treasury.

There is still extant a curious bill of the expenses which were incurred by the guilds at Coventry, from which I quote the following quaint items:

	s.	d.
Paid for four pair of Angel's wings ...	2	8
Paid for painting and making new hell head ...	0	12
Paid for keeping hell head ...	0	8
Paid for a pair of new hose, and mending of the old for the white souls ...	0	18
Paid for a pound of hemp to mend the Angel's heads ...	0	4
To Fawston for hanging Judas ...	0	4
To Fawston for cock-crowing ...	0	10
Item, To reward Mistress Grimsby for lending of her gear to Pilate's wife.		
Starch to make a storm.		
The barrel for the earthquake.		
Pulpits for the Angels, etc.		

The "pageants" themselves were built very carefully of wood and iron, and seldom had to be renewed.

Each craft possessed its own. A "pageant" consisted of two parts, an upper and a lower room.

On the floor of the stage were trap-doors, over which were strewn rushes. They were built upon four or six wheels, so as to be easily movable from place to place, as they were, of course, continually going "on tour."

This was the manner of their construction in this country, but in France the stage was more elaborate, there being three platforms one above the other—the highest for heaven, the middle for saints, and the lowest for earth—while beside the last was a pit to represent "Hellmouth" (an inevitable accessory in the representation!)*

There is a delightful description of these pageants by Archdeacon Rogers, written in the sixteenth century of the Whitsun plays at Chester. He says: "The maner of these playes were, every company had his pagiant, w^{ch} pagiante weare a high Scafold with 2 rowmes, a higher and a lower, upon 4 wheeles. In the lower they apparelled themselves, and in the higher rowme they played, beinge all open on the tope, that all behoulders might heare and see them. The places where they played them was in every streete. They began first at the Abay Gates, and when the first pagiante was

* Sidney Clark, *Miracle Plays in England*.
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* Katherine Bates, *English Religious Drama*.
3 N

played, it was wheeled to the highe Crosse before the Mayor, and so to every streete; and soe every streete had a pagiante playing before them at one time till all the pagiantes for the daye appointed weare played, and when one pagiant was neere ended, and worde was broughte from streete to streete that soe they might come in place, thereof, exceedinge orderly."

The great aim which the English guilds set before themselves was realism in all practical details. There is no doubt at all that the majority of mystery plays were carried forward in a serious and reverent spirit, though, of course, it was inevitable, when they were so popular and so numerous, that in some cases this reverence and dignity in performance should have been exchanged for levity and humour. Perhaps the presence of humour was not altogether to be deplored, for there are not wanting proofs that the Church has always had a stall for innocent merriment among the graver figures in her choir. The gargoyle without the building, and the dance of King David within it, surely testify to this.

Not very long ago, too, I remember listening to a sermon from an English priest, who said he wished that our services need not be so grave and solemn throughout, that there should be "ten minutes in the middle of a service for laughing," that the spirit of merriment and glee was akin to godliness, though the Puritans had done their level best to dissociate the two.

Coventry, with York, were the chief centres of the mystery play. In London it was principally under the ægis of the parish clerks and the scholars of St. Paul's. Mr. Davidson says that one clue to the absence of plays by craft-guilds of London was because the royal entries called for frequent and costly pageants of the guilds. There were, in fact, no craft-guild plays at all in London.

The English mystery plays consist of five cycles: York, Towneley (or Wakefield), Chester, Coventry, and Cornwall.

On the whole, the York plays were essentially the *vox populi*. Only the city shopkeepers, and artisans, and trade-guilds took part in them, and as far as one can discover the clergy had no part in their arrangement or direction. They were simply of the

people, by the people. There were forty-eight of them in number, and the earliest notice of their performance seems to be in 1378.

There were also thirty-six plays regularly performed at Beverley, but of these the whole text has been lost.* Mr. Alfred Pollard says it is believed that the manuscript volume of Towneley mysteries belonged to the Abbey of Widkirk, near Wakefield; it originally made part of the library at Towneley Hall, in Lancashire. This library was sold by auction in 1814.

By what means the Towneley family became possessed of them is unknown. Mr. Donce attributes the date of their composition to have been either the reign of Henry VI. or that of Edward IV.

One of these plays is called the *Salutation of Elizabeth*, and is full of quaintly-worded sentences:

Maria. My Lord of heven, that syttys he,
And att thyng says with ee,
The safe, Elizabeth.

Elizabeth. Welcom, Mary, blyssed blome,
Joyfutt am I of thi com
To me, from Nazareth.

Maria. How standys it with you, dame of gwart?

Elizabeth. Well, my doghter and dere hart,
As can for myn elde, . . .
ffull lang shall I the better be,
That I may speke by fyll with the,
My dere Kyns Woman;
In thi countre where thay ar,
Therof tell me thou can,
And how thou farys, my dere derlyng.

* * * * *

Elizabeth. Wylt thou now go, godys fere,
Com, kys me, doghter, with goode chere, or thou
bens gang.

The pageant of *Noah's Ark* is what might be called a very free translation. Noah's wife is represented as having a very unmanageable temper—unmanageable, that is, by her husband. She refuses to go into the ark when it is built, and pleads for "just one minute more," to finish some household job; and even when he threatens her with the stick (the last stick that he could cut from the rapidly-vanishing trees) and beats her, she seizes it from his hand, and retaliates on her husband's back. This is how Noah is bidden to build the ark.

* *Miracle Plays in England.*

Noe, my freend, I thee commaund from cares the to
 Keyle,
 A Ship ihat thou ordand of nayle and bord ful wele.
 Thou was alway well wirkand to me trew as steele,
 To my bydyng obediand, frendship shal thou fele,
 To mede; of lennthe thi Ship be
 Thre hundreth cubettis warn I the,
 Of heght euen thrvite
 Of fifty als in brede.

* * * * *
 Stuf thi ship with vitayll ffor hungre that ye perish
 noght.

When the Flood shows signs of lessening, later on, Noah takes soundings, and consults his wife what bird she thinks will fly away and soonest return with a token of mercy. She suggests a raven, but he has his doubts, and so lets loose also a dove.

Uxor. Hence bot a litill, she commys, lew, lew,
 She bryngys in her bill som novels new; Behold!

There is something in the "novels new" which irresistibly brings before one's mind the longing of the lodger at the seaside after a relentless and persistent series of rainy days, when the limited book-supply brought from home has given out.

The *Creation* play has twelve pages missing, and they are those in which the account of Eve's temptation, and the driving out from the Garden of Eden occurs. Other subjects are "Abraham," "Pharaoh," the "Prophets," "Shepherds' Play," "Offering of the Magi," "Herod the Great," the "Crucifixion," the "Resurrection," the "Ascension," and "Thomas of India" (originally called "Resurreccio Domini"). The Chester plays are more serious in tone than those of Towneley. There are twenty-five of them. Record says that the trading companies of Coventry acted in the mystery plays until 1580, when the performances came to an end for a time. The last representation took place in the year 1591.

The Cornish plays are believed to have been acted in those large circular or semi-circular stone enclosures, with benches of stone or seats of turf all round for the spectators, which still exist in some parts of the country. There is a beautiful example of one of these at St. Just-in-Roseland, near Falmouth. When I was last there the fuchsias were all in bloom, and big bushes of them grew wild and luxuriantly all over

the rounds of turf and graves, making a vivid glow of colour which lighted up the whole scene. There are two porches at the summit of the enclosure, at equal distances from each other, with huge white slabs of stone laid crosswise in each; in these, it was presumed, the acting took place.

Cornwall possesses a fourteenth-century cycle of Corpus Christi pageants written in Cornish. Some of the titles are "Origo Mundi," "Passio Domini Nostri," and "Resurrexio Domini Nostri."

As regards the writers of some of the oldest among the religious dramas, the nun Hrotsvitha occupies a famous position in monastic records. Miss Eckenstein in *Woman under Monasticism*, says, "Her literary work can be put under three heads: Metrical legends for convents, seven dramas, and contemporary history in metrical form. . . . As a writer of Latin dramas she stands entirely alone. We have no other dramatic compositions except hers between the comedies of classic times and miracle plays. . . . All concur in praise of her play called *Abraham*. She took the subject of this drama from an account written in the sixth century in Greek."

To-day, what remains of four centuries of plays for the streets, which in their day held so large a sway over the hearts of the English people in years long since gone by? I think the hall-mark of antiquity is to be seen certainly on four survivals still existent in our midst.

First of all, there is the *Passion Play* at Oberammergau, and it is, as Professor Ward says, clearly derived from the "liturgical service of the Roman Church. In the fifth century, during the celebration of Mass at Easter and Christmas, there were living tableaux to illustrate the story, accompanied by antiphonal singing." This plainly led to that nearest approach to an ancient mystery play which survives to-day, the *Passion Play*.

Next, one is continually coming in contact with survivals of those ancient contemporaries of the miracle play, the puppet plays. Mr. Hailes Lacy says that these are of very ancient date in England, were coeval with morality plays, and in all probability with mystery plays.

To these Guy Fawkes undeniably belongs, as also does Punch and Judy. The dates of these three survivals are not far apart. The Oberammergau play originated "in 1633, when the villagers, on the cessation of a plague that had desolated the country, vowed every year to perform a *Passion Play*,"* the puppet plays, just mentioned, in 1600 and 1603 respectively.

Presumably the Puritans took advantage of the people's taste for steel pageantry, which could not be quenched all at once, by substituting the first-named as being distinctively anti-Roman in tendency. The second—Punch and Judy—started at the ancient city of Acena, near Naples, in the year 1600. Mr. Lacy concludes that Punch was "common parent to the vice of all the old moralities," and adds, "there is little doubt that the most ancient puppet-shows, like the mysteries, dealt in stories taken from the Old and New Testament, and from lives and legends of saints." Nash mentions Harlequin some time before 1600.

To come suddenly upon a performance of Punch and Judy in a country street is to bridge the gulf which separates us to-day from the Middle Ages. Still to-day one sees groups of absorbed villagers and children watching with delighted interest the quips and cranks and rapid transitions from one adventure to another of the hero of the pageant in his career of crime, until the arm of the law folds round him.

To see all this is, in effect, to step back centuries. For modern eyes to look at a mediæval spectacle is to realize something at least of the street pageantry of a far-away time when the world's hairs were not so white as now they are. Be the street never so unpicturesque, for the moment it is transfigured. For the moment an old atmosphere stirs afresh around the bystanders, who, many of them without suspecting it, are holding commune with the past, are for the moment in touch with old methods of education—old realism in art.

The fourth survival is the *Sussex Tip-teerer's Christmas Mystery*, which, according to the late Rev. W. D. Parish, was still performed every year on the day after Christmas Day at the village of Hollington, near

* Rev. S. Baring-Gould.

Hastings, as recently as forty years ago. I do not know if the performance still takes place.

The Rev. S. Baring-Gould attributes the cessation of these pageants of the streets to the rise of the secular drama, which, he says, acted as a powerful check on the mystery plays and moralities. But still, I think, there is a great deal to be said on the score of the Puritans having stamped them out as dangerous sparks from the torch of Popery. However this may be, it is certain that with the close of the sixteenth-century mystery plays, moralities, and the greater number of street pageants, were already things of the past.



The Antiquary's Note-Book.

MASHITA.



THE *Deutsche Rundschau* for September contains a short article by Dr. Ad. Michaelis,* on the second volume of *Arabia*, by Brünnow and Domaszewski, treating of the Arabic "Lines," the chain of Roman forts (carefully planned to protect civilized Syria against barbarian incursion); and of the desert fortress of Mashita. Dr. Michaelis refers only to the fortress; a quadrilateral, surrounded by towers and walls, the whole planned, but only the central third completed. He remarks that its purpose has been variously explained—a caravanserai, a monastery, or the fortified quarters of a military corps have been suggested. He says that the authors adhere to the opinion expressed by Tristram in 1873 that it was a palace, planned around a central court, with a single entrance of rich design, and a magnificent throne-room beyond the court, which is vaulted in form, and decorated with a pattern of trefoil. The Persian character of the rich carpet-like plant decoration of the façade was first recognised by Fergusson. He ascribed it to the Sassanides, and probably to the king Chosroes II. (591-628), who ruled the desert and its neighbouring

* Cf. "Petra," *Antiquary*, October, p. 380.

lands; and Byzantium itself, under Byzantine supremacy. Later views questioned the probability of a Persian palace, and the work of Bedouins or of an indigenous Mesopotamian art have been suggested. Brünnow now traces the influence of Roman building, and seeks the solution in Byzantium. He thinks that an Arabic prince of the race of the Ghassanides erected Mashita with the aid of Byzantine architects and workmen, and suggests the prince Abu Karil-el-Mundir (from 569 to 582), who went to Constantinople to submit himself in 580, and returned laden with regal presents. These are Brünnow's words: "Supposing that El Mundir had on this occasion conceived the idea of building a palace, which by its glory should cast all previous Ghassanidic palaces into the shade, it would not be surprising if he had begged the needful riches from the Emperor, and brought back with himself from Constantinople architects and workmen. He would take the Roman camp of El Kastel as his model for the plan, as a token of his Roman dignities, and would resort to a Persian Oriental style for the interior, in consideration of the national taste. The strangest part of the whole building is the 'inorganic' introduction of the façade in the castle wall; this gives a barbaric impression which its beauty cannot efface. It can only be concluded that the ruler was resolved to introduce this sculptured decoration without consideration for the architectural unity of his castle, and that it contained some symbolic reference to his power."

Dr. Michaelis remarks on the strong opposition between the views of the discoverers, though there is now an agreement as to a Ghassanidic origin. On the one hand, a mingling of Byzantine and Persian influences with barbaric Arabian taste, and on the other an indigenous Mesopotamian art; the relief of the ornament standing forward from both, like the pattern of an old Persian carpet. On the one hand "Byzantium and Rome," on the other "the East." The strife has begun, and may long continue. But whatever decision may be reached, the remarkable façade decoration of Mashita remains the same.

MARY GURNEY.

At the Sign of the Owl.



IN view of the proposed reproduction of the Chester Plays in their birthplace, a prettily got up reprint, or, rather, adaptation, of *The Shepherds' Offering*, one of the Chester Miracle Plays, edited by H. H. Barne, and published by Mr. Arnold Fairbairns, of 20, Cheapside, E.C. (price 1s.), which has just reached me, is welcome. *The Shepherds' Offering* is the seventh of the Chester Plays, and was acted by the painters and glaziers, to whose trade



it contains more than one allusion. It is here issued, with some omissions, in a form adapted for popular reading, with a glossary of the more difficult words, and with the spelling modernized. Such an adaptation is of little use for students, but from others, whose interest in these quaintly unconventional and anachronistic mediæval folk-dramas has been awakened by the announcement of the forthcoming revivals, this tastefully produced little book should be sure of a welcome. The cut above is the illustration on the cover of the booklet, which I am courteously allowed to reproduce.

A local tradition regarding the origin of the Chester Plays is related in the "Banns of

Chester"—a proclamation which was read publicly on St. George's Day, giving notice of the presentation of the Plays in the Whitsun week following—which attributes their first performance to one Sir John Arnway, Mayor of the city (1327-28), and their composition to "The device of one Don Randall, monk of Chester Abbey"—i.e., Randal Higden, who composed the *Polychronicon*, or history of the world, and who died about 1363. One verse of the "Banns" says, as here modernized :

This worthy knight Arnway, then Mayor of this city,
This order took, as declare to you I shall,

That by twenty-four occupations, arts, crafts, or
mysterie

These pageants should be played after brief re-
hearsal;

For every pageant a carriage to be provided
withal.

In which sort we propose this Whitsuntide
Our pageants into three parts to divide.



The only complete edition of the Chester Plays is that prepared for the Shakespeare Society in 1843 and 1847 by Thomas Wright; but specimens are included in Mr. A. W. Pollard's *English Miracle Plays*, 1890, and the first thirteen plays were edited for the Early English Text Society by Dr. H. Deimling in 1892.



In view of some objections which have been taken to the proposed revival of these Miracle Plays, I venture to quote a few sentences from Mr. Pollard's critical comment. "If it be true," he says, "as Professor Ten Brink suggests, that the Chester cycle is both less important and less original than those of York and Woodkirk, and that its best, both of pathos and humour, appears to be borrowed, it must be allowed, on the other hand, that its author was possessed of an unusual share of good taste. . . . There is less in the Chester plays to jar on modern feelings than in any other of the cycles. The humour is kept more within bounds, the religious tone is far higher, and the speeches of the Expositor at the end of each play show that a real effort was made to serve the religious object to which all Miracle Plays were ostensibly directed."

There seems to have been a small epidemic lately of book-stealing. Early in November it was discovered that a considerable number of rare and valuable books had been stolen from Brasenose College Library, Oxford, and a few from the Bodleian. Happily, nearly all the missing volumes have been recovered, and the miserable culprit, an assistant librarian at Brasenose, only twenty years of age, is now undergoing imprisonment. The apparent ease, however, with which this young man abstracted so large a number of books—the theft was only discovered accidentally—seems to indicate some lack of due supervision with regard to the college library.



Another case of book-robbery is under investigation at Florence. The supposed biblioklept is a well-known and highly-respected citizen of Pistoia, who is accused of abstracting various important documents from the Episcopal Palace and the cathedral of that town, and from certain religious congregations of Florence. The documents referred to are large volumes recording famous trials in the fifteenth century, ancient buildings, and voluminous MSS. concerning the affairs of the bishopric of Pistoia.



Mr. W. H. Hulme, of Cleveland, Ohio (says the *Athenæum* of November 3), has found in Worcester Cathedral Library a valuable MS. in Middle English of the late fifteenth century which has not yet attracted the attention of students of English literature and history. Among the contents of the MS. are a version of Peter Alfons's collection of Oriental tales called "*Disciplina Clericalis*," known in old French poetry as "*Le chastoiment d'un père à son fils*" (this Worcester version is the only one yet discovered in Middle English literature); a unique English version of the Statutes of Roger Niger, Bishop of London, concerning the Episcopal government of London, 1229-41, herein called "*The statutes of the blissed Lord and Bisshop blac Rogier*"; a deed by William de Courtney, Archbishop of Canterbury, addressed to Dr. Thomas Bekaton, Archdeacon of London and Dean of Bow Church, dated "*xi. kal. Dec., 1387*"; and the "*Provincial Constitutions*" of

Robert de Winchelsea, Archbishop of Canterbury, 1447. The other contents of the volume are also of considerable linguistic importance.



The first important book sale of the season was that of books and MSS. from the library of the late Mr. C. J. Spence, of North Shields, which took place at Sotheby's on November 5 and 6. The principal attraction consisted of a number of richly decorated MS. Books of Hours of the fourteenth and fifteenth centuries, the majority of which were illuminated by miniatures of rare artistic excellence. Among these was a beautiful specimen by a French scribe of the fifteenth century, illustrated by fourteen illuminated miniatures and seven in most exquisite grisaille, for which there was keen competition. Ultimately this notable lot was secured by Mr. Quaritch for £645, the best price of the day. Another splendid copy of the late fifteenth century, enriched by twenty-five extremely fine full-page miniatures of the saints, fell to Mr. Leighton, after spirited bidding, for £500. An item of special interest was a copy of the first edition—of which very few copies are known to exist—of Chapman's *Seaven Bookes of the Iliades of Homere, Prince of Poets*, with the *Achilles Shield*, in the original vellum, 1598, which fetched £214. The last copy sold, by Hodgson and Co. in May, 1904, made £230. Previous to this no example had appeared for sale for many years.



The *Rivista d'Italia* for October contained "Antichità e belle arti in Italia," by G. Cultrera, an article of some international importance—for all nations are interested in the antiquities of Italy—in which the writer discussed the duties of the State for the preservation to Italy of her antiquities and works of art, and the difficulties of the laws and administration designed for their safety.



Mr. W. Carew Hazlitt writes, in case a new edition of Cunningham's *London* should be contemplated in the early future, to mention that he has by him a copy of the edition of 1891 filled from beginning to end with corrections and additions, which would be very useful to the next editor. "The errors

of omission and commission," writes Mr. Hazlitt, "are beyond number and almost beyond credibility. How much longer shall we have to wait for an adequate monograph on the British Metropolis? My notes are the result of only four years' casual gatherings (I bought my copy in 1901); what they might have become if I had entered into the matter systematically I almost fear to say. Jesse and Cunningham were, comparatively speaking, far superior to our later men."



Mr. Albert Sutton, the well-known Manchester bookseller, sends me a Catalogue of Reprints of rare and valuable books. This is the first list of the kind published, and Mr. Sutton is to be congratulated on successfully carrying out a happy idea. The interest of the Catalogue is enhanced by a number of reproductions of cuts from old books.



Not long ago a rare volume, FitzGeffry's *Sir Francis Drake* (1596) was unearthed in a disused stable at Pickering in Yorkshire, and now the same county proves to have been the possessor of three Caxton folios. From Whitley Beaumont there has been sent to Messrs. Hodgson's an old leather-bound book containing a slightly mutilated copy of the *Book of Good Manners*, from the press of England's first printer in 1487, of which the British Museum has no example, although, of course, there is the splendid copy at Cambridge, and the imperfect one at Lambeth; *The Ryall Book*, 1484, and *The Doctrinal of Sapience*, 1489, both in a very incomplete state.



Dr. Barclay Head, who recently retired from the position of Keeper of Coins and Medals at the British Museum, was presented on November 1 with a volume of numismatic articles entitled *Corolla Numismatica*, published in his honour, to which most of the leading numismatic scholars of Europe have contributed. The presentation, which was attended by a large number of the subscribers to the work, took place in the board-room at the British Museum, and Sir John Evans, who presided, paid an eloquent tribute to Dr. Head's great services to numismatic science. The list of subscribers is a remarkable one, including inhabitants of

Algeria, Asia Minor, Australia, Austria, Belgium, British Columbia, Denmark, England, France, Germany, Greece, Holland, India, Ireland, Italy, Russia, Scotland, Sicily, Spain, Switzerland, Turkey, and the United States of America. This list of subscribers, scarcely less than that of the contributors, shows the universal esteem felt for Mr. Head, whose own manual of Greek numismatics—*Historia Numorum*—published nineteen years ago by the Oxford Press, so largely added to his world-wide reputation.

BIBLIOTHECARY.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

SALES.

MESSRS. SOTHEY, WILKINSON, AND HODGE sold on the 5th and 6th inst. the following printed books and MSS. from the library of Mr. C. J. Spence, of North Shields: Biblia Latina Vulgata, MS. on vellum, Sæc. XIV., £40; Collection of 158 Original Sketches by Birket Foster, £72; Breviarium Romanum, illuminated MS. on vellum, Sæc. XV.-XVI., £52; Civil War Tracts (645), £81; T. F. Dibdin's Works, 21 vols., £38; Dürer Society's Publications, eight series, 1898-1905, £15 10s.; Edwards's Anecdotes of Painters, extra illustrations, 3 vols., £44 15s.; Evangelistarium, illuminated MS. on vellum, Sæc. XV., £141; Chapman's Seven Books of Homer's Iliad (with The Achilles Shield), first edition, £214; Horæ ad Usum Sarum, illuminated English MS. on vellum, Sæc. XIV., £140; another MS. of English use, Sæc. XV., £84; Horæ Romanæ, illuminated MS. (Franco-Flemish), Sæc. XV., £70; Horæ on vellum, fine late fifteenth-century French decorations, £500; another, with seven fine grisaille miniatures and many illuminated, French, Sæc. XV., £645; another illuminated Hours, Franco-Italian, Sæc. XV., £162; Orarium, Antwerp, 1495, £30; Horæ on vellum, by Hardouin, Paris, c. 1507, £53; another, c. 1528, £38; Lysons's Reliquiæ Britannico-Romanæ, etc., extra illustrations, £17; Pilkington's Dictionary of Painters, numerous extra illustrations, 6 vols., £70; Strutt's Dictionary of Engravers, extra illustrations, 2 vols., 1785-86, £35 10s.; Transactions of the Cumberland and Westmorland Antiquarian Society, 1874-1904, £17 10s.; Virgil, Didot's edition, with extra illustrations, 1798, £16; Walton and Cotton's Angler, Pickering's edition, 1836, extra illustrations, £28 10s.; Year-book of Edward III., printed by R. Pynson, £13.—*Athenæum*, November 10.

Messrs. Sothey, Wilkinson, and Hodge concluded on Wednesday a two days' sale of works of art and antiquity, comprising a collection of pottery found in

the City of London, and Peruvian antiquities the property of the late Mr. J. Clarke, of Muswell Hill. The total of the sale amounted to £1,373 19s. The principal lots included: A pair of Flight, Barr, and Barr Worcester vases and covers, green and gold ground, with hunting subjects, £26 10s. (Waller); a pair of Worcester plates painted with birds in panels on scale blue ground, £24 10s. (Cant); a Worcester tea service, fluted pattern, and painted with sprays of flowers on white ground, thirty-eight pieces, £40 (Phillips); a pair of Chelsea figures, emblematical of science and music, £46 (Hardy); a pair of Bow figures of a shepherd and shepherdess, £27 10s. (Hardy); a Swansea dessert service marked Dillwyn and Co., painted with bouquets of flowers, eighteen pieces, £42 (Stoner); a diploma and gold medal presented to Blondin by the citizens of Niagara Falls in commemoration of his crossing over the Niagara River, August 19, 1859, £10 15s. (Burwood); and an ivory comb of oblong form, 6½ by 5½ in., one side carved in low relief with a design of the Annunciation, the other with the Adoration of the Magi, probably French or Flemish, style of the late fifteenth century, £75 (Egger, of Paris).—*Times*, November 16.

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

THE new part of the *Journal of the Royal Society of Antiquaries of Ireland* (Vol. XXXVI., Part 3) contains many good papers. The most important, perhaps, is one entitled "Notes on Certain Promontory Forts in the Counties of Waterford and Wexford," by Mr. T. J. Westropp. These are simple but effective fortifications erected on Irish headlands which have been very little studied. They occur, by their nature, in the wildest and most picturesque spots of the coast, and Mr. Westropp has evidently found them a fascinating study. He suggests a provisional classification, gives a long list—still far from complete—of the forts, discusses their distribution and age, and then deals specially with those in the counties named in the title of his article. Other papers deal with antiquities and inscriptions in Kerry, Galway, and Cork, with the "Dublin 'City Music' from 1560 to 1780," the descendants in the male line of Sir Thomas More, and various other topics. The whole number is well illustrated.

We have received Vol. V., Part 2 of the *Transactions of the Glasgow Archaeological Society* (sold to non-members at 6s. net). Its nine papers deal with very varied topics. The part opens with a readable paper, illustrated, by Professor Cooper, on "Some Old Elgin Houses," which have all been swept away. Mr. Rees Price follows with some "Notes on Jacobite Drinking Glasses," illustrated by four very fine plates. Next Mr. R. S. Rait discusses "The History of University Education in Scotland," and Mr. T. Lugton tells the story, with three illustrations, of "The Saracen's Head Inn," a famous old Glasgow inn which was demolished in 1905. After a too brief paper on "The Setting of the Miracle Plays," by Professor D. J. Medley, Mr. J. S. Fleming supplies a well-illustrated account of "Newark Castle," Ren-

frewshire, and its owners. The fine old mansion is now occupied by several workmen's families, and is threatened with demolition to make more room for adjoining shipyards. Dr. Honeyman discusses "Certain Peculiarities in the Architecture of Iona," illustrated by plans, photographs, and drawings. Finally, Sir J. Balfour Paul gives an entertaining account of "The Matrimonial Adventures of James V.," and Mr. J. A. Brown, in "The Kindly Tenants of the Archbishopric of Glasgow," contributes an interesting study in tenure.

The *Journal of the Cork Historical and Archaeological Society* (Vol. XII., No. 71) for July-September contains a translation, with notes, by Colonel Lunham of a Latin "Life of Saint Fin Barre" contained in the Codex Kilkenniensis, preserved in Archbishop Marsh's Library, Dublin. Among the other contents is a note by Mr. R. Day "On a Gold Lunette from the Co. Kerry," now in the possession of Major MacGillcuddy, in whose family it has been an heirloom for generations. The accompanying photographic illustration shows the detail of the engraved work with some distinctness. In "The Battle of Knockanar," fought A.D. 249, Mr. Walter Jones gives a curious list of omens by which Queen Ailé knew her sons would be defeated and killed. The *Journal* contains, besides the papers mentioned, many other interesting notes and a variety of good illustrations.

PROCEEDINGS OF ARCHÆOLOGICAL
SOCIETIES.

BRITISH ACADEMY.—*October 31.*—Dr. D. G. Hogarth (Fellow of the Academy) read a paper on "Artemis Ephesia." The site of the great Temple of Artemis at Ephesus was re-examined at the cost of the British Museum during 1904 and 1905. The excavation resulted in the first place in the recovery not only of a complete ground-plan of the temple of the sixth century B.C., discovered below the Hellenistic stratum by Wood in 1870, and of much fresh evidence of its architectural character, but also of many small objects dedicated in that temple, including several cult-figurines of the goddess. In the second place, the excavation revealed remains of three distinct temples of the period before Croesus, which had not been found by Wood. These were all of much smaller area than the sixth-century and Hellenistic temples, and the most primitive appeared to be a *naos* just large enough to contain a statue with an altar facing it, the whole enclosed in an open *temenos*. The foundation for this shrine lies at the intersection of the *axes* of all the successive temples alike, and it is evident that at all periods it was the central Holy of Holies, where stood the cultus-statue. When this central structure came to be examined, it was found to be a platform made solid with a filling of flat slabs, between and among which had been packed a quantity of small objects in gold, electrum, silver, bronze, ivory, amber, and other materials, including certain very early electrum coins. The whole number of objects was nearly one thousand, and from their position and the fact that they are almost all objects of personal adornment and evidently selected, they

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can only be supposed to have been placed intentionally where found, for the use of the goddess, whose statue stood above, and at the epoch of the first foundation of her small shrine. They appear to belong to the latter part of the eighth and to the earlier part of the seventh centuries B.C. Outside this *naos* foundation, and in the lowest stratum all over the area of the earlier *temenos*, other objects of similar period were also found to the number of about two thousand. These include fine statuettes and other objects in ivory, crystal, metals, etc., and many more coins, but little or no personal jewellery. This unique treasure includes many representations of the goddess and her attributes, and many objects used in her cult. Attention was directed especially to the first category, which were considered in connection also with the cult-figurines found in the "Cræsus" temple. These representations, nearly fifty in all, show how the goddess was locally personified over a period ranging from the eighth to the fourth century B.C. There are several varieties of type, but it is noteworthy that in no case is there any approximation to the "multinammia" figure rendered familiar by statuettes of the Roman period, and supposed to be preserved also by a well-known type of cultus-image portrayed on Ephesian and other Asiatic city coins from the second century B.C. to the third century A.D. This latter type, however, is probably not "multinammia" at all, and there is some reason to doubt if it really represents any Ephesian statue. It seems possible that it is a traditional cultus-type—not local, but probably of Phrygian or Cappadocian origin—introduced into Ephesus, and showing degraded survivals of features of the winged goddess type, the so-called *πρότυπα θεῶν*. The local Ionian personification, so far as the available evidence goes, seems to have been originally of genuine Hellenic character, a natural matronly figure. The confusion of Artemis Ephesia with the great West Asian goddess of the non-Hellenic peoples is argued to have happened late in time, and to have been symptomatic of a change in the character of Ephesian civilization, which gradually became more Asiatic, and adopted a conception of the goddess-cult reflected in the early history of Ephesian Christianity, and still to be discerned locally at the present day.—*Athenæum*, November 10.

At the meeting of the ROYAL ARCHAEOLOGICAL INSTITUTE, held on November 7, the papers read were "Some Notes on Worcestershire Bell-Founders," by Mr. H. B. Walters, F.S.A., and "Notes on the Effigy of John Caperon, Rector of Rendlesham," by Dr. A. C. Fryer, F.S.A. This effigy, recumbent in a recess in the south wall of the chancel, is well known; but, strange to say, it has been misdescribed in directories and guides as that of a lady, while the angels holding the cushion on which the rector's head rests have been taken for her children. There is, however, no doubt that the effigy is that of John Caperon, who was rector from 1349 to 1375. Even were there any uncertainty on this point, the fact that the figure is clothed in priestly vestments is proof positive that it cannot represent a lady.

The monthly meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES was held in the Castle on

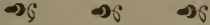
October 31, Mr. Richard Welford presiding.—The Chairman referred to the death of Mr. George Irving, who was a member of the Society, and a vote of condolence was passed.—The following donations to the museum were received with thanks: Mr. J. Whitham, jun., of Ripon, three early lucifer matches, said to be ignited by dipping into sulphuric acid; Rev. Canon Gough, Vicar of Newcastle, a set of eight full-plate photographs, taken by himself, of a series of Anglican sculptured stones discovered in the churchyard at Meikle, N.B., together with an explanatory pamphlet; Mr. J. M. Moore, of Harton, a cylindrical creeling trough, 13 inches high, by 17 inches in diameter, and an object, described locally as a Jenny Idle, said to have been used early last century by pitmen for keeping their sulphur matches in.—The Chairman read a paper on "Early Newcastle Typography, 1639-1800." He said the first printer was brought to the north by Charles I., who found it necessary to have a printer to issue his proclamations, and therefore sent for one to London, as none could be found between the Ouse and Forth. The Chairman also read a paper by Sir Gainsford Bruce on "Notes on the Three Volumes of Richardson's Sketches belonging to the Society."

On October 22 the Rev. Professor Sayce delivered the first of a series of six Rhind Lectures in Archaeology before the SOCIETY OF ANTIQUARIES OF SCOTLAND. Dr. Sayce took as the subject of the course "The Archaeology of the Cuneiform Inscriptions." The decipherment of these inscriptions he described as the archaeological romance of the nineteenth century. Professor Sayce showed how cuneiform inscriptions were first observed on Persian monuments, and traced the various stages in the deciphering process, starting with Grotefend's guess in 1802. In the second lecture, on October 24, Professor Sayce spoke on "The Archaeological Materials: Excavations at Susa, and the Origin of Bronze." In the course of it he said that the earliest worked copper of which we know is met with in Babylonia, which continued to be characterized by the use of copper instead of bronze down to the Persian period. In Assyria, however, bronze was known from about B.C. 2000 onwards, and apparently was introduced from Asia Minor, where the earliest bronze implements yet discovered were found by Dr. Schliemann in the second prehistoric city at Troy. In Egypt bronze first appears in the time of the Twelfth Dynasty, but an analysis of the gold ornaments of the Sixth Dynasty shows that there must already have been intercourse between Egypt and Asia Minor. And as far back as B.C. 2000 the Assyrians had established colonies in Eastern Cappadocia, where there were mines of copper and other metals. Tin, however, was not among them, and one of the chief puzzles of archaeology, therefore, is at present, Whence came the tin of which the early bronze of Asia Minor was composed? So far as the archaeological facts go, they indicate Asia Minor as the country in which bronze was invented, although, according to the mineralogists, not only is no tin found there, but no early tin workings are met with nearer than Spain and the British Isles. The third lecture, on October 26, was on "The Sumerians."

BRITISH NUMISMATIC SOCIETY.—October 17.—Mr. Carlyon-Britton, President, in the chair.—Mr. W. Sharp Ogden read a paper on the discovery of over 5,000 Roman coins on the Little Orme's Head, North Wales. They comprised 2 *Æ*. and 3 *Æ*. from Constantius Chlorus to Constantinus Maximus, and the majority were in remarkably good preservation. At least one-fifth of the find had been issued from the London mint, and presented many interesting variations. Referring to the mysterious letters on the field on the reverse of these types, Mr. Ogden submitted the theory that they were contractions of well-known dedicatory inscriptions, such as T. F. for "Tempora felicitas," etc., which certainly was a simpler and more probable explanation than the "laboured dissertations" previously offered. He exhibited a fine series of the coins described. Following his recent discovery of a Norman coinage at the mints of St. David's and Pembroke in Wales, the President's attention was directed to Cornwall, and he communicated the result of his researches in a paper entitled "Cornish Numismatics." He quoted records from the early Pipe Rolls of Henry II. to prove that a mint then existed at Launceston, and assigned to it a large series of coins which official numismatists have usually allocated to Lancaster, Stepney, and other improbable places. The old names of Launceston were Lanstevenhin (variously spelt), and "the town of St. Stephen," and the coins issued from it comprised the reigns of Æthelred II., William I. and II., Henry I., Stephen, and Henry II. At first they bore the name contracted to LANSTE, but later STEFANI was used, and finally LANST. The writer exhibited a selection of the coins, and traced the very gradual changes of one form of the name into another.—Mr. Baldwin exhibited a variety of the Morton half-groat (Canterbury) of Henry VII., Monck's 40s. gold token of 1812, in remarkable preservation, and a Transvaal pound of 1898, countermarked by the British "99." It is said that only 116 of these pieces were so countermarked at Pretoria.—Mr. Wells produced a selection of nine coins of the Iceni from a find near Wimblington, Cambs, also a *scatla* bearing runes found near Icklingham, Suffolk, and other interesting specimens. Presentations to the library were made by the President, Major Creeke, and Mr. Webster.

The annual meeting of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY was held in October, the Rev. Bryan Dale, the retiring President, occupying the chair, in the absence through illness of the new President, Mr. J. A. Clapham.—The twenty-eighth annual report, which was submitted by the Hon. Secretary (Mr. Thomas Howard), referred to the loss the Society had sustained in the deaths of Mr. William Cudworth and Dr. J. H. Bell, and stated that the membership was now 168. The Society's journal, the *Bradford Antiquary*, had not been published during the year, but it was hoped to resume the publication shortly, as well as to increase the membership.—In moving the adoption of the report and balance-sheet, the Chairman alluded to the valuable work done by the late Mr. Cudworth in local historical research, and hoped that his book, *Round About Bradford*, which he (the speaker) considered

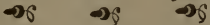
was his greatest work, would shortly be brought up to date and illustrated. The Society had obtained a very good room at the Church Institute, and it was hoped that the attendance at the lectures would be materially increased.—The report and balance-sheet were adopted.—Other resolutions were submitted, Dr. J. Hambley Rowe, Mr. S. E. Wilson, Mr. Harry Speight, Mr. J. E. H. Burnet, Mr. James Gregory, and Mr. Butler Wood addressing the meeting. Dr. Rowe suggested that the exploration of the Esholt estate should be thoroughly undertaken before the Corporation utilized the land they had purchased there, and he also suggested the investigation of the place-names of the district, a large number of which were as yet unknown.



The SOCIETY OF BIBLICAL ARCHAEOLOGY met on November 7, when a paper on "The Tablets of the First Egyptian Dynasty" was read by Mr. F. Legge.

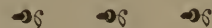


A meeting of the BERKS ARCHAEOLOGICAL SOCIETY was held on October 23, Mr. E. Margrett presiding. The Rev. P. H. Ditchfield announced that Dr. Hurry had presented the Society with a beautiful plan of Reading Abbey.—Mrs. Cope being unable, through illness, to read her lecture on "Parish Registers," it was read by her husband. Mr. Cope said it gave him great pleasure to take his wife's place, as he was a member of that Society when he lived in Berkshire. Mrs. Cope had transcribed as many as thirty Berkshire parish registers, with the sanction and approval of the Bishop, Dr. Stubbs. Mr. Cope urged the importance of the parish registers. The task of transcribing a parish register was by no means easy, and amateurs made all sorts of mistakes. One letter written wrongly would alter the spelling of the whole name in a fatal manner. A complete register chest should contain six to nine volumes; few contained less than half that number, and few even as many. Mr. L. L. Treacher said he had transcribed registers in four parishes. Before anyone attempted to write the history of a parish he should first transcribe the register of that parish, which would give him an insight into the history nothing else would. He expressed his obligation to Mrs. Cope, having received a great deal of assistance from reading her book on the subject. He photographed the registers page by page, developed the negative, and from that read them. There was no necessity to make a print from the plate. His photographs were taken on a quarter-plate, and owing to the reduction of the size, the writing was much sharper than the original, and it was possible to read from the negative where it was impossible to decipher the original. The handwritings varied so much that it was not the same in any two parishes, nor in two books in one parish.



A meeting of the ST. ALBANS AND HERTS ARCHAEOLOGICAL SOCIETY was held on October 29, the Dean of St. Albans in the chair.—The first paper was by Mr. H. P. Pollard on "The Alien Benedictine Priory at Ware"; the second, by Mr. H. R. W. Hall, was on "The Records of the Old Archdeaconry of St. Albans."—With regard to the foundation of the Alien Priory, Mr. Pollard said that one of those who

accompanied Duke William in the conquest of England was Hugh de Grantmesnill, who became possessed of lands in Ware and many other places. He gave some of his property to St. Albans Abbey, which he had helped to restore, and, according to Dugdale, "He gave . . . three villans of Ware. . . . He gave also the Church of Ware and all tenths which belonged to it, and two carucates of land." The Priory founded by Hugh de Grantmesnill probably consisted of a cloister and a few buildings near it, of simple construction, having some thirty inhabitants. The Priory at Ware was one of the more important alien houses. Under King John all the alien priories, to the number of eighty-one, were sequestered and their revenues taken for the King's necessities. Soon after the death of John, probably, the great hall, chapel, and other rooms of the priory were erected by Margaret de Quincy. In 1293 a war began between England and France, lasting some five years, and the second seizure took place of the alien priories which at this time numbered nearly one hundred. On the pretext of every new French war the same process of sequestration was repeated by the following Sovereigns, and the revenues of the sequestered houses went to pay the army, and for other purposes. With great detail, Mr. Pollard told of the vicissitudes of the Priory, and the heavy demands made upon the priors from time to time, mostly under the pretext of funds being required for carrying on wars; and, proceeding, said: "The history of the Alien Priory at Ware, as a religious house, ended in 1414, in which year all the alien priories in England were suppressed by an Act of Parliament held at Leicester."



On October 20 a party of members of the TOYNBEE ANTIQUARIAN SOCIETY visited the Painter-Stainers' Company's Hall, Little Trinity Lane, E.C. They were received by the Worshipful Master and Members of the Court.—Mr. W. Hayward Pitman, the upper warden, gave an address, in the course of which he said the Painter-Stainers' Company was of great antiquity, but as a company there is no mention of them until 1309, when they came before the court of aldermen implicated in a feud which had long subsisted between them and the Joiners', the Loriners' and Saddlers' Companies on the question of bad workmanship and material. This feud, like many others in the "good old days," resulted in bloodshed in the streets of the City. The court of aldermen, however, does not seem to have recognised the mystery of painters until June, 1497, when they were allowed "to assemble in some honest place within the City." The Company was finally incorporated in July, 1581, and a Master, wardens, and court of assistants appointed. Their business was to seek the exclusion of all incompetent persons from the craft—a department which afforded them a great deal of employment. The scope of their work was very extensive, including decorative house-work on the one hand, "and the highest branches of the artists' profession on the other." From many causes—probably the alteration in the form of worship in the national Church, the disturbed condition of the country—the resources of the Company languished, so that in 1633 Stow's Continuator could say that the art of staining (or painting on canvas) had then de-

parted from England. Upon the Restoration matters began to look up with the Company, and the historian says "no other similarly instituted body can point to such a muster-roll." The Company's duties as to inspection of works of art have been assumed by the Royal Academy of Art; but the Company is doing excellent work in the education of craftsmen and affording travelling studentships to likely youths. It also dispenses relief to some 200 pensioners from the funds at their disposal, and this branch of their activity will shortly be increased by the acquisition of a large sum (£40,000) recently bequeathed by one of the members of their Court. The visitors were invited to inspect the pictures and the plate. The collection of plate is exceedingly interesting, and includes several pieces of inestimable value, such as the Camden Cup, presented by Camden, the antiquary, in remembrance of his father, who was a liveryman of the Company; the Beeston Salt-cellar, the like of which one must go to the Tower of London to see. Spoons, wine-cups, flagons, etc., form a collection unrivalled of its kind.

Lecturing on "Recent Excavations at Oxyrhyncus" before the ABERDEEN PHILOSOPHICAL SOCIETY on October 25, Dr. A. S. HUNT said that he would speak of excavations carried out last winter by Dr. Grenfell and himself. He then indicated the nature of the many literary fragments recovered. Dealing with the finding of the new Gospel, he remarked that it consisted of a small leaf which contained forty-five lines of writing nearly complete. Our Lord was represented as having taken His disciples into the part of the Temple called "the place of purification," where they were met by a Pharisee. The Pharisee asked how He had come there without having first performed the purificatory rites. This led to a denunciation of the Pharisees, and a contrast was drawn between outward and inward purity. The general idea was similar to that embodied in the Gospels, but the situation was new. The new Gospel apparently contained nothing heretical. It was a regular Gospel, and not a mere collection of sayings of Jesus. A striking feature was the display of knowledge with regard to the Temple and its ritual. The question was whether this knowledge was genuine or assumed, and this was a vital point in determining the authority of the Gospel. On the linguistic side, the document was distinguished by its literary style and its vigorous phraseology, which indicated that the writer was a person of considerable culture. The lecturer then alluded to other interesting discoveries, and the methods of exploration were illustrated by a series of excellent limelight views.

At a meeting of the SUNDERLAND ANTIQUARIAN SOCIETY on November 13, Dr. Coke-Squance lectured on "Swords." He said that the history of the evolution of the sword was practically the history of the evolution of civilization. Primitive man was severely handicapped compared with the brute creation, for, although endowed with reason, his powers of offence and defence were feeble. To hold his own with the brutes and his compeers other weapons became necessary, thus stones were used and were thrown

with great precision. Stones were supplemented with wooden weapons, amongst which the primitive form was the boomerang. An erroneous idea had been formed that this was a weapon peculiar to Australia, whereas it was almost universal, though the forms of the throw-stick differed much, so that on one hand they got the axe and the club and on the other the sword. The wood made a poor cutting weapon and stone a poorer sword, but the union of the two improved both, hence came the fitting of wooden swords with quartz, chalcedony, obsidian, jadite shells, sharks' teeth, etc. Then a period arrived when men probably accidentally learned the use of metals, and the discovery of smelting and working enabled man to improve his weapons. Bronze swords were deficient in hardness, and could not be adequately tempered, and the true sword had its birth early in the iron age, which period was considered as commencing with the Christian era. A sword consisted of two principal parts, the blade and the tang, which was a piece of wrought iron welded into the shoulder of the blade and inserted into the grip or handle, which ended in the pommel. The pieces which passed across between the blade and the hilt were the quillions. The pommel was partly for counterpoise and partly for ornamentation, and the quillions were devised for the guard against the cut. Of the blades there were two typical varieties, the curved and the straight, the former comprising the sabre, cutlass, scimitar, etc., and sometimes edged on both sides, and the latter, the Espadin, the Flamenberg, the rapier, the small sword, etc. The development of these types was traced by Dr. Squance, who pointed out how much better the scimitar was for the cut than the straight sword, and how much better the straight sword for the thrust than the scimitar, and called attention to the efforts made to form weapons that would have both qualities. He said the complete evolution of the sword might be considered to have been effected during the eighteenth century, since when it had not improved in efficiency, beauty, or balance.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE CHURCH PLATE OF THE DIOCESE OF BANGOR.
By E. Alfred Jones. Thirty-four plates.
London: Bemrose and Sons, Ltd., 1906. 4to.,
pp. xlvii, 160. Price 21s. net.

Books on the church plate of various counties or dioceses have multiplied during the last few years. The one just issued by Messrs. Bemrose is a handsome quarto volume, most admirably and profusely illustrated. It treats of the Diocese of Bangor, which embraces the counties of Anglesey, Carnarvon, Merioneth, and Montgomery. It is a pleasure to

recommend it without reserve. Mr. Alfred Jones has already issued various books on the subject of plate, and in this work again proves himself to be a competent expert.

The numerous lovers of mediæval plate will be glad to learn that the researches made in preparing for this book brought to light a hitherto unrecorded pre-Reformation chalice. It belongs to the church of Llandudwen, which is an out-of-the-way little parish of Carnarvonshire. This fine chalice has no hall-marks, but it dates from about 1500.

The full details as to the vessels (including pewter) of each parish are preceded by a pleasantly written and accurate introduction on the whole subject of church plate in England. The diocese possesses a mazer bowl mounted in silver, date *circa* 1480; twenty-eight Elizabethan chalices, thirteen of which have their patten covers; three beautiful pieces of Elizabethan plate, originally intended for secular use; a unique chalice at Beddgelert, of the year 1610, engraved with the Three Maries, given to the parish by Sir John Williams, goldsmith to James I.; eleven other chalices of the same reign; about a like number of the reign of Charles I., including a most interesting one of the year 1632 at Llecheynfarnny, imitative of a mediæval example and engraved with the Crucifixion; a massive but plain silver-gilt service at Bangor Cathedral, 1637-1639; a number of plain examples of the Restoration period; and many pieces of every period of the eighteenth and nineteenth centuries. Various silver alms-dishes have evidently been originally designed to serve as domestic salvers. There is also a goodly number of old pewter vessels. At Llanfrothen is a small two-handled porringer of pewter, dating from about 1700.

One of the many advantages of the publication of a detailed catalogue of church plate, such as is given in this most admirable volume, is that it tends to secure the vessels from misappropriation or illicit sale.

* * *

BOOK-PRICES CURRENT. Vol. XX. London: *Elliot Stock*, 1906. Demy 8vo., pp. x, 745. Price 27s. 6d. net.

Punctually, like its predecessors, comes the record of the book-sales of 1906. The new volume, which contains no less than 7,000 entries, is a more than usually varied list. There are not so many outstanding features as in some previous years. The Shakespeareana sold included a few quartos, notably the *Much Ado* of 1600, which brought £1,570; there were a number of pre-Shakespearean plays, some of which produced from £140 to £233 apiece; and the Truman collection of works illustrated by George Cruikshank was remarkable both for its size and importance, and indeed its authoritativeness, many of the items being verified by the initials of the artist himself. But with these exceptions the books sold in 1905-1906, the prices of which are here recorded, may be regarded as a good all-round lot. The inclusion of so unusually large a number of books, and the fact that many of these are of comparatively less importance from the financial point of view, though continually inquired after and sought for, will render this volume of special value as a work of reference. Mr. Slater's useful notes, the excellent indexes, and all the other helps to ready use, are provided as afore-

time; and the new volume is as sure of as hearty a welcome as its predecessors. *Book-Prices Current* is indispensable to all who care for or deal in books. We are glad to hear that an index to the second ten volumes of *Book-Prices Current*, covering the years 1897-1906, is in preparation, and may be expected to appear before long. The first decadal index has proved a most useful key and handy book of reference, and various improvements are promised in its forthcoming companion.

* * *

THE LAST OF THE ROYAL STUARTS: HENRY STUART, CARDINAL DUKE OF YORK. By Herbert M. Vaughan. With twenty illustrations. London: *Methuen and Co.*, 1906. Demy 8vo., pp. xx, 309. Price 10s. 6d. net.

There is a deathless glamour about all the royal Stuarts. A race of men and women most brilliant, amiable, and wayward, and lit up by a constant glare of notoriety and opinion—such a subject, if it be treated with taste and sympathy, can never be staled. With this in mind, we welcome with singular pleasure Mr. Vaughan's contribution to Stuart history, in which he deals with a branch thereof concerning which comparatively little has been said. For, despite the interest which attaches to Henry Stuart as being the last legitimate descendant in the direct male line of King James II., the life of the Cardinal Duke has been heretofore somewhat neglected by historians. Though he treads to some extent in the footsteps of other modern writers—notably Mr. Andrew Lang, Mr. Ewald, and the Marchesa Vitelleschi—Mr. Vaughan yet throws much fresh light on the subject of the exiled Stuarts. He has drawn largely on Italian authorities, and is consequently enabled to deal at length with the ecclesiastical career of the Cardinal Duke.

The second son of the Chevalier de St. George, Henry Benedict Stuart was born at Rome in 1725. His boyhood was not altogether uneventful. In 1739 there were signs that the partisans of the Stuarts were on the *qui vive*, and at this time, owing to various causes, the prospects of the exiled dynasty were brighter than they had been since the failure of the Jacobite rising of 1715. In 1744 Charles Edward went to Paris, and in the following year sailed to Scotland and engaged in his memorable enterprise. News of his success reaching the Continent, it was proposed that Henry should follow his brother. The project was not carried out; but in August, 1745, the future Cardinal left Rome and went to Versailles, where he made some efforts on behalf of his house. Forces had been collected at Boulogne with a view to a French invasion of England, and the nominal command of these forces was assigned to Henry. After Culloden the Duke of York busied himself in inducing the French Court to send ships to search for his absent brother, and it was owing to his exertions that the vessel which eventually brought Charles Edward from Scotland was despatched from France.

Though Henry did something on behalf of his family in 1745, he dealt the Jacobite cause its death-blow when, in 1747, he became a Cardinal of the Church of Rome. This step, alienating as it did the Protestant supporters of the exiled dynasty, so enraged Charles Edward that for nineteen years the

two princes were estranged. On the demise of his brother in 1788 the Cardinal Duke styled himself King of Great Britain. He caused a medal to be struck in commemoration of his accession, and all members of his household were enjoined to speak of their master as Majesty. But, though he obviously considered himself entitled to the English crown, he made little or no attempt to have his regal claims recognised by the Pope. At the outbreak of the French Revolution the resources of the Cardinal Duke were narrowed by the loss of two livings, and in 1799 his palace at Frascati was sacked by the French. Under these circumstances his case was laid privately before the English Government, upon which George III. sent him a present to relieve his immediate wants, and granted him a pension of £4,000 a year. Soon after the receipt of this grant Henry was raised to the Deanship of the Sacred College; but he held the honour only a few years, dying in 1807. To his memory, and that of his father and brother, a stately mausoleum was erected in the Church of St. Peter's at Rome.

So intense is the human interest in the story of the royal Stuarts that, in reading the life of a member of that dynasty, it is for fresh insight into personality that most readers will look. Without neglecting the historical import of his subject, Mr. Vaughan has much to say concerning the personal life of the Cardinal Duke. It is interesting, for instance, to learn that Henry Benedict maintained the art-loving tradition of his family. As a young man he sang, played the violin, and was devoted to music. In later life he became an able classical scholar and a lover of literature. At Frascati he founded a seminary and spared no pains to make it a model establishment of its class. His efforts in this direction were appreciated, and in a funeral oration made for Henry Stuart by Don Marco Mastrofini, a former pupil of the seminary, the founding of that institution was mentioned as particularly honourable to the Cardinal Duke.

Wholly different in many respects from other members of his family, Henry Benedict had nevertheless a certain amount of the Stuart charm, and this is ably transmuted to Mr. Vaughan's pages. Not only is the biographer thoroughly master of his subject, but he treats it in an attractive manner. His book is undoubtedly one which all lovers of the Stuarts will want to possess.

* * *

THE HISTORY AND GEOGRAPHY OF CORNWALL.

By the Rev. J. J. Daniell. Fourth edition, by Thurstan C. Peter. Truro: *Netherton and Worth*; London: *Houlston and Sons*, 1906. Demy 8vo., pp. viii, 486. Price 10s. 6d. net.

The name of the original author is still piously kept upon the title-page, although there is now hardly any of Mr. Daniell's work left. Popularly the book has long been known as Collins's *History of Cornwall*, Mr. J. H. Collins having been responsible for the second and third editions. And now the fourth edition appears, having undergone some transformation and having received considerable additions at the hands of its new editor, Mr. Thurstan Peter, whose reputation as an authority on matters pertaining to the county of Cornwall stands deservedly high.

In his preface Mr. Peter admits sundry shortcomings and a certain lack of revision so modestly and simply that the critic is disarmed, although we are still left wondering why Mr. Peter has not taken the trouble to mark which are Mr. Collins's notes and which are his own—surely an easy matter. Thirteen years have elapsed since Mr. Collins's last edition of the *History*, so that Mr. Peter has found considerable scope for improvement as well as addition. For instance, he has wisely omitted the derivations of place-names formerly given, which were mostly guesses of a pre-scientific era. Much of the matter in the chapters dealing with the early history of the county has been allowed to stand unaltered, with the addition of a few warning footnotes; but it would have been more satisfactory had the whole of these early chapters been recast and rewritten from the standpoint of modern knowledge. A chapter of biographical notes on eminent Cornishmen has been added by Mr. Peter, but it would bear considerable enlargement. The chapter on the antiquities of the county shows many signs of careful revision by Mr. Peter. The most useful part of the book, probably, is the latter portion, which gives, parish by parish, a compendious sketch of parochial history. Mr. Peter says he has left the scanty history of Dissent in the county as in previous editions, "the times of the Wesleys and other eighteenth-century religious leaders being too near our own for it to be possible to get a clear view of them." This rather tries our patience; it is absurd to call it a reason for omitting what was much needed. However, on the whole, this new edition is certainly an advance on its predecessors, and must appeal to a large public. The index is fairly full, and there is a good map, but a table of contents would have been a very useful addition.

* * *

ROCHDALE JUBILEE: A RECORD OF FIFTY YEARS' MUNICIPAL WORK, 1856 to 1906. Edited by Lieutenant-Colonel (Alderman) Fishwick, F.S.A. Many illustrations. Manchester: *George Falkner and Sons*, 1906. Large 8vo., pp. 308 and Index (unpaged). A few copies for sale at 7s. 6d.

The greater part of the contents of this handsomely printed and produced and lavishly illustrated volume deals with matters—the progress of different departments of municipal work during the last fifty years—which hardly come within our province. But the introductory chapter, from the very competent pen of the historian of Lancashire, Colonel Fishwick, F.S.A., is an excellent sketch of the history of Rochdale from Saxon times to the grant of its charter of incorporation in 1856. In the remainder of the volume a series of chapters contains the story of fifty years' steady progress in municipal well-being and well-doing. We note with special satisfaction the attention paid by the Public Library to local literature. The collection illustrative of the history of Rochdale comprises no less than 1,260 books, pamphlets, etc., printed in or written by persons connected with Rochdale. There are also large scrap-books filled with local election and other placards. All municipal and parish libraries should make a point of collecting these fugitive but most valuable materials for local history. It is pleasant to see that an antiquary like

Colonel Fishwick, who has made so many and so valuable contributions to historical and archaeological literature, has also found time to serve his fellow-citizens faithfully and well in connection with the Library, Museum and Art Gallery; the old School Board (of which he was thirty-three years a member), and the new Education Committee; and other departments of municipal work. We congratulate him on his personal record, and also on the production of this handsome volume, in which, under his editorship, many contributors, mostly borough officials, tell the story of fifty years' municipal history. Nor must we forget to congratulate the borough which can show so splendid a record of devoted, public-spirited work on the part of so many of its citizens.

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MEMORIALS OF OLD WILTSHIRE. Edited by Alice Dryden. With many illustrations. London: *Bemrose and Sons, Ltd.*, 1906. Demy 8vo., pp. x, 267. Price 15s. net.

Miss Dryden drives a strong team. This volume of the "Memorials" series is indeed one of exceptional interest. This is partly due, no doubt, to the archaeological wealth of the county—a wealth which we owe, as Mr. Edwards, in his introductory sketch of "Historic Wiltshire," says, "to the vast stretches of downland undisturbed by the plough or other methods of cultivation; and these downs are covered with camps, barrows, and earthworks, and strewed with implements of those early inhabitants who lived on the high ground at a time when Britain was largely forest and swamp." But besides this richness of the county, the exceptional value of the volume before us is also due to the fact that Miss Dryden has been able to include in her band of contributors some of those who write with authority on the subjects allotted to them. For instance, among the papers to which the reader will naturally turn first we may name the Rev. Dr. Cox's good, though all too brief, article on "The Royal Forests of Wiltshire and Cranborne Chase"; a rigidly condensed paper on "Malmesbury," by Mr. Harold Brakspear; Mr. St. George Gray's biographical sketch of General Pitt-Rivers, illustrated by a capital portrait; a careful and well-illustrated account of "Pre-Norman Sculptured Stones in Wiltshire," by the Bishop of Bristol; and Mr. J. A. Gotch's "Three Notable Houses"—Wilton, Longleat, and Longford. These papers, all good and authoritative in their several ways, are far from exhausting Miss Dryden's budget. "Pre-historic Circles," "Lacock Abbey," "William Beckford of Fonthill," "The Arundells of Wardour," "Marlborough in Olden Times," "Salisbury," "Bradford-on-Avon," and "Ancient Barns in Wiltshire," are among the other papers in this handsome volume. The illustrations are numerous and good, the index sufficient, and the general "get-up" of the book is most attractive.

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THE ELEMENTS OF GREEK WORSHIP. By S. C. Kaines Smith, M.A. London: *Francis Griffiths*, 1906. 8vo., pp. vi, 154. Price 2s. 6d.

A brief but sincere welcome may be offered in columns more properly devoted to the study of antiquities themselves, to a treatise on the religious

cults which gave their origin to those antiquities. Mr. Kaines Smith is evidently an enthusiast on his subject, and that subject is one of profound interest. For the more we find out about the Greeks of Hellas, the more do they command of our wonder and praise. In presenting a wider audience than the members of his University Extension Classes, to whom his book is dedicated, with a review of the universal principles underlying the inception and development of "Greek Worship," the author shows that he sides with Professor Kidgeway, of Cambridge. And if some of the creeds of Cambridge were not deemed heresies at Oxford, such a study as that of Greek mythology would not be the fascinating pursuit it is!

Mr. Kaines Smith supplies the student with a wealth of good references in his foot-notes, and they themselves bear witness to the careful quality of his work. Whether acquainted with the Greek language or not, the reader may here learn "the latest information" about the origins—it might savour of irreverence to add, the births, marriages, and deaths—of those distinguished personages, Zeus, Athene, Demeter, and the rest, whom Phidias set in marble on the Parthenon, and who are figured on a thousand coins and vases. We have found particularly interesting the detailed description of the great Athene, with her many attributes and claims on human reverence; and it is quite in the modern spirit that Mr. Kaines Smith seriously describes Hercules as "a pioneer of engineering and sanitary reform." Whether the proposition that "the ideal works of the great sculptors were imaginary portraits of the gods, not cult images" (p. 88), is entirely sound, and the extent to which we may accept the statement that "it is in the mysteries of Dionysos and Demeter that the life principle of Greek religion is to be sought" (p. 135), are questions too large and too special to discuss here; but we can certainly find most clues to their solution in Mr. Kaines Smith's pages.

In default of an index, the book should have had a fuller and more detailed "Table of Contents," and it is to be hoped that several misprints and other blemishes, probably attributable to "Linotype" printing, will be absent from future editions.

* * *

The latest issue in the popular edition of Mr. Stock's "Book-Lovers' Library" (price 1s. 6d. net) is Mr. Lawler's capital little book on *Book Auctions in England in the Seventeenth Century* (1676-1700), the first attempt ever made to give a systematic account of the public sales of books which took place during the quarter of a century which followed the first English book auction—that of Dr. Seaman's library in 1676. Mr. Lawler is happy in the possession of materials almost unique for such a work, and his little book is of the greatest interest and use to everyone interested in the history and value of books.

Mr. Stock has also just issued a cheaper edition (price 5s.), very nicely produced, of *Proverb Lore*, by Mr. F. E. Hulme, F.S.A., a chatty book, which in pleasantly discursive fashion deals with proverbs from every possible point of view. It contains an extraordinary large and varied collection of popular sayings, and Mr. Hulme's discussion and comments are very readable.

Among the pamphlets on our table is a lecture on *The Royal Charters and Grants to the City of Lincoln* (London: *The Bedford Press*), which Dr. de Gray Birch, F.S.A., delivered recently before the Mayor and Corporation of that ancient city. The Corporation decided, just in time to save them from lasting damage, to have their ancient records overhauled and catalogued and carefully guarded against further destruction. Dr. Birch carried out this work, and in this lecture he gives an interesting account of the charters and other records and of their contents. We congratulate the Mayor and Corporation on having taken so wise and timely a step, and they must have congratulated themselves, as they listened to Dr. Birch's able lecture, on the future security of so valuable a collection. We have also before us Nos. 35 and 36 of the Hull Museum Publications (price 1d. each), one containing a quarterly record of additions, and the other an excellent address by Mr. Sheppard, the curator, on "The Relationship between Provincial Museums and Local Scientific Societies"—a fruitful topic; and an illustrated reprint from the *Essex Naturalist* of an interesting paper on "Straw-Plaiting: a Lost Essex Industry," by Mr. I. C. Gould, F.S.A.

* * *

In the *Architectural Review*, November, the bulk of the space is devoted to a most abundant series of excellent illustrations of the new City Hall and Law Courts of Cardiff—a fine block of buildings, happily isolated, and set against beautiful park surroundings. We have also received the *Berks, Bucks and Oxon Archaeological Journal*, October, with a long and very readable paper on "The Real Sir Henry Lee, of Ditchley," by Viscount Dillon; the *East Anglian*, July, with some remarkably quaint extracts from a Suffolk farmer's diary (1680-1729); *Scottish Notes and Queries*, November; the *American Antiquarian*, September and October; *Rivista d'Italia*, October, (see p. 471, ante); a portrait catalogue (chiefly musical, theatrical, etc.) from L. Rosenthal, of Munich; and book catalogues from W. N. Pitcher and Co., Manchester (including a good many so-called "occult" books), and K. T. Völcker, Frankfurt, mainly books relating to Genealogy, Numismatics, and Book-Plates.



Correspondence.

THE MOUNTAIN ASH.

TO THE EDITOR.

WITH regard to my article on the "Folk-lore of the Ash-tree," I have, in a letter from Mr. Keating, been courteously brought to task for quoting Johns in his *Forest Trees of Britain* (pp. 61, 62), and Lightfoot's *Flora Scotica*, 1777 (vol. ii., p. 641), to the effect that the common ash "is early in shedding its leaves." What I quoted is this: that "not only is the foliage of the common ash very late in making its appearance, and early in shedding it, but owing to the tenderness of its leaves, it sooner receives impressions from the winds and frost, so that in the wane of the

year occur wide blanks of desolated boughs amidst foliage yet fresh and verdant." Mr. Keating writes (November 1): "I have now had three ashes—common, not mountain—in my garden for ten years, and always find them among the last to fall; the chestnut is bare while they are still dense. At this moment they stand untouched, while the willows are nearly bare and the neighbouring beeches and chestnut have lost all their green." If, however, the context of my observations be considered, it will be seen that what I implied was that the foliage of the common ash is deciduous earlier than that of the mountain ash only when the latter is *in its natural habitat*, which is especially that of bleak and exposed situations. In my garden there is a small mountain ash, whose leaves (November 10) have nearly all fallen, and when they have fallen they lose their pretty yellow autumn tint and become a dirty brown of dead decay; but, then, my rowan-tree is not in the haunt which Nature has ordained for it, but in clay. The mountain ash likes a moist but not a marshy soil, and if *well drained* cares little whether the soil be sandstone or calcareous; but clay is so compact that it does not admit of a percolation of water sufficient for the healthy cultivation of the tree, which probably—I can only say probably, not having seen one at a high elevation at this time of year—in so far as it grows under the proper conditions of rocky, sandy, and well-drained elevations, does retain its foliage for a longer period than that which either the common ash or the mountain ash is capable of in the valley.

A *propus* of this tree having imputedly served as the umbriferous council-chamber of the gods, W. H. Ablett, in his *English Trees and Tree-Planting*, 1880, p. 338, says of the mountain ash that it is well adapted for giving shelter to slower growing trees, for, although of a deciduous order, the closeness of its branches soon affords shelter. It admits of being planted at a great height, where many other trees would not grow at all, and is the means of giving a valuable amount of *shelter in bleak and exposed situations* . . . its habit of growth is not influenced by prevailing winds . . . it would be found a most useful tree (in shrubberies and ornamental plantations) . . . both as affording shelter and for decorative purposes. . . . As a hedgerow tree to *give shelter* the mountain ash has no superior, while it also forms excellent coppice (pp. 339, 340).

There are two or three errors in my paper which I should be glad if I might take this opportunity to correct. Mr. S. O. Addy is not a clergyman; Mrs. Jackson should be Miss Burne; and Mr. Hartland's name was spelt without the "t," for all of which errors and omissions I beg to offer my sincere apologies. For the moment my memory failed me, and it was culpable to forget the great part which Miss Burne took in editing Miss Jackson's collections for *Shropshire Folk-lore*, a work of which, alas! I possess only Part III., but one which is always a source of edifying study.

J. HOLDEN MACMICHAEL.

Deenc, Tooting Bec Road, Streatham, S.W.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

I N D E X.

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